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A

CRITICAL

COMMENTARY AND PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION:

CORRECTED BY THE

REV. J. R. PITMAN, M.A.

ALTERNATE EVENING PREACHER AT THE FOUNDLING AND MAGDALEN HOSPITALS.

IN SIX VOLUMES,
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MDCCCXXII.

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A

PARAPHRASE AND COMMENTARY

ON THE

NEW TESTAMENT,

WITH

A TREATISE ON THE TRUE MILLENIUM,

AND

THE EXAMEN MILLII.

TO WHICH ARE ADDED,

A CHRONOLOGY OF THE NEW TESTAMENT, A MAP AND ALPHABETICAL TABLE OF ALL THE PLACES MENTIONED IN THE GOSPELS, ACTS, OR THE EPISTLES,

WITH

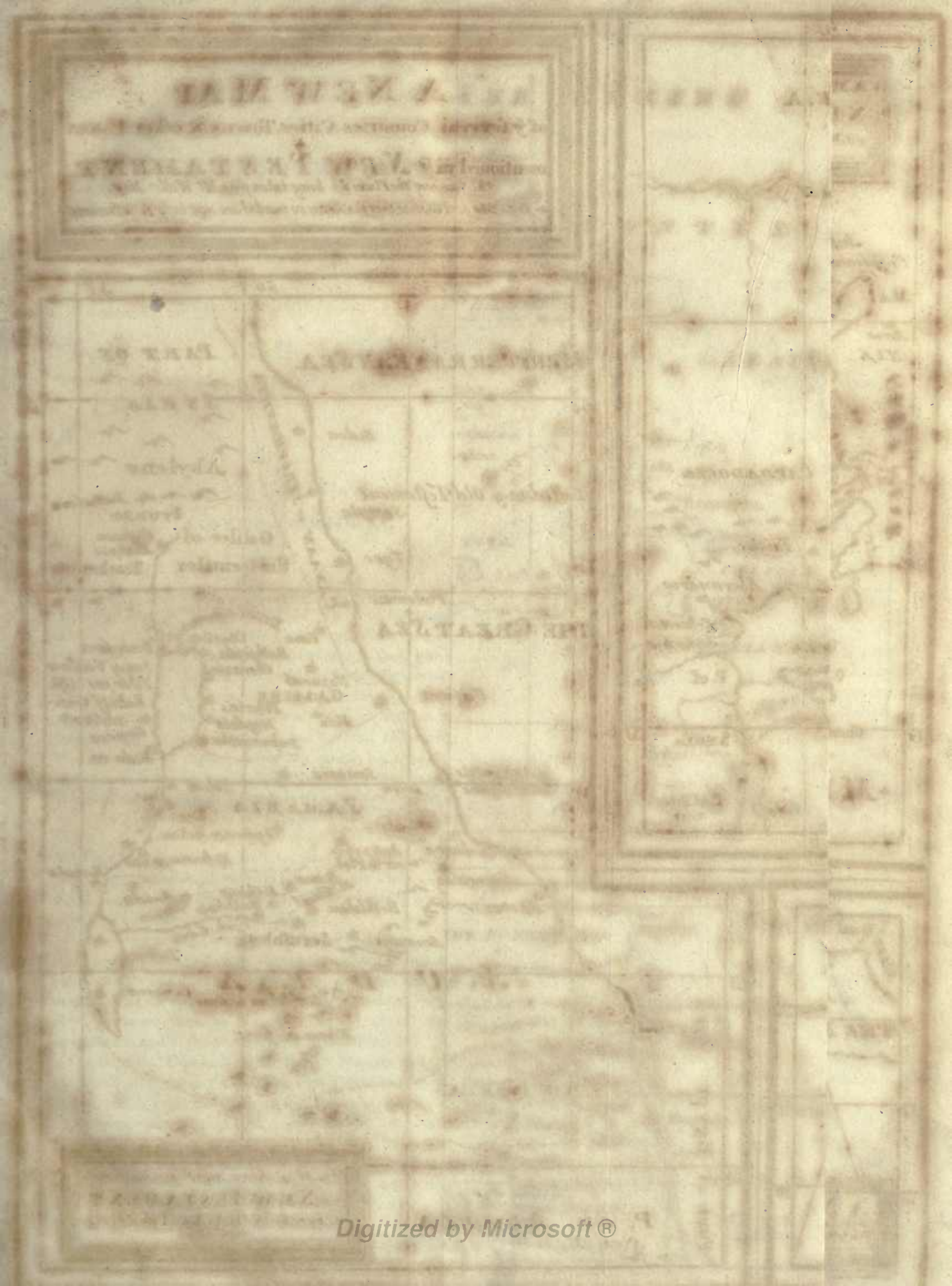
TABLES OF THE MATTERS CONTAINED AND OF THE WORDS AND PHRASES EXPLAINED THROUGHOUT THE WHOLE WORK.

By DANIEL WHITBY, D. D.

CHANTOR OF THE CHURCH OF SARUM.

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A MAP of such Places mentioned in the NEW TESTAMENT as were in Greece, Cyprus, Asia, &c.

A NEW MAP

al Countries, Cities, Towns, & other Places

in y NEW TESTAMENT,

emas of the Places &c being taken from M^r Wells' Map.

is to shew that the Names so marked are not in y^e N. Testament

Nicopolis
THRACE
Philippi
Amphipolis
Neapolis
Thessalonica
Apollonia
MACEDO-
Troas
MYSIA
Berea
NIA
Adramyttium
Lesbus
Pergamus
Mitylene
Chios
ASIA
Athens
Smyrna
Ephesus
Samos I.
Trogyllium
Miletus
Patmos
Cnidus
Coos
Rhodes
Rhodes
Miletus
Crete
Candia or Candy l.
Salmone Pr.
Lasea
Fair Haven
Phenice Haven
Clauda
Assos
MEDITERRANEAN
AEGEAN SEA
ACHAIA
GRE
ECE

PART OF SYRIA
Sidon
Abylene
Damascus
ITURIA
Testament
Sarepta
Galilee of the Gentiles
Caesarea Philippi
Tyre
Trachonitis
CANAAN or SYROPHENICIA
Ptolemais
Capernaum
Decapolis
Cana
Co. of Gen.
Bethsaida
Gennesaret
Chorazin
Sea of Galilee or Tiberias Also Lake of Gennesaret
Nazareth
GALILEE
Tiberias
Nain
Magdala
Dalmanutha
Gergesa
Gadara
Samaria
Saron
Salem
SAMARIA
Jordan R.
Lydda
Enon
Sychar or Sichem
Antipatris acc to Ptol.
Ephraim as some
Rama
Bethabara
Mt. Olivet
Bethany
Jericho
Bethphage
Ephraim
Bethlehem
Brook
Cedron
Emmaus
Jerusalem
Sodom
Hill
JUDEA
Gomorrah
Bethlehem as some
Rama as some
Country

Gaul
ITALY
Corcyra
Sardinia
Sicily
Rhegium
Adria or Adriatic Sea
Melita I.
THE MEDITERRANEAN SEA
Illyricum
Dalmatia
P. OF SCYTHIA
Rome
Tarentum
Puteoli
Syracuse
GREECE
THRACE
BITHYNIA
ASIA
LYCIA
Athens
Corinth
Crete I.
Cyrene
Alexandria
Egypt
LIBYA
ETHIOPIA

25 30 35 40 45 50
55 56 57
30 34 33 32 31 30
35 40 45

A MAP of the several Regions mentioned in the New Testament together with y^e Cities & Journeyings remarkable in y^e Holy Land.

This Map shews such Places mentioned in y^e NEW TESTAMENT, As were in the Holy Land and Parts adjoining.

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A

PARAPHRASE AND COMMENTARY

ON

THE FOUR GOSPELS,

AND

THE ACTS OF THE APOSTLES.

TO

THE QUEEN's

MOST EXCELLENT MAJESTY.

MADAM,

AMONG the laws that God gave by the hand of Moses, one was, that the king who should rule over his people should have continually before him *a copy of the law*, and that he should *read in it all the days of his life*, that, having learnt *to fear the Lord his God, and to observe the words of his law*, he might *prolong his days in his kingdom*. And when he made Joshua the captain of his host, and the governor of his people, he spake thus to him, *The book of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written in it; for then thou shalt make thy way prosperous, and thou shalt have good success.* (Josh. i. 8.) King David made these testimonies *his delight and his counsellors;* and because public affairs employed him in the daytime, he made them his study in the night; and thus he became *wiser than his enemies*, and of *more understanding than all his teachers.*

It therefore having pleased the Divine Providence, to the great joy and satisfaction of the whole nation, to appoint your Majesty the governor of his people, and the *nursing-mother* of his *church;* the law of Christ contained in the New Testament, must be both the rule of your Majesty's government, and of the obedience of your subjects.

We hope that God hath raised up your Majesty to be, as Queen Elizabeth was formerly, a signal blessing to this nation, and a great advancer of its happiness; a bulwark to the protestant religion, and a scourge and terror to its enemies: and that if any thing hath hitherto been wanting, to render us a truly religious, and so a happy people, and a glorious church, your Majesty is reserved to put the finishing hand to that blessed work; which, by rendering this law of Christ, as David did the law of Moses, your counsellor and your delight, you will most happily perform.

Having, therefore, with as much diligence as I could, finished this Commentary on the New Testament, I humbly lay it at your Majesty's feet, as being the defender of the faith contained in it; in which my only design was, to be a poor instrument to promote the glory of God, and the good of others.

May your Majesty's regard to this sacred law, by which you also must be judged, be such, that it may prolong your days in your kingdom, make your way prosperous, and your affairs successful: that as it was said of the immortal Elizabeth, that "in wisdom and the happiness of her reign, she exceeded all that went before her;" so your Majesty may exceed her in wisdom to govern, in length of days, successful undertakings, great ministers, and obedient subjects, to the joy of all your people, and the support of all your allies.

May your Majesty's study of this royal law of love, this gospel of peace, this perfect bond of unity, direct you to promote the peace and union of your subjects, and excite your zeal to allay the heats, and silence the unhappy contests, which, to the scandal of religion, and the great reproach of the church, have been of late so warmly prosecuted, and so perniciously fomented, that as the first Christian emperor,* born in your Majesty's dominions, finding the clergy accusing and condemning one another, did by his wisdom, his powerful persuasions, and his mild behaviour, reduce them all to a happy union, and entire concord in all things; so may this be the great felicity of your reign in the present, and your lasting character and glory in succeeding ages.

And when you have made this church glorious, and this nation happy, by your auspicious reign; after a length of days, in which you have governed to the glory of God, and

* Euseb. de Vita Constant. lib. iii. cap. 13.

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to the welfare of your people, may you enter late upon the Christian recompence of all your labours, that crown of glory which fadeth not away. So prayeth,

Dread Sovereign,

Your Majesty's most faithful

And most humbly devoted subject,

DANIEL WHITBY.

PREFACE

TO THE READER.

COURTEOUS READER,

THOUGH what I offer to thy perusal is the result of fifteen years' study, yet have I found it deficient in two things especially;

I. In an exact and particular account of all the places mentioned in this Commentary, and especially in the Acts of the Apostles; and this defect I have endeavoured to supply by a map of them drawn by a kind friend of great ability in those matters, and by an Alphabetical Table of them, with some brief remarks relating chiefly to the New Testament.

And finding a Chronology of the New Testament done to my hand by a very exact and learned prelate of our church, from which my Commentary no where differs; I have added that also for the reader's use.

II. Whereas it may be deemed a defect in this Commentary, that I have said nothing of the two great controversies concerning the genealogy of St. Luke;

First, Whether Cainan did originally belong to it, or indeed ought to do so;

Secondly, Whether St. Luke intended there to give us the genealogy of Joseph from Nathan, as St. Matthew had given it from his brother Solomon; or rather the genealogy of the Virgin Mary from her father Heli, as is of late imagined;

I do ingenuously confess, with venerable Bede,* that I declined these controversies, and more especially the first, *propter ingenii tarditatem*, for I had seen this controversy handled with exact judgment, and great variety of learning, by the reverend Dr. Mills upon the place; and knowing that I must not be permitted *to blow upon his book*, I despaired of doing it so well as he hath done, and so declined the doing it at all, till that very valuable book should be made public; which being not yet done, I shall present the reader with my present thoughts upon the two forementioned questions:

First, Whether Cainan was originally in the genealogy of St. Luke, or ought to be accounted a part of it? And because the decision of this question depends much upon another, whether this Cainan (who is not to be found in the Hebrew copies, either in the tenth or eleventh chapters of Genesis, or in 1 Chron i. or in any of the Jewish Targums, or owned by any Jewish writer of that time) was to be found in the exactest copies of the seventy interpreters from the beginning, or rather was wanting in the first and the best copies of the Septuagint, as well as in all Hebrew copies; I shall begin with the discussion of that controversy. And that he was not originally there, or was designedly put in there, will be made probable from these considerations:

1. That Josephus declares that Shem had only five sons, (Σήμῳ πέντε γίνονται παῖδες, Antiq. lib. i. cap. 7.) and not six, as he must have had if Cainan were his son. He adds, that Abraham* was the tenth from Noah, and that Berosus, who lived before the seventy interpreters, spake of him as of one born δεκάτῃ γενεᾷ,† *in the tenth generation* from the flood. Eupolemus in Eusebius‡ asserts the same thing; and Philo§ adds, that as Noah was the tenth from Adam, so Abraham was δέκατος, *the tenth* from Noah; whereas, if Cainan be to be reckoned betwixt Arphaxad and Salah, Abraham must be the eleventh generation from the flood. Whence it is easy to collect, That neither the Jews of Jerusalem, nor of Alexandria, though they used the Greek version, owned this Cainan; but by their received computation that Abraham was the tenth from Noah, and was born two hundred and ninety-two years after the flood, must exclude him: and that, seeing both Philo and Josephus usually follow the Septuagint in other matters, and yet so plainly depart from them in this, we have cause to believe that they, who thought this Cainan was not to be inserted betwixt Arphaxad and Salah, found him not so inserted in the exactest copies of the Septuagint, or knew that he was put in by design.

2. The Chronicon of Eusebius gives a particular account of the sons of Shem from Africanus, from the Septuagint and from the Samaritan translation: and this account runs thus,—Arphaxad,‖ being *a hundred and thirty-five years old*, say Africanus and the Septuagint, *a hundred and thirty*, saith the Samaritan translation, begat Salah. And Theophylus,¶ who understood only Greek, and so must have his account from the Septuagint, says, *Arphaxad being a hundred and thirty-five years old*, ἐτέκνωσε Σαλὰ, *begat Salah*, taking no notice of Cainan in the Greek; though he is inserted into the Latin translation: whence also we may reasonably infer that Theophylus, Africanus, Eusebius, living among the Jews, the one at Antioch, the second at Nicopolis, the third at Cæsarea in Palestine, either found him not in the exacter copies of the Septuagint, or found reason to believe he should not have been there. Moreover, St. Jerome, in his book of Hebrew traditions,** saith, *The sons of Shem were Elam, Assur, Arphaxad, Lud, and Aram*, and that *Arphaxad begat Selah*, making no mention of Cainan: whence also I infer, he either did not find him in the Septuagint, or thought he should not have been there; but rather, that as the Septuagint added so many hundred years to the account, which Moses had given of the age of the world before and after the flood, so also did they designedly add this Cainan to

* Præfat. Comment. in Acta Apost.

* Ἀβραὰμ ὃς δέκατος ἔστιν ἀπὸ νῶε, δευτέρῳ δὲ ἔτει καὶ ἐννενηκοστῷ πρὸς διακοσίοις μετὰ τὸν ἐπομβρίαν ἐγένετο. Ibid.

† Ibid. cap. 8.

‡ Præpar. Evang. lib. ix. cap. 17.

§ L. de Congress. p. 342. B.

‖ Ἀρφαξὰδ γενόμενος ρλ' (ᾧ Σαμὰς) γεννᾷ τὸν Σαλὰ, p. 9, 10.

¶ Ad Autolicum, lib. iii. p. 134.

** F. 72. B. C.

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swell up the account, and make it to accord the better with the large computations given of it by the Egyptians and Chaldeans. Add to this,

3. That as this Cainan is not to be found in all the Old Testament, either in the Targums, or in any version besides that of the Septuagint, nor in the Samaritan, the Vulgar, the Syriac, or Arabic, so neither is he to be found in the recapitulation of these genealogies, 1 Chron. i. in any copies of the Septuagint, save only that of Alexandria. Now, if the authors of these versions had believed that Moses had put in this Cainan in Genesis, why do they always leave him out, both there and in this recapitulation? And why is he left out in the translation of the Septuagint in this recapitulation? This, as it seems to intimate that the translation of this recapitulation was made by another hand from that which gave us the Greek version of the five books of Moses, so also to confirm the truth of the remark made by Procopius Gazæus,* that the Hebrew hath it thus; *Arphaxad begat Salah,* and that, " quæ deinde in medio ponuntur obelisco notata visuntur," *the Cainan put between them in some copies of the Septuagint was marked with an obelisk,* or with a note of reprobation.

Now hence it follows, that St. Luke could have no reason to insert this Cainan into his genealogy, because he found it in the Septuagint, it being not found in the Samaritan version, though it follows the Septuagint in speaking of the age of Arphaxad, Salah, and others, before they begat children, nor in the copies of the Septuagint, owned by Philo or Josephus, who follow them in other matters, and being noted with a mark of reprobation, where it was found, to intimate that it was designedly put in by them.

But then the Jews must have had a considerable objection against the veracity of St. Luke, had he so plainly added to their Scriptures, and their most ancient Targums, and their received genealogies, which surely must agree with their own Scriptures. And seeing neither the Alexandrian Jews, nor their own priest Josephus, nor any other Jew we read of, owned this Cainan in our Saviour's days, it must be a great stumbling-block to them to see that owned by a writer pretending to Divine inspiration under the New Testament, which two of their inspired writers so plainly had disowned and reprobated.

Moreover, the two first Christian authors which designedly give us an account of this matter, are, Theophylus, bishop of Antioch, and Julius Africanus, bred up at Alexandria, and living afterward at Emmaus, or Nicopolis, in Palestine; and they both shew, by their chronology, that they owned not this Cainan, though doubtless neither of them could be ignorant of what St. Luke had said concerning him, seeing the latter hath a set discourse of the difference, which seemed to be betwixt the genealogies of St. Matthew and St. Luke; and, therefore, had St. Luke canonized this Cainan, and rendered him authentic in his genealogy, they could not (we may reasonably suppose) have thus varied from what this evangelist had delivered, without some mention of St. Luke, or some reason assigned, why they thus differed from him. And,

Thirdly, Irenæus,† who also lived in the second century, not only saith, that *the genealogy of St. Luke containeth seventy-two generations;* for that this is the true reading appeareth against Isaac Vossius, not only from the note of Mr. Grabe upon the place, but also from the reason following: *viz.* That this was done, *according to the seventy-two languages of all nations, which Christ recapitulated in himself;* this being, as Mr. Grabe there notes, the received opinion, that the languages then used in the world were seventy-two. Now, if you so compute this genealogy as to exclude (ver. 24.) Matthan and Levi, and (ver. 26.) Cainan, or to exclude Jesus and Adam, as St. Peter doth Adam and Noah, when he saith, 2 Pet. xi. 5. that *Noah was the eighth from Adam,* the generations mentioned in this genealogy will be just seventy-two, whereas if Cainan be inserted, they must be seventy-three or seventy-five.

But then how this Cainan should so come into the text of St. Luke as to be found, though not in all MSS. there being several, saith Grotius,* which owned him not, yet in all versions from the Greek, is very difficult to conjecture; though, if we may credit able critics, it neither is without example nor without probability that it might be so.

It is not without example; for if we may credit the great Bochart,† some like unskilful hand, instead of Jacob, who bought the field near Shechem, (Gen. xxxiii. 18, 19.) hath put in Abraham; (Acts vii. 16.) which criticism being allowed, the whole difficulty of that text is removed, and the disagreement of it with the records of the Old Testament is taken away.

Nor doth it want its probability; for, seeing the Christians generally from the second century went into that false opinion, that the translation of the Septuagint was made by Divine inspiration, as you may read in the preface to St. Matthew, they finding this Cainan in the vulgar editions of the Septuagint, might put him in the margin, and afterward insert him into the genealogy of St. Luke. Nor will this lessen the authority of the New Testament in other places, in which we cannot have the like reason to suspect any alteration.

To proceed now to the second question, Whether St. Luke gives us the genealogy of Joseph from Nathan, as Matthew had given it from his brother Solomon, *viz.* the genealogy of Joseph from Heli his legal father, or rather the genealogy of Mary from her father Heli? To which I answer by these considerations:

First, That an account of a genealogy, which gives the plain and literal sense of the author's words, deserveth much to be preferred before another, which puts a manifest force upon them. Now if you make this of St. Luke a genealogy not of Joseph, but only of the Virgin Mary by her supposed father Heli, you put a manifest force upon his words; for then *Christ was* ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλὶ, *as was supposed the son of Joseph, who was the son of Heli,* must be thus filled up, ὄντως δὲ τῆς Μαρίας τῆς θυγατρὸς τοῦ Ἡλὶ, *but was indeed the son of Mary, the daughter of Heli.* Now is it probable, that if St. Luke had intended to signify all this to his reader, so exact a Grecian, as he was, should have done it so obscurely, and so unintelligibly from his words, that *totius antiquitatis opinio, the whole stream of antiquity,* saith Maldonate,‡ should, with a full consent,

* In Gen. xi.

† " Propter hoc Lucas genealogiam, quæ est à generatione Domini nostri ad Adam, Septuaginta duas generationes habere ostendit,—significans quoniam ipse est qui omnes gentes—et universas linguas—in semetipso recapitulans est." (Lib. iii. cap. 33.)

* In locum. † Hieroz. lib. ii. p. 436. ‡ On Matt. i. 16.

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follow the contrary opinion of Africanus, that this was the genealogy of Joseph by his legal father, according to which interpretation the sense of St. Luke's words is plain and literal? Add to this, that the words ὢν ὡς ἐνομίζετο may be well rendered thus, *being as the law allows*, or *in the sense of the law, the son of Joseph*, (as I shall prove in the note upon these words, οὗ ἐνομίζετο προσευχὴ εἶναι, Acts xvi. 13.) Now thus Christ was assuredly the son of Joseph, all law allowing the fruit of the wife's womb, if it be male, to be reputed and called the son of the husband,* and then St. Luke will accord exactly with St. Matthew in declaring Christ to be the son of Joseph, because he was the husband of Mary, ἐξ ἧς, *of whom was born Jesus called Christ*. (Matt. i. 16.)

And, secondly, Whereas it is said that the genealogy of Joseph is nothing to the purpose, since that will not avail at all to prove that Christ was of the seed of David; I answer, that this objection seems neither true nor well grounded.

1. It is not true, for both the evangelists do in effect declare that they intended only to give us the legal or supposed genealogy of Christ from Joseph, by virtue of his being the husband of Mary, of whom Christ was born; and, therefore, though Matthew says, *Jacob begat Joseph*, he does not say, and Joseph begat Jesus, who is called Christ; but only that he was the husband of Mary, of whom Christ was born; and Luke saith he was, *as was supposed*, or in construction of law, *the son of Joseph:* if then all this be nothing to the purpose, both these inspired writers must have been moved by the Holy Ghost to write that which was nothing to the purpose. Again, it was taken for granted by all the Jews, that Joseph was as truly the father of Christ, as Mary was his mother, as we learn from Matt. xiii. 55. Luke iv. 22. John vi. 42. what then could be more to the purpose of the authors of these genealogies, than to prove that, according to their apprehensions of him, he might be, yea he must be, the son of David, as Joseph was? especially since they well knew the Jews would never grant, or aver, to invalidate this argument, that Christ was miraculously born of a virgin, since that must prove he was the Son of God, and their Messiah, and so by certain and avowed consequence the son of David.

2. I add, That this objection seems not to be well grounded; for though it be commonly supposed, these genealogies were designed to prove, that Jesus was the son of David according to the flesh, I see no cogent reason to believe or grant that supposition: for,

1. It is certain that these genealogies could never be designed to prove that which they do not prove, for then these sacred writers must have failed in their design; if then they do not prove this, but only that *Jesus was the son of Joseph* by being the son of his wife Mary, they could not be designed to prove more. Moreover, the genealogy of St. Matthew could never prove this to the Jews, unless they owned that Mary was of the family of David: and if this was then owned by the Jews, what need was there to prove that to them, which so infallibly followed from it, that the fruit of her womb was of the same family? The genealogy of St. Luke doth not prove it, because there is not one word of Mary, or any other woman in it; nor would the express saying in it, that *Mary the mother of Jesus was the daughter of Heli*, prove it, unless they owned her so to be; which, had they done, (as the proof of this to them would have been needless, so) why is it that the kindred of our Lord delivered a contrary tradition to this? Why do Africanus, Eusebius,* Epiphanius,† St. Jerome,‡ all born or living in Palestine, run into that opinion which is so inconsistent with it, *viz.* that Joseph himself was only in construction of law the son of Heli? Why is it that none of the ancient Christians ever owned it? To oppose against this tradition and unanimous consent of Christians, an impious and lying vision of the Talmud of a doubtful construction, as Dr. Lightfoot confesseth, is as if I should oppose to the tradition of all Christians, that our Saviour was born of a virgin, the blasphemous tales of the same Talmud,§ that *Mary was a whore, and that Christ was the bastard of one Pandeira*.

2. There was no need to prove this by genealogies, because it was more fully and demonstratively done by those miracles to which our Saviour still appealed, as the great evidence that he was the Messiah promised to the Jews; for the Jews owned this as evident from Scripture, by saying, *Hath not the Scripture said, That Christ cometh of the seed of David?* (John vii. 42.) *Hence*, say the scribes and pharisees dogmatically, *Christ is the son of David*. (Matt. xxii. 42.) Nor was any thing more notorious to the Jews; whence the blind men cry out, *Jesus, thou son of David, have mercy on us*, Mark x. 47, 48. so doth the woman of Canaan, Matt. xv. 22. so did the multitude, singing at Christ's entrance into Jerusalem, *Hosanna to the son of David*, Matt. xxi. 9. 15. Wherefore, those miracles which demonstrated Christ was the true Messiah promised to the Jews, must as effectually prove to them, that he was *the son of David according to the flesh*.

3. The Jews confessed that Mary was the mother of Jesus, (Matt. xii. 46. xiii. 55. John vi. 42.) and that Joseph was his father; if, therefore, they had then certain genealogical tables of the family of Joseph and Mary, they must sufficiently shew to them of what family Christ was; if they had not, why do St. Matthew and St. Luke appeal to them to prove the family of Joseph? Hence doth St. Peter, in his discourse to the men of Israel, take this for granted, That *Christ was the fruit of the loins of David*, Acts ii. 30, 31. and St. Paul twice asserts it, Rom. i. 3. 2 Tim. ii. 8. Nor do we find that this assertion met with the least contradiction from the mouth of scribe or pharisee, or any other Jew; for though they say, *Doth not the Scripture teach, That Christ cometh of the seed of David, and out of the town of Beth-lehem?* (John vii. 42.) they say not one word against our Saviour's being the Christ upon the first account, and thereby tacitly confess, that they could not deny it, but only doubt he was not of Beth-lehem, but came out of Galilee, whence arose no prophet, (ver. 41. 52.) Indeed, all that the latter Jews say against this, they argue from these very genealogies, as being either not sufficient to prove it, or inconsistent the one with the other.

Add to this, first, That it is certain from the Scripture, to the Christian, that Mary, of whom Christ was born, was

* Τὰ γὰρ ἐκ γυναικὸς τέκνα χωρὶς πατρὸς τετίμηται, υἱὸς ἐστιν ἐξ ἀνάγκης τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, ᾧ τρόπῳ βούλεται θεὸς δοῦναι υἱὸν τῷ ἀνδρὶ, ἢ διὰ συναφείας, ἢ χωρὶς συναφείας. (Pseudo Just. qu. et resp. qu. 133.)

* Euseb. H. Eccl. lib. i. cap. 7.
† Hær. 30. sect. 29.
‡ In Matt. i.
§ See Buxtorf in the Stada and Pandeira.

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of the family of David; for thus the angel speaks to her, Luke i. 31, 32. *Thou shalt bear a son, and shalt call his name Jesus, and the Lord shalt give him the throne of his father David:* now she must be a daughter of the house of David, of whose son David was the father. The inspired hymn of Zacharias declares, that God, by giving them this son of Mary, had *raised up for them a horn of salvation in the house of his servant David,* (ver. 69.) This son of Mary was therefore of the house of David. Secondly, All the fathers, saith Maldonate,* do with one mouth assert, That Joseph and Mary were of the same tribe and family; and this the Jews never gainsaid, though they must, by their genealogical tables, know the truth or falsehood of it. Now this being once granted, nothing could be farther wanting, when it was proved that Joseph was the son of David, to prove, if that were the design of these sacred writers, that our Lord sprang from Abraham and David according to the flesh; nor is it to be wondered, that they should rather give us the genealogies of Joseph than of Mary, if either of them proved the same thing; and genealogies among the Jews were never made from women, but always from the men.

And, lastly, Whereas it is represented (in opposition to the account which Africanus, and from him all the ancients, give us of the conciliation of these genealogies) as a thing highly improbable, and even next to impossible, that at so great a distance of time, as was from Solomon and Nathan to Jacob and Heli, that Jacob and Heli should be brethren; I answer, That as none of the ancient Christians, who generally followed Africanus, perceived this impossibility, so doth Africanus† himself sufficiently clear his opinion from it, by saying, as it were in answer to it, That the families from Solomon and Nathan were so mixed, partly by second marriages, partly by raising up the name of the dead, (according to the law, Lev. xxv. 24, 25. Ruth iv. 5.) and partly by raising up seed to the dead, (according to the law, Deut. xxv. 5.) that we may reasonably conceive the same persons might be brethren in both.

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE NEW TESTAMENT,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§. I. The general proposition, that the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost. This proposition is explained by a comparison of this assistance with the gift of prophecy vouchsafed to the penmen of the Old Testament. §. II. How far this assistance is asserted, as to an inspiration of suggestion, and as to an inspiration of direction. §. III. No slips of memory, no determination of matters of practice from human wisdom only, without the intendence or direction of the Holy Spirit, no arguments that are inconclusive, must be admitted in these sacred writings. §. IV. This Divine assistance is proved, (1.) From what they do assert concerning their own writings, doctrines, and directions. §. V. (2.) From the assistance of the Holy Ghost vouchsafed to them. §. VI. (3.) From our Lord's promise to lead them by this Spirit into all truth. §. VII. (4.) From the end for which they were indited, to be a rule of faith and manners to all ages. §. VIII. (5.) From the testimony of the Christians of the first ages, who still owned and received them as such. §. IX. In confirmation of the truth of Christianity it is alleged, (1.) That if a Messiah was to come from Judea at that time, according to the general expectation of the east, he must be our Messiah. (2.) That no reasonable person, who was not the true Messiah, would have undertaken to fulfil the prophecies of the Old Testament concerning the Messiah. (3.) That none but the true Messiah could accomplish the things declared in the New Testament to be the characters of the Messiah. §. X. Secondly, This is argued from what is said in the New Testament, of what Christ, and what his apostles, and those who believed in him, should do in his name; where is shewed the vanity of all that is offered by way of comparison of what was done by others, with what was done by Christ and his disciples; and also of the pretence, that Christians did the things which they performed by the art of magic. §. XI. Thirdly, From the truth and certainty of our Lord's resurrection from the dead. §. XII. and XIII. Fourthly, From the manifold predictions of our Lord, exactly verified; and especially from those which concerned the destruction of Jerusalem, and the judgments which should come upon the Jewish nation for their infidelity.

THAT these sacred writings may have their due effect and influence upon us, I shall endeavour, as well as I am able,

First, To establish their Divine authority: whence it will follow,

Secondly, That the doctrines and instructions delivered in them, are to be owned as the rules and doctrines of our Lord, and so are necessary to be believed and practised by all that bear the name of Christians. My first assertion therefore is,

§. I. That the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost, and that, as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith. And here I shall consider,

1. How this assistance may fitly be explained.
2. How far it is necessary or reasonable to assert it.
3. What evidence may be offered to confirm it.

For explication of this Divine assistance, let it be considered,

1. That *prophecy* is sometimes represented as *the word of the Lord,* and he is said to speak to the prophet; and, suitably to this metaphor, some illustration of the assist-

* On Matt. i. 16.

† Συνηπιπλάκη γὰρ τὰ γένη—ἀναστάσεσιν ἀτέκνων, καὶ δευτερογαμίαις, καὶ ἀναστάσει σπερμάτων, ὡς δικαίως τοὺς αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι. (Apud Euseb. Hist. Eccl. lib. i. cap. 7.)

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ance of the Holy Spirit may be made from the analogy it bears to human conversation, thus: That as we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as gives them an *idea* of the words we utter, and by them of the things which by those words are signified; and so it is the impression made upon their brain, which doth communicate our thoughts to them; so, when it pleaseth God to reveal his will to any person, it seemeth only necessary that he talk inwardly with them, that is, that he make such a motion on their brains as giveth them a deep and clear idea of that which he intendeth to make known unto them; only the impression must be then made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person, that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand-writing, that it is he indeed, who speaks or writeth to us: we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or *writes upon the tables of our hearts,* as shall enable us to discern what he imprints upon them, from any impression that shall otherwise be made upon them.

2. Sometimes the *prophet* is in Scripture styled *a seer,* and his word *a vision;* and then the parallel, or the analogy, runs thus: As we see, by virtue of a light reflecting the species of things upon the *retina* of the eye, and thence deriving a peculiar motion to, and making a distinct impression on, the brain; so may the prophet be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And as it is as easy to propose a material object to the view, as to describe it by our words, so must it be as easy for God to dart such an impression or inward light upon the brain of the prophet, or spiritual man, as shall give him a more bright and sensible idea of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view; so the Jews say, that *prophecy* במראה *in vision,* is more excellent than that which comes only בחלום *by dream,* or *in a dream,* in which we seem to hear one talking with us.

Now though this impression may be sufficient to convince the prophet and inspired person, that his revelation did indeed derive from God: yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled by some convincing proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now of this they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge; *viz.* the miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future and contingent, exactly verified in the event. And thus, saith the apostle, was their preaching confirmed to the world; *God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.* (Heb. ii. 4.)

The ways of *prophecy,* under the Old Testament, seem to be comprehended under these four heads; *viz.* either the prophets received their revelation in a *dream* or *trance,* or in a *vision,* or by *a voice from heaven,* or by the *secret* suggestions of the Holy Ghost.

Now some of the apostles had their visions either by day, as Peter; for an ecstacy fell upon him, *and he saw the heavens opened, and he heard a voice saying to him, Arise, Peter, kill and eat;* (Acts x. 13.) and this is called ὅραμα, *a vision,* ver. 17. and by this, saith he, God taught me *to call no man common or unclean,* ver. 28.—or by night; thus a vision of the night was seen by St. Paul, and a man speaking to him *in the vision of the night.* (Acts xvi. 9.) They had also the Spirit speaking to them; for the Spirit said to Peter, *Behold, three men seek thee. Arise therefore, and go with them, nothing doubting: for I have sent them.* (Acts x. 19, 20.) And sometimes they had visions and revelations of the Lord, either by way of rapture to them, (2 Cor. xii. 2.) or of converse with them; as when Christ said to St. Paul, *My grace is sufficient for thee,* (ver. 9.) Here then are three kinds of revelation granted to the apostles; but then these things were mostly occasional and accidental to them, in respect of their apostolical function.

Only the case of the apostle Paul must here admit of an exception; for it being necessary for an apostle, that is a witness of Christ's resurrection, to have seen the Lord risen from the dead, according to those words, *Am I not an apostle? have I not seen the Lord?* (1 Cor. ix. 1.) and for an *apostle, not of man, neither by man, but by Jesus Christ,* (Gal. i. 1.) to receive his message immediately from the Lord Jesus, Christ speaks thus to him, *I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee:* (Acts xxvi. 16.) which words contain a promise of an immediate instruction from Christ in his apostolical function. Whence this apostle declares, confirming that his declaration with an oath, *The gospel, which was preached by me, was not after man; for I neither received of man, neither was I taught it* (by man), *but* (only) *by the revelation of Jesus Christ.* (Gal. i. 11, 12.) He therefore had his message from Christ, as Moses had from God, Christ speaking to him *mouth to mouth,* &c. (Numb. xii. 7.)

But yet that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

§. II. To proceed then to the second inquiry, How far it is necessary or reasonable to assert the Divine assistance of the Holy Spirit, or his inspiration to these sacred writers. To this I shall answer, by premising a distinction of the Jews, between those sacred writers who were *prophets,* properly so called, and the *chetubim,* or *holy writers,* who penned their compositions by the assistance of the Holy Ghost.

To the prophets, properly so called, they ascribe an immediate suggestion and representation in their fancy and imaginations of the things which they delivered as from the mouth, and in the name of God, he keeping still alive upon them the images and resemblances of the visions which they saw, till they were penned, and imprinting on their memories the messages which they delivered by his command to the people. Hence, when the roll of Jeremy was burnt, he was enabled to dictate again to Baruch *the same words,* (xxxvi. 32.) And this I believe to be true, concerning all the visions they declare they saw, and all the mes-

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sages they deliver with this preface, *Thus saith the Lord*, or *The word of the Lord* came to N. N. *saying;* but I do not think it necessary, with reference to the historical things related in the writings of Joshua, Judges, Samuel, Kings, which the Jews style the former prophets, or with respect to the historical relations contained in the prophecies of Isaiah, Jeremiah, &c.

To the chetubim, or holy writers, who penned their writings by the assistance of the Holy Spirit, they ascribe,

1. An impulse from God to write or compose them, but such as left them to the use of their own words, and to the exercise of their reasons.

2. A superintendency of the Holy Spirit over them, and a Divine assistance still cleaving to them in those compositions, so that they should not be obnoxious to any error or mistake in what they did indite; that assistance, which they ascribe to their prophets, by latter writers is called "an inspiration of suggestion;" the second, or the assistance of the chetubim, "an inspiration of direction" only.

And this assistance was thought inferior to that of prophecy, not as to the certainty of the revelation, or the subject matter, but only as to the degree and measure of it; for, because there was in these compositions no *visum prophetium, i. e.* no vision exhibited, nor did they speak in this high strain, *Thus saith the Lord*, therefore they thought they were not to be styled prophets, in the proper acceptation of the word. And I conjecture that it is for this latter reason only that they put the prophet Daniel not among the prophets, but the *hagiographi*, or *sacred writers;* because he never useth these expressions, *Thus saith the Lord*, or saith, *The word of the Lord came unto me;* since otherwise in visions he was scarce inferior to any of the other prophets. Nor is it easy to conjecture in what this way, whether of revelation, or Divine assistance, and inspiration by the Holy Ghost, should be inferior to the former. For,

First, Sure it is no disparagement to this way, that persons acted by it do not express themselves in * parables, similitudes, and riddles, but use a more familiar language, and appear in a more simple undisguising dress, and so more advantageously condescend to the capacity of the reader. Nor,

Secondly, That it doth not act so much on the † imagination and the fancy, but is principally seated in the higher and purer faculties of the soul, which is the second difference assigned between them. Nor,

Thirdly, That it chiefly ‡ moveth the inspired person to dictate matters of true piety and goodness, of virtue, wisdom, and prudence; these differences, if assigned truly, seem to me to be advantages of this assistance, above that which usually was afforded to the ancient prophets, rather than tokens that it was really inferior to the inspiration they enjoyed.

And this will be more evident, if we compare this assistance of the Holy Spirit with that *gradus Mosaicus* which the Jews generally account the highest or supreme degree of prophecy, and is recorded in these words, *If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.* (Numb. xii. 6—8.) Whence the Jews gather these several excellences of the prophetic gift of Moses above what was vouchsafed to the other prophets; *viz.*

First, That all other * prophets prophesied by dream or by vision, but Moses prophesied when he was waking, and standing. Now this also did the spiritual person, moved by the Holy Ghost.

Secondly, That other † prophets prophesied by the hand of an angel, and therefore saw what they saw in ‡ parables and dark speeches; but Moses spake immediately from the mouth of God, and without parables or dark speeches; and so also did the spiritual person speak under the gospel dispensation, not by any angel, but by that Spirit which searcheth the deep things of God; not in parables and dark riddles, but with *great plainness of speech.*

Thirdly, That all the prophets were afraid, and troubled, and fainted, but Moses was not so: nor was it so with our apostles. Moreover there was strength, say they, in Moses to understand the words of the prophecy; and so was there also in the prophets to understand the revelations of the Spirit. So that you see this way of assistance gave to the penmen of the New Testament all these prerogatives of Moses above the other prophets; and so I know not why it should be reckoned inferior to their way of prophecy, upon those very accounts for which the way of prophecy vouchsafed to Moses is preferred above them, especially if we consider that St. Peter lays this as the true foundation of their credibility, that *they spake as they were moved by the Holy Ghost.* (2 Pet. i. 21.)

But it is of no great moment to insist on this comparison, since the sacred writers of the second order, styled *hagiographi*, are said to be so far attended with the Divine assistance in their compositions, as that they could not be obnoxious in them to error or mistake in what they writ, which is abundantly sufficient to render all their compositions a certain and unerring rule of faith, in what they have delivered as the object of it.

To proceed then to the consideration of the distinction hinted before; *viz.* of *inspiration by suggestion*, and *inspiration of direction* only. I say, then,

First, That where there is no antecedent idea or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over and direct their minds whilst writing, as to suggest or bring into their memories such things as his wisdom thought fit to be written, and should not suffer them to err in the delivery of what was thus indited in his name, or as apostles of God the Father and our Lord Jesus Christ. And therefore,

Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion

* Dr. Smith of Prophecy, chap. 7. p. 231. † Ibid. ‡ Ibid.

* Dr. Smith of Prophecy, chap. 11.
† Maim. Fund. Leg. cap. 7. ‡ Ibid.

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of the Holy Spirit. Hence of these things the apostle says negatively, that *the natural man* (who only judges of things by his natural reason) *cannot know them, because they are spiritually discerned;* (1 Cor. ii. 14.) *i. e.* they, being mysteries, can only be discerned by the revelation of the Spirit; and positively, that *they speak the wisdom of God in a mystery, even the wisdom hid from former ages, which eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive;* (1 Cor. ii. 7.) and that because *God had revealed these things to them by his Spirit,* (ver. 9.) *they having received the Spirit of God, that they might know the things which are freely given to us of God,* (ver. 10.) Thus was the mystery of the calling of the gentiles into an equality of privileges with the believing Jews made known unto them; for *God by revelation* (saith St. Paul) *made known to me the mystery of Christ, which in other ages was not made known as it is now revealed to his holy apostles and prophets by the Spirit, that the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:* (Eph. iii. 3—6. i. 9. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4.) so they knew the *mystery* of the recalling of the Jews; (Rom. xi. 25, 26.) the *mystery of the resurrection, i. e.* the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned 1 Cor. xv. 1 Thess. iv. and the apostacy of the latter times; *for the Spirit speaketh expressly* (saith the apostle), *that in the latter days men shall depart from the faith.* (1 Tim. iv. 1.) This inspiration of suggestion must also be allowed to St. John, the author of the Revelation; for he speaking only what was represented to him in visions, or by angelical discourses or apparitions, must have that assistance which suggested these ideas to him. But,

Thirdly, As for those things which they did know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance or direction in them as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the Old Testament; and therefore a continual suggestion must be here unnecessary. And indeed one great work they had upon their hands, both in preaching the gospel and writing these gospels and epistles, being to convince the unbelieving Jew, or to confirm the wavering Jew, or rectify the errors of the Judaizing Christian, the gift of knowledge of the Scriptures of the Old Testament was very necessary to them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and being so, we have reason to believe, that either the Holy Ghost suggested to their memory those Scriptures which they used in these sacred writings to convince them, or else presided so over them as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence. And,

Fourthly, In writing the historical parts of the New Testament, or matters of fact relating to themselves or others, it is only necessary, that what is there delivered as matter of fact should truly be performed, as it is said to have been done; but it is not necessary that they should be related in that order of time in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

Moreover, in writing the discourses contained in these books, it is not necessary that the very words should be suggested or recorded in which they were first spoken, but only that the true intent and meaning of them should be related, though in diversity of words. Though the promise made to the apostles by our Lord, that *the Holy Spirit should bring to their remembrance, πάντα, all things which he had said unto them,* John xiv. 26. doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarce imaginable their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses.

And hence we may account for the objections against this Divine assistance, arising from the seventh of the Acts; for though I have shewed in the note on ver. 15, 16. that there is no real mistake in the words of the protomartyr, yet were it granted, that there is an error in his account of the sepulchres of the patriarchs, yet that affects not the authority of St. Luke at all, provided he exactly hath related what was then said by St. Stephen, who was not chosen to be a penman of the Holy Scriptures.

Lastly, From what is thus discoursed, it may appear, that I contend only for such an inspiration or Divine assistance of the sacred writers of the New Testament, as will assure us of the truth of what they write, whether by inspiration of suggestion, or direction only; but not for such an inspiration as implies, that even their words were dictated, or their phrases suggested to them by the Holy Ghost. This in some matters of great moment might be so, St. Paul declaring, *That they spake the things which were given them of God in the words which the Holy Ghost teacheth,* 1 Cor. ii. 13. if that relate not to what the Holy Ghost had taught them out of the Old Testament. But that it was not always so is evident, both from the consideration that they were hagiographers, who are supposed to be left to the use of their own words, and from the variety of the style in which they write, and from the solecisms which are sometimes visible in their compositions; and more especially from their own words, which manifestly shew, that in some cases they had no such suggestions from the Holy Ghost, as doth imply, that he had dictated those words unto them. For instance, when St. Paul declares his will or purpose to do what he was hindered by the providence of God from doing; as when he saith to the Romans, *When I go into Spain, I will come to you,* xv. 24. *I will come by you into Spain,* ver. 28. For though he might, after his enlargement, go into the west, where St. Clemens* saith, he preached; and even into Spain, as Cyril,† Epiphanius,‡ and Theodoret § say he did; yet it is certain he did not designedly go to Rome in order to an intended journey into Spain. And when he saith to the Corinthians, *I will come to you when I pass through Macedonia,* 1 Cor. xvi. 5. and yet confesseth in his second epistle, 2 Cor. i. 15—17. that he did not perform that journey; for it is not to be thought that the Holy Ghost should incite him to promise, or even purpose, what he knew he would not perform. This also we learn from all those places in which they do express their ignorance or doubtfulness of

* Κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει. Ep. ad Cor. sect. 6.
† Cyril. Catechis. 17. p. 204. C. ‡ Epiph. Hær. 27. p. 107. C.
§ Theodoret. in 2 Tim. iv. 17. et præfat. in Psal. cxvi.

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that which they are speaking of; as when St. Paul saith, *I know not whether I baptized any other:* (1 Cor. i. 16.) and again, τυχὸν παραμενῶ, *perhaps I will abide, yea, and winter with you:* (1 Cor. xvi. 6.) and when St. Peter saith, *by Sylvanus, a faithful brother, as I suppose, have I written to you:* (1 Pet. v. 12.) for these words plainly shew, that in all these things they had no inspiration or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that—as in these words; *I hope to see you in my journey:* (Rom. xv. 24.) *I will come unto you quickly, if the Lord will:* (1 Cor. iv. 19.) *I hope to stay some time with you, if the Lord permit:* (1 Cor. xvi. 7.) *I hope in the Lord Jesus to send Timothy quickly to you;* (Phil. ii. 19. 23.) and *I trust that I myself also shall come quickly:* (ver. 24.) *these things I write, hoping to come to thee quickly, but if I should tarry that thou mayest know how to behave thyself in the church of God:* (1 Tim. iii. 14, 15.) *I hope by your prayers to be given to you:* (Philem. 22.) *This will we do if the Lord permit:* (Heb. vi. 3.) *I hope to come to you:* (2 John 12. 3 John 14.) For, (1.) *Spes est incertæ rei nomen,* the word *hope* implieth an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire men to speak so uncertainly. And, (2.) There can be no necessity or even use of a Divine assistance to enable a man to express his hopes, seeing all men do by natural reflection know them.

§. III. And having thus declared what I do allow, I now proceed to shew what in this matter I cannot admit of:—

First, Then, I can by no means grant any slips of memory in the compilers of these sacred books of the New Testament; for though these are allowed by * some in matters of small consequence, as they are pleased to style them, yet is it of great consequence that we do not own them: for, if you grant they have thus slipped at all, by what rules can we be assured they have not slipped above a hundred times, or even in most of their historical relations? For instance, if St. Matthew could slip in citing the words of the prophet Jeremiah, by mistake, for the words of Zechariah, Matt. xxvii. 9. why not also in citing the words of the prophet Isaiah, or of any other prophet? If one of those sacred writers might be subject to these slips, why not all? If once, why not often? And can we think it no prejudice to the Divine authority of these sacred writings, that they should so oft be subject to false citations, and produce false stories, contradicting the truth of the Old Testament? Would not this yield a great advantage against our rule of faith, both to the unbelieving Jews, and to the sceptics and antiscripturists, which too much abound among us? Nor,

Secondly, Can I grant that the apostles determined any matters of practice merely from rules of human prudence, without the guidance and direction of the Holy Spirit; it is pretended, this is done by St. Paul in these words, *To the rest speak I, not the Lord:* (1 Cor. vii. 12.) and again in these, *Concerning virgins I have no commandment of the Lord, but I give my judgment or advice, as one that hath obtained mercy of the Lord to be found faithful: I judge therefore this to be good for the present necessity:* (ver. 25, 26.) and a third time, *She is happier if she so remain, after my judgment, and I think also that I have the Spirit of God,* (ver. 40.) This is not, saith one,* spoken with the authority of a teacher sent from God, or an apostle, but in such a style as implies only an ordinary assistance, such as any pious skilful pastor may expect.

Ans. To this I answer, 1. That what the apostle speaks of here, from ver. 12. to the 24th seemeth to be no slight matter, but of great importance to the good of societies, and to the honour of Christianity; for sure it would have been a signal blemish to the Christian faith, should it have tended to dissolve the bonds of matrimony, or given men or women licence to quit that sacred tie purely because they were termed Christians. And hence we find that the apostle had taken special care to prevent this imputation every where, by ordaining the very same thing in all other churches, which he here prescribes to the Corinthians. Though then he who had said before, *To the married speak not I, but the Lord,* 1 Cor. vii. 17. because that case had been particularly decided by Christ, Matt. xix. 9. says afterward, *To the rest say I, not the Lord;* he says not this to intimate that this direction only was given by him as a man using his natural reason, only to direct them to what he thought best, but not as delivering the mind of Christ, for he had before declared the contrary, by saying, *We have the mind of Christ,* (1 Cor. ii. 16.) and after doth it in these words, *If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord;* (xiv. 37.) but only to declare our Lord, in his discourse of divorce, had not decided the case "de imparibus conjugiis," *of the marriage of a believer with an infidel,* but had left this to the decision of those apostles to whom he had promised the assistance of the Holy Ghost *to lead them into all truth.* (John xvi. 13.)

Ans. 2. In the words cited with relation to the case of virgins, though the apostle owns he had no particular commandment of the Lord, as he had in the case of married persons, yet doth he say sufficient to convince us, that he advised in the matter not only as a man assisted by his natural reason, but also as one assisted by the Spirit of God: for,

First, Though, saith he, as to this, *I have no particular command, I give my advice in it as one who hath obtained mercy of the Lord to be found faithful* (in the discharge of my apostolical office). Now this, saith he, is all that is required of a minister of Christ, and *steward of his mysteries, that he be found faithful* in administering the grace of his apostleship. (1 Cor. iv. 12.) And this fidelity was still attended with the power of Christ, assisting them, as appears from these words, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.* (1 Tim. i. 12.) So that this phrase doth not imply that the apostle had only an ordinary assistance in this advice, such as any skilful pious pastor may expect. And this is still more evident in those words, *She is happier if she so abide after my judgment; and I think I have the Spirit of God* (enabling me to form that judgment); for they who say, this is not spoken with the authority of an apo-

* Mr. Lowth's Vindic. p. 45.

* Mr. Lowth's Vindic. p. 51.

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stle, or a teacher sent from God, seem not to have considered that the apostle was writing to them who are apt to question his apostleship, and required *a proof of Christ speaking in him*; (2 Cor. xiii. 3.) and to them it was proper to say, Whatsoever you may conceive of me, *I suppose I have the spirit of God*, i. e. the spirit of wisdom, and knowledge to enable me to make this advice. Moreover, the words δοκῶ ἔχειν may be rendered, *I have the spirit of God;* so in this epistle, ὁ δοκῶν εἶναι φιλόνεικος is, *he that is contentious*, (xi. 16.) and εἴ τις δοκεῖ προφήτης, *if any man be a prophet*. (See the note there.) Nor,

Thirdly, Do I grant that St. Paul any where implies that he doth not always use the best arguments, but sometimes such as are best fitted to the capacities and notions of those he writes to; for if so, by what rules shall we be able to distinguish betwixt his arguments on which we may safely rely, as being absolutely true, and those which only are accommodated to the notions of those with whom he had to do? St. Paul doth indeed say, ἀνθρώπινον λέγω, *I speak after the manner of men*, or what is common to men, *because of the infirmity of your flesh*; (Rom. vi. 19.) but he speaks not this by way of excuse for not using the best argument he could in this affair, but he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my exhortation with a due consideration of the infirmity of your flesh*, requiring only that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of their being servants formerly to sin, and their obligation now to be servants to righteousness, I speak that which all natural men must have had experience of by reason of the infirmity of the flesh, and of which they may thence take a just idea, requiring only that as they have formerly yielded their members instruments to sin, so they would now yield them instruments to righteousness.

As for the arguments they use *ad hominem*, as they are very few, so is it only requisite that they should truly be convincing upon the principles which such men owned and received, there being nothing more intended by them, than to convince them, that such an inference doth naturally follow from their principle, and that they must either quit the tenet or admit the inference. For instance, when the apostle saith, *Else what shall they do who are baptized for the dead?* 1 Cor. xv. 29. he is there disputing against some of the Corinthians, who said, *There is no resurrection of the dead*. Now here he all along disputeth *ad hominem*, and on supposition; as, *v. g. Then is Christ not risen from the dead:* (ver. 13.) *Then are we false witnesses of God:* (ver. 15.) *Then is your faith vain:* (ver. 17.) *Then they that sleep in Christ are perished:* (ver. 18.) *Then are Christians of all men the most miserable*, (ver. 19, &c.) All which suppositions are really false, but then they follow from the foresaid tenet of those Corinthians; so that all this discourse is only an argument *ab absurdo*. But that the apostles any where use such arguments *ad hominem*, as proceed only on such principles as were generally admitted in their age, without considering whether they were true or false, I utterly deny.

§. IV. Having thus premised these things for the right stating and explication of the controversy, I proceed to lay down the arguments, which prove, that in these writings the apostles were assisted and preserved from error by the Spirit of God, and therefore were enabled to deliver to us an unerring rule of faith.

And, first, I argue for the Divine assistance of the inditers of these sacred records, from what they do assert concerning their own writings, and what they say touching the declarations made, the doctrines delivered, and the directions given in them. And,

As for the writers of the gospels, St. Luke declares, he writes his gospel to Theophilus, that *he might know the certainty of those things in which he had been instructed;* and St. John declares, his gospel was written, *that they might believe that Jesus was the Christ, the Son of God:* now it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing, which was not absolutely certain in itself; nor could others be induced by what St. John had written, to believe *that Jesus was the Christ*, unless they could be certain that he spake the truth throughout his gospel. Now if we do consider how many things contained in the beginning of St. Luke's gospel, he must have by hearsay; and how many long discourses, both he, St. Matthew, and St. John, deliver, as spoken by our Lord and others; of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of Divine faith upon the very words in which they are delivered—we must be forced to conclude, that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them, unless, according to Christ's promise, they had the assistance of the Holy Ghost *to bring these things to their remembrance:* wherefore this promise is made to them in very general and comprehensive terms; viz. *The Holy Ghost shall bring all things to your remembrance whatsoever I have said unto you.* (John xiv. 26.) And then there being nothing considerable in St. Mark, which is not also in St. Matthew or St. Luke, or both, the certainty of all that is contained in them, must make us also certain of the truth of what St. Mark delivers in his gospel. Moreover, the word spoken and indited by them, is styled *the word of God:* Men, saith the apostle, could not believe the gospel unless they heard it preached to them; nor could they hear it preached, unless some were commissionated to preach the gospel; for *faith comes by hearing, and hearing by the word of God:* (Rom. x. 14—17.) and, *for this cause* (saith he) *thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God:* (1 Thess. ii. 13.) *I am made a minister of Christ* (saith he), *according to the dispensation of God which is given to me, to fulfil* (i. e. fully to preach) *the word of God.* (Colos. i. 25.) 2. It is called the *commandment of God; for my gospel*, saith St. Paul, and the preaching of Jesus Christ, is made manifest, and according to the *commandment of the everlasting God, made known unto you for the obedience of faith;* (Rom. xvi. 25, 26.) which faith is always built on a Divine testimony. And again, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.* (1 Cor. xiv. 37.) 3. It is declared to be the *wisdom of God*, 1 Cor. i. 24. for *we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom*

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of God in a mystery, even that wisdom which God hath revealed to us by his Spirit. (1 Cor. ii. 7. 10.) 4. It is the *testimony* of God; for *I come not to you* (saith he) *in excellency of speech, declaring to you the testimony of God.* (1 Cor. ii. 1.) 5. It is the *gospel* of God: for St. Paul styles himself the minister of Jesus Christ to the gentiles, *ministering the gospel of God to them:* (Rom. xv. 16.) *We preach* (saith he) *the gospel of God freely:* (2 Cor. xi. 7.) *We were bold to preach to you the gospel of God; we were willing to have imparted to you not the gospel of God only, but also our own lives,* (1 Thess. ii. 2. 8, 9.) even *the glorious gospel of the blessed God committed to my trust.* (1 Tim. i. 10.) 6. It is the gospel of Christ; *for I come* (saith he) *to Troas to preach Christ's gospel:* (2 Cor. ii. 12.) *We sent Timotheus, our fellow-labourer in the gospel of Christ.* (1 Thess. iii. 2.) 7. It is the *mystery* of his will: (Eph. i. 9.) *The mystery of God the Father, and of Christ:* (Col. ii. 2.) *The mind of Christ, made known to the apostles:* (1 Cor. ii. 16.) and *the word of Christ which must dwell richly in believers.* (Col. iii. 16.)

Now sure it cannot rationally be conceived, that the apostles should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the gospel, which they both preached and indited, be received as the *word of God and Christ, the mind of Christ, the gospel of God and Christ, the mystery of God the Father and of Christ, the commandment and the testimony of God;* which is the thing I am concerned to make good; and then it highly must concern all persons to be *mindful of the commandments of the apostles of our Lord and Saviour.* (2 Pet. iii. 2.) If they had no such assurance of the assistance of the Holy Spirit, they grossly did impose upon the world, in thus pretending, that they preached the gospel *by the assistance of the Holy Spirit sent down from heaven.* If they were not assured that in those writings they delivered only those doctrines, which God required all men to believe, those precepts he required them to do, they must be very confident, in daring to make this the preface to some of their epistles, *Paul an apostle, according to the will and the commandment of God;* (1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1.) and saying with so much assurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God:* (1 Cor. xiv. 37.) and much more, in declaring to all Christians thus; *We are of God: he that knoweth God heareth us; he that is not of God heareth not us: by this we know the spirit of truth, and the spirit of error.* (1 John iv. 6.) For this seems equal to what their Master himself said in the like words, *Why do ye not believe me? He that is of God heareth the words of God: you therefore hear them not, because you are not of God.* (John viii. 46, 47.) Yea, they must be false witnesses of God, by styling human writings, the *word,* the *gospel,* the *command,* the *testimony,* the *mind,* the *mystery,* of God and Christ, and by requiring others to receive it, *not as the word of man, but as the word of God,* even that word *by which they must be judged at the last day:* (Rom. ii. 16.) which again runs as high as those words of Christ, *The word that I have spoken, shall judge him that believeth it not at the last day.* (John xii. 48.)

If here it be replied, that these things are rather said of the gospel which they preached, than of the gospels and the epistles which they writ: I answer,

First, That St. Peter saith of all St. Paul's epistles, that they were written *according to the wisdom given to him,* (2 Pet. iii. 15, 16.) even that wisdom which he styles *the wisdom of God,* and ascribes to the apostles in the general, saying, *We speak the wisdom of God,* &c. (1 Cor. ii. 6, 7.) that St. Paul himself requires all spiritual persons to acknowledge *the things he writ unto them were the commandments of the Lord.*

Secondly, I ask, whether the doctrines of faith and rules of life, delivered in the gospels and epistles, be not as much a part of the gospel, or the law of Christ, as any thing they preached? If they be a part of it, all these assertions must equally be true of their gospels and epistles written, and their sermons preached: if they be not, where shall we find, and how shall we be assured, that we have the gospel of our Lord; since we know nothing of it but from what is left on record in that New Testament, which contains all we have left of their preaching after the Spirit, promised to lead them into all truth, was fallen upon them? Or, why did all Christians, of that and the succeeding ages, depend upon them as their rule of faith? Moreover, that the apostles were assisted as fully by the Holy Ghost in what they writ as in what they preached, will be apparent from the consideration of their office, they having this assistance as being Christ's apostles, his ambassadors, the ministers of Christ, and *stewards of the mysteries of God.* Now in the preface to their epistles, they take care to let the reader know, they who sent these epistles were apostles and ministers of Christ, *according to the will and the commandment of God,* (2 Tim. i. 1.) *for* (declaration of) *the promise of life which is in Christ Jesus, for the faith of God's elect, and the acknowledging the truth which is after godliness.* (Tit. i. 1.) If therefore they had this assistance, because they were the ministers of Christ, the teachers of the Jew and gentile, *in faith and verity;* men *who received grace and apostleship from Christ to the obedience of faith,* and had *the word of God committed to them according to the commandment of our God and Saviour;* and they were truly discharging their office as well when they indited as when they preached the gospel;—they must be equally assisted in both.

This, lastly, will be evident from the consideration of the common end and design both of their writing and preaching: for the reason why this assistance attended them in preaching was, the benefit and edification of the church, the building her up in her most holy faith, *the perfecting the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man;* for to this end, *Christ gave some, apostles; some, prophets and evangelists.* (Eph. iv. 11—13.) Now, do not all these reasons equally belong to their writings? Were they not also intended and used for these very ends in all succeeding ages of the church? Did they not in them write the same things which they had preached, because this was for their safety? (Phil. iii. 1.) that, after their decease, *they might have these things always in remembrance,* (2 Pet. i. 15.) and that *they might be mindful of the commandments of the apostles of our Lord?* (iii. 1, 2.) Had they not the promise of the Spirit to assist them in their preaching, that they might guide their hearers into all truth? and, doth not the same reason hold more strongly for their

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writings, partly, because they were to remain when the apostles were dead, and could not be consulted, as they might be whilst living, when any scruple did arise touching their doctrine, and to serve for the instruction, not of one age only, as their preaching did, but of all ages of the Christian world? And, indeed, their preaching without writing, could not have answered the design of propagating the Christian faith to future ages; experience having taught us, that what is handed only by tradition to us, is subject to the greatest change and innovations: it being the pretended traditions of the Jewish church, which corrupted and *made void the commandments of God*, (Matt. xv. 6.) and the pretended traditions of the Romish church, which have turned their Christianity into a system of superstition and idolatry: for, as it is truly observed by Origen,* *That which only is delivered by word of mouth, quickly vanisheth, as being of no certainty.* So that if our blessed Lord designed the continuance of his gospel to the end of the world, he also must design the assistance of his apostles in the writing of it.

Now from this argument we may return an answer to that cavil, which some have made against the inspiration of the writings of the New Testament, That we meet not in them, as we do frequently in the Old, these words, *Thus saith the Lord*, or, *The word of the Lord*, by such or such a prophet. For,

1. We meet not with these words in all the chetubim, or the hagiographa, which yet all the Jews acknowledge to be written by the assistance of the Holy Ghost. Moreover, our Lord speaks of prophets sent by him, Matt. xxiii. 34. which implies, that they must be assisted in delivering their message by the Holy Ghost, as the prophets were.

2. When we meet with it in the prophets of the Old Testament, it is chiefly, if not only, when these prophets have a message from the Lord to the people; and when Christ sends his message to the seven churches, we find words of like import still repeated; viz. *He that hath an ear, let him hear what the Spirit saith unto the churches;* (Rev. ii. 7. iii. 22.) which whole phrase occurs not elsewhere, but only in the Revelation, or the words of the prophecy of St. John.

3. It is surely of like import to say, *This I write to you by the word of the Lord:* (1 Thess. iv. 15.) *The word you received from us, is not the word of man, but of God;* (ii. 13.) and I who preach it am his minister *to fulfil the word of God:* (Col. i. 35.) The word made known unto you for the obedience of faith, *is the command of the everlasting God:* (Rom. xvi. 25, 26.) *The things I write unto you are the commandments of the Lord.* (1 Cor. xiv. 37.) For the phrase ἐν λόγῳ Κυρίου, is the phrase used by the prophets of the Old Testament; *viz.* the prophet said unto him, ἐν λόγῳ Κυρίου, *by the word of the Lord, Smite me*, 1 Kings xx. 35. see xiii. 1, 2. 5. 9. 32. and equivalent to it are these sayings. In fine, we read of John the Baptist, that *the word of God came to him, and he went forth preaching the baptism of repentance;* (Luke iii. 2, 3.) which is the very phrase used of the prophets of the Old Testament. (See the note there.) Seeing then our Lord hath taught us, that though he was *the greatest of the prophets before Christ, yet the least of the prophets in the kingdom of heaven is greater than he;* (Matt. xi. 11.) can we reasonably conceive, that this forerunner of the Messiah should speak the *word of God*, as did the prophets of the Old Testament; and that the prophets and apostles of the New Testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by the like Divine assistance?

§. V. Arg. 2. They who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth, indited these records by Divine assistance; for the things God spake to his servants, the prophets, are styled the things which *I commanded* ἐν πνεύματί μου, *by my spirit.* (Zech. i. 6.) But the apostles were thus assisted; this they in terms, or by just consequence, assert. For St. Peter saith of them all in general, that *they preached the gospel by the Holy Ghost sent down from heaven.* (1 Pet. i. 12.) And, is not this as much as he said of the prophets of the Old Testament, when he declares, they *spake as they were moved by the Holy Ghost?* (2 Pet. i. 1.) St. Paul asserts, in the same general expressions, that those great things belonging to the gospel, which *neither eye had seen, nor ear had heard, nor heart was able to conceive, God had revealed to them by the Spirit:* (1 Cor. ii. 10.) that they had *received not the spirit of the world, but the spirit which is of God, that they might know the things which were freely given to Christians of God;* and that these things they taught *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,* (ver. 12, 13.) In which place, the very design of the apostle is to prove against the Greek philosophers, how unreasonable it was to reject the gospel; because it came not in the way of demonstration to human reason, but by way of revelation from God, and so requireth faith; as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the council of God concerning man's justification, as depended upon his good pleasure, which was known only to that Holy Spirit, which searcheth all things, even the deep things of God. It is this Spirit, saith he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but *which the Holy Ghost teacheth,* comparing the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Testament by the same Spirit, and finding that the revelations made to us do far exceed what was discovered to them; for, what the eye of those prophets had not seen in vision, nor their ear heard in dreams, nor can the heart of man conceive without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God *in demonstration of the Spirit:* whence he declares, that if any man despise their testimony or instructions, he despiseth not man only, but God also, who had given them his Spirit, (1 Thess. iv. 8.) they being not sufficient for this work of themselves, but their sufficiency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament. (2 Cor. iii. 5, 6.) And thus, saith he, *that God, who*

* Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον, οἷα ἔχοντα ἀνώδυξιν. Dial. contr. Marcion. p. 59.

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commanded the light to shine out of darkness (and who illuminated the prophets, by shining upon their imaginations and their understandings), *hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* (2 Cor. iv. 6.) In his Epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and not to him only, but to the rest of the apostles and prophets of the New Testament; *For God* (saith he) *hath made known this revelation to us the apostles and prophets by the Spirit.* (Eph. iii. 3. 5.) And hence he speaks to the Corinthians in this language, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God.* (1 Cor. xiv. 37.) Here then the argument runs thus:

They, who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost; *for holy men of old spake as they were moved by the Holy Ghost,* and the Scripture they indited was of Divine inspiration; and their words are cited in the New Testament, as spoken by the Holy Ghost: but the apostles had a like assistance; for in the words now cited, they style themselves apostles and prophets; they challenge a like illumination, or *shining of God upon their hearts,* a like revelation of their gospel by the Holy Spirit; and they pretend to teach it to others in words taught them by the Holy Ghost. In all which sayings they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Spirit was imparted to them.

§. VI. A third argument for the infallible assistance of the apostles in delivering the truth of the gospel to posterity is taken from our Saviour's promise to them, he having engaged,

First, To send the Comforter to be for ever with them, in these words: *I will ask the Father, and he shall give you another Comforter, to be for ever with you:* (John xiv. 16.) and to be always with them when they were executing his commission *to make disciples in all nations, teaching them to observe whatever he had commanded them.* (Matt. xxviii. 19, 20.)

Ye (saith he) *shall be my witnesses of these things;* and that you may be qualified to be so, *Behold, I send the promise of my Father upon you.* (Luke xxiv. 48, 49.) Hence I infer, That they had always the assistance of the Holy Spirit with them in the discharge of their apostleship.

Secondly, he adds, That this Spirit that should thus abide with them, was *the Spirit of truth, which the world could not receive.* (John xiv. 16, 17.) Now why doth he choose to characterize him by this epithet, but to inform them, that they might expect from him the certain knowledge of that whole doctrine they were, as his apostles, to declare unto the world, and leave to future generations as the rule of faith? That this is, indeed, the reason, we learn from these following words, (ver. 26.) *But the Comforter, the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all things which I have said unto you; i.e.* the things I have commanded you to teach, he shall faithfully bring to your remembrance; and as for those *many things I have to say unto you, which now ye cannot bear,* he shall teach them all. That this is the true import of this promise, we learn from the ensuing words, (xvi. 12, 13.) *I have yet many things to say unto you, but ye cannot bear them now: but when he, the Spirit of truth, is come, he shall guide you into all truth, and he shall shew you things to come.* He shall guide you into, and therefore shall secure you from erring from, or going out of the way of truth: he shall thus guide you into all truth, which it concerns you, as his apostles, to deliver to the Christian church, or any of her members to know, in order to the performance of their duty, or the obtaining the end of their faith, the salvation of their souls. Hence, then, first, we may be sure, that all the sermons or discourses of our Lord to his disciples, recorded in the evangelists, are faithfully delivered by his apostles, as to the sense and genuine import of them; for, otherwise, the Holy Spirit did not *bring to their remembrance all things which he had said unto them,* but suffered them to record some of his sayings otherwise than he had delivered them; nor were they faithful in execution of the charge committed to them, which was *to teach all nations all things which he had commanded them.* Secondly, Hence also we may rest assured, that what the apostles taught in any of the epistles directed to the Christian churches, they taught by the direction and guidance of the Holy Spirit; for since they were indited by them, as the apostles of the Lord, for the instruction of the church of that and the succeeding ages, if the Spirit of truth did not guide them into all truth, but suffered them to err in the composing of them, then was not this promise of our Lord fulfilled unto them; no, not then, when they undertook to be *teachers of the church in faith and verity,* and so were more especially concerned to have this guidance of the Holy Spirit. Moreover, Christ declares, that *he who heareth them, heareth him;* (Luke x. 16.) *he that receiveth them, receiveth him.* (Matt. x. 40.) Now to receive the *apostles even as Christ Jesus,* (Gal. iv. 14.) no man could be obliged, unless they were entirely assisted by the Spirit promised *to lead them into all truth,* in the discharge of their apostleship. And this seems plainly to be the import of Christ's addresses to his Father, (John xvii. 17.) *Sanctify them in* or by *thy truth, thy word is truth;* for he himself was sanctified by the Holy Spirit to his prophetic office; (Luke iv. 18. John x. 36.) so must they, who were apostles and prophets sent by him, (Matt. xxiii. 34. Luke xi. 49.) and therefore he saith, *As the Father hath sent me, so send I you: receive the Holy Ghost;* (John xx. 21, 22.) and prays, that they may have the same Spirit, *that the world might believe, and know the Father had sent him; and had loved them, as he had loved him,* (xvii. 21. 23. see the note there.)

§. VII. Arg. 4. These sacred records, which were indited to be a standing rule of faith throughout all ages of the world, the gospel contained in these Scriptures being made *known to all nations for the obedience of faith,* (Rom. vi. 26.) they must in all things propounded in them to our faith contain a Divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man, so Divine faith is that which depends on the testimony of God: and as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, if we must all *be judged by this law of liberty;* (James ii. 12.) if Christ at the last day will *judge the secrets of men's hearts;* (according to the gospel of St. Paul, Rom. ii. 16.) if *he will come in flaming fire, taking vengeance of all that obey not his gospel*—then must this gospel

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and this law of liberty be a rule of faith until Christ's second coming; for, upon that account alone, can men be bound under this dreadful penalty, to yield obedience to it, and be judged by it.

§. VIII. Arg. 5. lastly, That the apostles and writers of the books of the New Testament were assisted both in their preaching and writing by the Spirit of God, the Christians of all ages from the beginning do attest. St. Clemens,* in his epistle to the Corinthians, saith, *That the apostles delivered the gospel to us from our Lord Jesus Christ, and Christ from God; and that being filled with the Spirit, and having the word of God committed to them, they went out preaching the kingdom of God.* He adds,† *That the Scriptures are the true words of the Holy Spirit:* and that *St. Paul writ to them by the Spirit, touching himself, and Cephas, and Apollos.* Polycarp‡ tells his Philippians, *That none could attain to the wisdom of St. Paul, who had writ epistles to them; by looking into which they might be built up in the faith delivered to them.* In Justin's§ time the gospels were known by the name of Εὐαγγέλια, both to Jew and gentile; and they were read in their assemblies as the holy prophets, as being writ by men μεστοῖς πνεύματος ἁγίου, *full of the Divine Spirit.* (Dial. cum Tryph. p. 226, 227.)

Irenæus‖ informs us, *That the Lord of all things gave to the apostles authority to preach the gospel, and that by them we have known the truth, that is, the doctrine of the Son of God; to whom he said, He that heareth you heareth me: that this gospel they preached, and after, by the will of God, committed to writing, to be the foundation and pillar of our faith;* and adds, *That all the apostles knew the truth by revelation as well as Paul: for as St. Paul was an apostle not of men, neither by men, but by Jesus Christ, and God the Father, so were they.*¶

Theophilus** declares the consent there is betwixt the things spoken by the prophets, and in the gospels, *because they both spake by the same Spirit.*

Clemens†† of Alexandria, speaking of the woman who anointed our Saviour's feet with ointment, saith, *This may be a symbol,* τῆς διδασκαλίας τῆς κυριακῆς, *of our Lord's doctrine; for the feet anointed with sweet smelling ointment, signify* θείην διδασκαλίαν, *the Divine doctrine; for the apostles, partaking of the Holy Spirit, betokened by the ointment of sweet odour, are the feet of our Lord anointed.* The apostles are, with him, *the disciples of the Spirit.* And, *we may well call them prophets* (saith he), *the prophets and apostles being both acted by one and the same Spirit.*‡‡ And, *we who have the Scriptures are taught of God, being instructed by that Son of God.*§§ He adds, that the Scriptures which we have believed are ἐξ αὐθεντίας αὐτοκρατορικῆς, *established by God's authority;* (Strom. iv, p. 475.) and that the Psalmist said, περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς, *of our whole Scripture, Hear my law, O my people!* And the apostle, *We speak the wisdom of God among them that are perfect.* (Strom. v. p. 557.)

Origen‖‖ is most express, that the sacred books are not the writings of men, but proceed from the afflatus of the Holy Ghost, and came to us by the will of the Father through Jesus Christ; *To them* (saith he) *that believe this, and adhere to the canon of the heavenly church of Jesus Christ, by succession from the apostles, we shall shew the appearing ways,* viz. *of distinguishing betwixt the spirit and the letter. It becomes us* (saith he)§§ *to believe, that in the Holy Scripture there is not one tittle void of the wisdom of God; for the prophets spake, receiving from his fulness; and there is nothing in prophecy, or the law, or the gospel, or the apostles, which is not from the fulness.* He adds,‖‖ *That there is nothing unequal or distorted in the oracles of God, but a sweet harmony of the old Scriptures with the new, of the legal Scriptures with the prophetical, the evangelical with the apostolical.* He adds, that,¶¶ *We must either say as the infidels do, that because they are not useful, they are not divinely inspired; or as the faithful do, that because they are profitable, they also are divinely inspired.* In particular, he places the gospels in the number of writings,*** ἐν πάσαις ἐκκλησίαις Θεοῦ πεπιστευμένων εἶναι Θείων, *received as Divine by the whole church of God,* and that they are στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας, *the principles of the church's faith.* But it is needless to cite more passages from the fathers of the first three centuries, since by them they are constantly styled,††† *The Divine Scriptures, the oracles of God, the wisdom of God, the voice of God, the Divine oracles;* they say, that all the *Scriptures are the perfect and well-tuned organ of God, giving from differing sounds one saving voice to those who are willing to learn.*

* Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. παρηγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

† Ἐγκύπτετε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνεύματος τοῦ ἁγίου. Sect. 45. Ἐπ' ἀληθείας πνευματικῶς ἀπέστειλεν ὑμῖν περὶ αὐτοῦ τί, καὶ Ἀπόλλω. Sect. 47.

‡ Ὃς καὶ ἀφὼν ὑμῖν ἔγραψεν ἐπιστολὰς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὸν δοθεῖσαν ὑμῖν πίστιν. Sect. 3.

§ Ap. ii. p. 98.

‖ "Dominus omnium dedit apostolis suis potestatem evangelii, per quos et veritatem, hoc est filii doctrinam, cognovimus, quibus et dixit Dominus, qui vos audit, me audit. lib. iii. Præfat. Quod quidem evangelium tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum et columnam fidei nostræ futuram," cap. 1.

¶ "Sicut ergo Paulus apostolus non ab hominibus, neque per hominem, sed per Jesum, et Deum Patrem; sic illi, filio quidem adducente eos ad patrem, patre verò revelante eis filium." Lib. iii. cap. 13. V. lib. ii. cap. 47. bis.

** Ἀναλαβὼν ἐπίστευται καὶ τὰ τῶν Προφητῶν καὶ τῶν εὐαγγελίων ἴχνη, διὰ τὸ τοὺς πάντας πνευματοφόρους ἐπὶ πνεύματι Θεοῦ λελαληκέναι. Lib. iii. p. 124, 125.

†† Οἱ ὡδὲ οἱ τοῦ Κυρίου, οἱ μεμυημένοι ἀπόστολοί εἰσι, προφητεία τῆς εὐωδίας τοῦ Χρίσματος, ἁγίου μεταλαβόντες πνεύματος. Pædag. lib. ii. cap. 8. p. 175. Οἱ τοῦ πνεύματος μαθηταί. Strom. i. p. 29. B.

* Προφῆτας γὰρ ἅμα καὶ δικαίους τοὺς Ἀποστόλους λέγοντες οὗ ἂν εἴποιμεν, ἑνὸς γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου πνεύματος. Strom. v. p. 565. A. B.

† Θεοδίδακτοι γὰρ ἡμεῖς ὄντες γράμματα παρὰ τῷ υἱῷ τοῦ Θεοῦ παιδευόμενοι. Strom. i. p. 311. D.

‡ Διόπερ τοῖς πιθομένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἁγίας βίβλους, ἀλλ' ἐξ ἐπιπνοίας τοῦ ἁγίου πνεύματος, βουλόμεθα τοῦ Πατρὸς τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ ταύτας ἀναγιγράφθαι καὶ εἰς ἡμᾶς ἐληλυθέναι τὰς φαινομένας ὁδοὺς ὑποδεικτέον, ἰσχομένους τοῦ κάνονος τοῦ Ἰησοῦ Χριστοῦ κατὰ διαδοχὴν τῶν Ἀποστόλων οὐρανίου ἐκκλησίας. Philocal. p. 7.

§ Πρέπει γὰρ τὰ ἅγια γράμματα πιστεύειν μηδεμίαν κεραίαν ἔχειν κενὴν σοφίας Θεοῦ, ἐκ γὰρ τοῦ πληρώματος αὐτοῦ λαβόντες οἱ Προφῆται, λέγουσι, διὸ πάντα πνεῖ τῶν ἀπὸ πληρώματος, καὶ οὐδὲν ἐστὶν ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ Ἀποστόλῳ, ὃ οὐκ ἐστὶν ἀπὸ πληρώματος. Philocal. p. 19. Ὁ διδασκῶν τὸν νόμον δίδωκε καὶ τὸ εὐαγγέλιον. Ibid. p. 21.

‖ Οὐδὲν ἐν τοῖς Θείοις λογίοις ἔστι ἐστὶ σκολιὸν οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ συμφωνία καὶ πίρπη τούτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ ἀποστολικῶν πρὸς ἀποστολικάς. Philocal. cap. 6. p. 30.

¶ Δεῖ σὲ παραδέξασθαι ἐστὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ Θεόπνευστοι, ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ἂν ὁ ἄπιστος, ἢ ὡς πίστος παραδέξασθαι, ὅτι ἐπεὶ εἰσὶν ὠφέλιμοι, Θεόπνευστοί εἰσιν, cap. 12. p. 41.

** Com. in Joh. p. 4, 5.

†† Ὁ πιστεύσας τοίνυν ταῖς γραφαῖς ταῖς Θείαις, τὴν τοῦ τὰς γραφὰς διδαρημένου φωνὴν, λαμβάνει Θεοῦ. Clem. Al. Strom. i. p. 363. D. Ἓν γὰρ τὸ τέλειον οἶδε καὶ ἁρμοσμένον ὄργανον εἶναι Θεοῦ πᾶσαν τὴν γραφὴν, μίαν ἀποβαλοῦν ἐκ διαφόρων φθόγγων σωτήριον τοῖς μανθάνειν ἐθέλουσι φωνὴν. Orig. Philocal. cap. 6. p. 31. vide p. 23. 30. 37, 38. 43. Majestas Spiritûs Sancti. Tert. de Resur. cap. 24.

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Secondly, They add, That* *both the prophets of the Old, and the writers of the New Testament, spake by one and the same Spirit, the Holy Spirit, by the providence of God, through the Divine Word, enlightening these ministers of truth, the prophets and the apostles.*

Thirdly, They not only read those writings from the beginning, on the Lord's day, for the instruction of the people, but made their † inferences and exhortations from them to all Christian duties, and very early made their comments on them.

Fourthly, They proved all their ‡ doctrines from these Scriptures, and thence inferred, that they retained the true rule of faith, because they delivered only what was consonant to the doctrine contained in the evangelists, and the epistles of the apostles, as is evident from all their writings.

Fifthly, From these Scriptures of the New Testament, they remonstrated against and confuted all the § heretics which arose in those times, declaring, That they were later than those apostles who delivered to them the rule of faith, and that they taught things contrary to, or alien from, the doctrine delivered by the apostles of our Lord.

Lastly, That the Scriptures of the New Testament were divinely inspired, was a truth so received by all Christians, that even some of the heretics durst not deny it; and they who did, were looked upon as infidels, says Origen, and others. Thus, speaking of the disciples of Theodotus Coriarius, who corrupted the Scriptures, *What wickedness*, saith an ancient author, *is this?* ‖ *For either they believe not the Holy Scriptures to be divinely inspired, and then they are infidels; or they pretend to be wiser than the Holy Ghost, and then they are mad, or possessed.*

Now if persons so near the times of the apostles, that some of them conversed with them, some of them were themselves inspired with spiritual gifts, some of them were acquainted with the immediate successors of the apostles; if the churches which received these writings from the very hands of the apostles, and kept still the original, or the authentic copies of them, did so unquestionably receive them as inspired writings, and own them as the rule, pillar, and ground of their whole faith; if they read them together with those writings of the prophets, which were on all hands owned as the word of God; proved from them all the doctrines of the Christian faith; received them as the perfect rule of Christian duty; confuted all heresies and erroneous doctrines from them; and represented those as infidels who questioned or denied their inspiration by the Holy Ghost;—they doubtless must be well assured that they were delivered to them as such by the apostles, or the sacred penmen of them; and then, what reason can these latter ages have to question what was so universally acknowledged by those who lived in that very age in which those books were written and sent to the churches of Christ; or who received them under that character from men, who in that very age had owned them as written by the conduct and assistance of the Spirit of God?

§. IX. Having thus established the Divine authority of these sacred records of the Christian faith, I should proceed to shew,

1. The truth and certainty of the Christian faith.

2. The seasonableness and the necessity of that revelation. Upon which two heads I have gathered so many observations as cannot be comprised in a preface, and my eyes failing, I cannot promise that I shall ever perfect that great work. I therefore shall at present only mention some few peculiarities concerning the Lord Jesus, and the doctrine taught by him, and propagated through the world by his disciples, which may conduce to the establishment of the truth of the Christian faith. And,

First, It may deserve to be considered, that if a Messiah were to come when our Lord did, he could be no other than our Jesus; for even the Jews pretend not that any other, who assumed that title, was the Messiah promised to them.

Now that a Messiah was, according to the prophecies of the Old Testament, to come about that time, we learn from the raised expectation of him, not only in the whole Jewish nation, but also through all those eastern nations among whom they were dispersed; for they were then expecting that the kingdom of God should immediately appear; (Luke xix. 11.) they were looking for *the consolation of Israel.* (Luke ii. 38.) Their own Josephus* doth confess there was a prophecy found in their Scriptures, ὡς κατ' ἐκεῖνον καιρὸν, that *about that time one of their country should reign over the earth,* and that this animated them, πρὸς πόλεμον, to enter upon the war against the Romans; and that† πόλλους βασιλεῖαν ὁ καιρὸς ἀνέπειθε, the time persuaded many to take upon them the title of *king:* and as their Messiah is by the prophet Haggai styled, *the Desire of all nations,* ii. 7. so we find the wise men of the east, at the birth of our Jesus, coming to inquire, *Where is he that is born king of the Jews?* (Matt. ii. 2.) For, as Suetonius ‡ doth inform us, *a constant and an old opinion had obtained, that about that time,* "Judæâ profecti rerum potirentur," that *some from Judea should obtain the government.* It was, saith Tacitus,§ another Roman historian, a persuasion which had obtained among many, that this thing was contained "antiquis sacerdotum literis," *in the ancient writings of the priests.* And this opinion was so rooted in the Jewish nation, *viz.* that their Messiah was to come about that time, that when they rejected our Jesus, they fell into

* Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ πνεῦμα ὠνομάμησεν, ἀλλ' ἅπτ τὸ αὐτὸ τυγχάνον καὶ ἀπὸ τοῦ ἑνὸς Θεοῦ, τὸ ὅμοιον καὶ ἴσα τῶν εὐαγγελίων πεποίηκε, καὶ ἴσα τῶν Ἀποστόλων. Orig. Philocal. cap. 1. p. 12. Ὁ σκότος τῷ φωτίζοντι πνεύματι προνοίᾳ Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν λόγου, τοὺς διακόνους τῆς ἀληθείας προφήτας καὶ Ἀποστόλους ἦν, &c. p. 11. bis.

† Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· εἶτα παύσαντὸς ὁ διὰ λόγου τὴν νουθεσίαν καὶ παρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Just. M. Apol. 2. p. 98. D. Irenæus. Melito in Apocal. Tatian Catena. Evang. Pantænus. Clem. Alex. in Epistolas Canon.

‡ "Cyprianus librum testimoniorum ad Quirinum componit ex divinis magisteriis, ex Scripturis sanctis Vet. et N. Testamenti, ex Divinæ Plenitudinis fontibus, ex universis librorum spiritualium voluminibus, Præfat. et præcepta dominica et magisteria Divina ex eisdem." Præfat. ad lib. tertium. "Aliunde scilicet, loqui possunt de rebus fidei nisi ex literis fidei?" Tert. Præscript. cap. 15. Iren. l. 3. per totum.

§ "In tertio ex Scripturis inferemus ostensiones—ita plenissimum habebis à nobis adversus omnes hæreticos contradictionem." Iren. Præf. ad librum tertium, omnibus Hæresibus unum Deum ostendimus. Τὰς γραφὰς αἷς πεπιστεύκαμεν κυρίας οὔσας ἐξ αὐθεντίας παντοκρατορικῆς ἐπιδείξοντες, Clem. Alex. Strom. iv. p. 475. A. vide Strom. vii. p. 783. C. p. 741. C.

‖ Ἡ γὰρ οὐ πιστεύουσιν ἁγίῳ πνεύματι λελεχθαὶ τὰς θείας γραφὰς, καὶ εἰσὶν ἄπιστοὶ, ἢ ἑαυτοῦς ἡγοῦνται σοφωτέρους τοῦ ἁγίου πνεύματος ὑπάρχειν, καὶ τί ἕτερον ἢ δαιμονῶσιν. Parv. labyr. apud Euseb. Hist. Eccl. lib. v. cap. 28. p. 198.

* De Bello Jud. lib. vii. cap. 31. p. 961.

† Lib. i. Præfat. p. 705. D. et lib. ii. cap. 6. G.

‡ In Vespas. cap. 4. § Hist. lib. v. p. 621.

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one of these two opinions, either that their Messiah was then come, and *lay concealed*, according to the words of the Targum on Micah iv. 8.* or, that the time of his coming was deferred *by reason of their sins;* both which opinions are hinted by Trypho,† in his Dialogue with Justin Martyr, declaring, that "either Messiah was not yet born, or at least it was not known where he was." This therefore is the first thing peculiar to our Jesus;

That no other pretended prophet ever came at a time when there was such a general expectation, arising from a long succession of pretended prophecies both among Jews and gentiles, that such a prophet was then to come into the world.

Secondly, Consider, that whoever came into the world as a Messiah, must come as the Messiah of the Jews, because no other nation did expect or pretend to the promise of a Messiah. Moreover, whoever came as the Messiah of the Jews, must at the least pretend to answer the characters of their Messiah, plainly delivered by the prophets of the Jews in their authentic records; because, they being by the Jews received as Divine oracles, they could admit no person as their promised Messiah, who answered not those characters.

Thirdly, No man of reason, besides the true Messiah, would have pretended to have answered these characters, or could have long supported that pretence, they being such as required he should *open the eyes of the blind, unstop the ears of the deaf; that he should make the lame man leap as the hart, and the tongue of the dumb to sing:* (Isa. xlii. 7. lv. 5, 6.) and yet that he should be *despised and rejected,* (Isa. liii. 3.) *should pour out his soul unto death, and be numbered with the transgressors:* (ver. 12.) that after this he should rise again; for *his life was not to be left in the grave, nor was his body to see corruption:* (Psal. xli. 10.) and then he was to erect an everlasting kingdom, so that *the heathen should be given to him for his inheritance, and the utmost parts of the earth for his possession:* (Psal. ii. 8. xxii. 27.) he was to *famish* all the gods of the earth, so that *all the isles of the heathen should worship the true God;* (Zeph. ii. 11.) and *from the rising of the sun to the going down of the same, his name should be great among the gentiles;* (Mal. i. 11.) and that *a kingdom, and dominion, and glory, should be given to him, so that all people, and nations, and languages, should serve him:* (Dan. vii. 14.) so that if Christ were not an ideot, he must be the Messiah promised to the Jews.

Fourthly, No man besides the true Messiah, were he ever so willing, could have answered those characters which the Scriptures of the New Testament have represented as the characters of the Messiah delivered in the Old Testament; for he was, say these writers of his life, to be *born of a pure virgin,* (Matt. i. 22, 23.) *of the seed of David, and in the town of Beth-lehem;* (John vii. 42.) he was to be betrayed by one that *did eat bread with him,* (John xiii. 18.) and to be delivered up to the chief priests, and elders, and scribes, and by them to be condemned, and given up to the gentiles; he was to be mocked, scourged, spit upon, buffeted, and crucified by them; (Mark x. 33, 34. Luke xviii. 31—33.) to have his hands, feet, and heart, pierced; (John xix. 37.) to *rise again the third day;* (Luke xxiv. 46.) to *ascend into heaven;* (ver. 26.) to *draw all men after him;* (John xii. 32.) to *cast the devil out of his kingdom;* (ver. 31. xvi. 11.) to *baptize them,* who believed in him, *with the Holy Ghost;* (Matt. iii. 11. Acts i. 5.) and to erect his own kingdom by the preaching of the gospel through the then known world. (Matt. xxiv. 14. xxvi. 13.) Here then are these things peculiar to the holy Jesus:

First, That it was never foretold by any prophet of the Jews, or by any pretended prophet of the gentiles, that such a man should be born at such a time, in such a city, who should do great miracles, and yet should be despised, and rejected, condemned, and die as a deceiver, by the means of those very persons to whom he came, and among whom he did his miracles; and who should after three days rise again, and then be owned as the Lord and Saviour of the world through all the earth.

Secondly, Much less was it ever known that any one, pretending to be a prophet, laid the foundation of the truth of his pretensions upon his being despised and rejected, and even crucified as a deceiver by them to whom he was sent, and among whom he performed all his miracles, and upon what should be done by others at his death, as to the manner and the particular circumstances of it, and upon what should not be done to him when dead, though it were usually done to others dying as he did; and,

Thirdly, Upon what he would do after his resurrection, not by himself, but by the preaching of others in his name, to draw those very people to an acknowledgment of him, and make himself to be adored and owned as their Lord and Saviour throughout all nations. Maimonides,* I confess, informs us of one who appeared in Arabia in the twelfth century, pretending to be the forerunner of the Messiah, and upon that account to act by a Divine commission, of whom the king of Arabia, demanding a sign or a miracle in proof of his commission, he answered, "Cut off my head, and I will rise again, and live, as before;" this the king did, and the imposture ended with his life, no man pretending that he ever rose again; whereas the resurrection of our Jesus was not attested only by the twelve apostles, by five hundred witnesses, by St. Paul, a bitter enemy of the Christian faith, converted to it by the appearance of this Jesus to him; but the truth of it was presently believed by many thousand Jews who lived upon the place, where they had seen him crucified, and many myriads of gentiles, who gave so firm a credit to it, that they confirmed it with the loss of life and all the comforts of it.

Fourthly, As for the characters of the Messiah delivered in the gospels, and the great works he promised that his disciples should perform, it seemeth necessary to suppose that almost all these things were done before they were indited. For the tradition of the church runs thus,—that St. Matthew wrote his gospel eight, St. Mark ten, St. Luke fifteen, St. John thirty-two years after our Lord's ascension: and therefore, had not the things contained in these writings being performed before, they must have ministered to all considering persons a strong objection against the truth of what they saw recorded in them. For instance, had not the apostles been *filled with the Holy Ghost before,* they could not have begun their testimony, the Lord having engaged

* "Tu autem Christe Israelis, qui absconditus es propter peccata cœtûs Sion, tibi venturum est Regnum." Vide Buxtorf. cap. 50. p. 720, 721.

† Χριστὸς δὲ εἰ γεγένηται, καὶ ἔστι που ἀγνωστός ἐστι. Dial. p. 226. B.

* Epist. ad Judæos Marsilienses.

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that they should be *endued with power from on high, not many days after* his own ascension, and commanded them *to stay at Jerusalem till this was accomplished.* Had not believers, which then were very numerous, been both enabled and accustomed to cast out devils, heal diseases, and to speak with tongues, it would have been natural to inquire why the Lord's promise was not made good to them. There could have been no truth in all the acts of the apostles, had they not been before enabled to do the greatest wonders, even such as had not been performed by our Lord; *viz.* the conversion of thousands by one sermon, the giving of the Holy Ghost by imposition of hands, the healing diseases by their shadow, and by clothes sent from them. But yet let these things be as false as any infidel can imagine, since they are all recorded of our Jesus by his own witnesses, and are contained in those histories, which they delivered to the world as the true records of his words and actions, they must stand bound to make them good, and persuade all believers they were certain truths, or be convinced from their own words that their Jesus failed of what he promised and foretold, and therefore was not a true prophet.

Now peruse the records of all nations, and shew me one impostor who ever did pretend that such things should be done by his disciples after his death: or what disciples of the most subtle cheat ever obliged themselves by such experiments to testify the truth of what their master did pretend to? And if never any impostor in his wits, or, if not one abettor of them, ever pretended to such things, we have great reason to believe this Jesus and his followers were no impostors. Should any one have said, when Christ was nailed to the cross, that many thousands of his bloody murderers should in a few days become his converts, and venture all their present and eternal interests upon the truth of his pretended resurrection; should they have said that throughout all the Roman empire he should be owned as that King to whom *all power both in heaven and earth was given,* and as that Jesus who alone could give salvation; should they have added that all this should be done in spite of all the powers of wit and policy, of eloquence and of the sword, the interests and lusts, the superstitions and corrupt opinions, and the reputed wisdom of mankind, by a few mean unskilful men, who were the hatred and derision of the place they lived in, because *God would bear witness to their doctrines by mighty signs and wonders, and distributions of the Holy Ghost;* I say, should a thing seeming so extravagant have been then vented, it would surely have passed for an idle brain-sick dream, as little to be heeded as that twelve cripples should besiege, storm, plunder, and destroy, the strongest and best-peopled city. And yet the apostles in effect not only said much more, but so confirmed their sayings, as that the records in which they were contained have ever since obtained as the faith of Christians, and been the rule of their whole lives.

§. X. Let us pass on to the consideration of the miracles performed by the holy Jesus. Now they are represented in these records;

First, As exceeding many, even so many that the chief priests and pharisees, who bore the greatest disaffection to him, are forced to confess, *this man doth many miracles,* insomuch that *if we let him alone all men will believe on him,* (John xi. 47, 48.) and the multitude cry out, *When Christ cometh, will he do more miracles than this man hath done?* (John vii. 31. see note on John xxi. 25.)

Secondly, His miracles, as they were very many, so were they also very great and powerful, and so assuredly performed by the finger of God; even Herod styles them *mighty works.* (Mark vi. 14.) Nicodemus, when he had only begun to do them, acknowledges that *no man could do such works as he did, except God were with him.* (John iii. 2.) And he himself saith, *If I had not done among the Jews those works which never man did, they had not had sin.* (John xv. 24.)

Thirdly, The apostles do with great confidence avow to Jew and gentile, that this Jesus had done great wonders to confirm his doctrine, and that this was a thing well known to them, and by these sayings they converted those that heard them: thus in that sermon of St. Peter's, which added to the church *three thousand souls,* Jesus of Nazareth is said to have been *a man approved among them by miracles, wonders, and signs, which God did by him in the midst of them;* for which he presently appeals to their own consciences, saying, *This ye yourselves know.* (Acts ii. 24.) And the same apostle appealeth in like manner to the knowledge of this by the centurion and his friends, saying, *Ye know the thing done throughout all Judea; how Jesus being anointed with the Holy Ghost and with power, went about doing good, and healing all that were oppressed of the devil; for God was with him.* (Acts x. 37, 38.) Now here these things may be observed;

First, That these records, contained in the first three gospels, being writ, saith tradition, within fifteen years after our Lord's ascension, or at the least before that destruction of Jerusalem, of which they all speak as future, and before which it is probable they died; many of those *nine thousand* who were miraculously *fed with a few loaves and two little fishes,* and many who were healed in every city where Christ and his disciples came, must be surviving witnesses of the truth or falsehood of these writings.

Secondly, That notwithstanding this, we find not one thing delivered by them, as done by Christ or his apostles, either among Jew or gentile, which they ever proved, or even declared, to be false; we find indeed in these records the pharisees declaring that *he cast out devils by Beelzebub,* (Matt. ix. 34. xii. 24.) and saying in their own writings, that* "By virtue of the name *Shem Hamephorash,* which he stole out of the temple, he raised the dead, and walked upon the waters, and cured the lame, and cleansed the lepers." The wiser heathens, Celsus, Porphyry, Hierocles, and Julian, confessed that our Lord did miracles, that he healed the blind and the lame, and cast out devils; but then they add, that he did these things "by that art of magic, which he had learnt from the Egyptians, and by some names of powerful angels he had learnt in Egypt," and the same they affirmed of his disciples: *The Christians* (saith Celsus†) *seem to prevail,* δαιμόνων τίνων ὀνόμασι, καὶ κατακλήσεσι, *by virtue of the name and invocation of some demons.* And because St. Paul was more especially enabled *by mighty signs and wonders and gifts of the Holy Ghost to make the gentiles obedient in word and deed;* (Rom. xv. 18, 19.) Julian‡ says of him, that *he did* ὑπερβάλλειν πάντας παντα χοῦ τοὺς πώποτε γόητας, καὶ ἀπατεῶνας, *exceed every way all the*

* Raym. pug. fid. p. 290.
† Apud Orig. p. 7.
‡ Apud Cyril. Alex. lib. iii. p. 100.

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cheats and jugglers which ever were. Which by the way demonstrates, that neither the malicious Jew nor subtle heathen was ever able to confute the facts contained in the gospels or the Acts; for had they been able to have shewn the falsehood of them in one point, they would have had no cause to fly unto this artifice, it being sufficient for their purpose to have shewed the falsehood of any thing delivered in these records of the Christian faith; whereas they only did pretend to balance the miracles of Christ and his apostles, and the cures performed by them (as Pharaoh did the miracles of Moses), by opposing to them the miracles done by Pythagoras and Apollonius; and the cures done by their gods and the heathen exorcists. Now here consider,

First, That Christ not only did these miracles himself; but whilst he was with them he sent out first the twelve, and after them the seventy disciples, *to heal all manner of diseases, and cast out devils in his name.* (Matt. x. Luke x.)

Secondly, He engaged his truth, that, after his departure from them, his apostles should do *greater works than these, because he went unto the Father.* (John xiv. 12.)

Thirdly, He promised, that these signs should follow them that believed, *in his name they should cast out devils, heal diseases, and speak with new tongues.* (Mark xvi. 17, 18.)

In answer to what the heathens offer to invalidate the strength of this argument,

1. It is confessed that both Jews and heathens pretended to the power of casting out devils, as truly as the Christians did, and both had their exorcists for that very purpose; but then we find not one of them who ever promised, or pretended, that those who would believe in them, should do this in their name, as did our Jesus; not one who ever attempted to silence them at their oracles, and expel them from their temples, and force them to confess, before those very men who worshipped them as gods, that they were but devils; and yet from Theophilus to Eusebius, *i. e.* from the second to the fourth century, the Christians triumph in this argument, and promise, *upon pain of death,* to extort this confession from them, and speak of it as a thing known even to the very heathens, "hæc omnia sciunt plerique, pars vestrum, ipsos dæmonas de seipsis confiteri," that *the devils are forced by us thus to confess what they are, must know, and even some of you,* saith Minutius; "credite illis quum verum de se loquuntur, qui mentientibus creditis," *you, who believe their lies, believe them speaking thus the truth against themselves,* saith Tertullian.

2. It is confessed that many heathens did plead, in answer to the Christians triumphing in the gift of healing conferred upon the meanest Christians by their Lord, that *their gods also did,* "multorum hominum morbos, valetudinesque sanare," *heal the diseases of many,* but never any sent their disciples, as our Jesus did his apostles, and afterward the seventy disciples by two and two, through all the cities of Judea, or any other country, to cure all diseases in his name, as it is recorded in St. Luke's gospel, wrote within fifteen years after the thing was done, and so whilst myriads of Jews were living to testify the truth or falsehood of this thing; yea, many who had actually been healed by them. Never did any promise, as our Saviour did, that they who would believe in him should do the same, and that his own apostles should do *greater works* than he. Never did any enable others to bestow this gift upon believers by imposition of their hands, or by baptizing them in his all-powerful name, as the apostles did. This then is such an eminent demonstration of the truth of Christian faith as hath no parallel.

3. It is confessed that many of the heathen magi pretended to work many miracles. And hence Pythagoras, by Porphyry and Jamblichus; Apollonius Tyanæus, by Hierocles, and Apuleius, and others, are compared to our Jesus; but then,

First, All their pretended miracles were done to none, or evil purposes, as being done to establish the barbarous, obscene, and foolish rites of heathen superstition, which was the grand design of Apollonius, and also of Pythagoras, who taught all men, saith Jamblichus, τὸ μένειν ἐν τοῖς πατρώοις ἔθεσι καὶ νομίμοις, *to continue in the rites and customs of their country;* and this we learn from his Golden Verses: and consequently it is certain that a holy God could never countenance what was so opposite both to his nature and his honour; but it was the concernment of the devil thus to endeavour to confirm that brutish and idolatrous worship by which his kingdom was upheld and propagated, and to oppose the prevalence of the Christian faith: whereas the miracles of Christ and his apostles were all salutary and highly beneficial, and were designed to advance the knowledge of the true God upon the ruins of idolatry, *to turn men from Satan to God;* to teach them to excel in purity and virtue, in piety to God, in truth and justice, charity and mercy, towards others, and so was worthy of the concernment of a pure and holy God, as being the most lively transcript of his own perfections.

Secondly, All the great things ascribed to these persons have suddenly been blasted, and they like comets have blazed for awhile to the amazement of the world, and presently have set in darkness; which is a pregnant evidence that they derived from the prince of darkness, and only feigned a commission from that King of heaven, who neither wanteth power nor wisdom to accomplish his designs; whilst Christianity was like the rising sun, which *shineth more and more unto the perfect day.* St. Paul informs the church of Rome and Colosse, that in the space of thirty years the gospel had been preached throughout the world, and brought forth fruit in every nation, on which account it quickly did obtain the name of ἡ κρατοῦσα διδαχὴ, or *the prevailing doctrine,* as Porphyry and Julian do confess. Now surely to abolish all idolatry, to reform the vices of the world, and to enable a few illiterate persons by mighty signs and wonders, by admirable gifts and dispensations of the Holy Ghost, to subdue the world to the belief of the whole Christian faith, and to the worship of a man, condemned by his own nation as a false prophet, and a malefactor, as the God and Saviour of the world, must be a vain attempt, though managed by the most subtle and improved impostor. But,

Thirdly, None of these persons ever pretended to transmit this power, which they vaunted of, to any other person, as our Saviour did; or to leave behind them those who, by like actions, should attest the truth of what they did deliver in his name, or suffer for the cause they owned. The demon in the statue of Apollonius did for a little while, by uttering oracles, persuade men to worship Apollonius as a god; but the same author * adds, that God αὐτὸν τὸν

* Qu. et Resp. qu. 24.

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δαίμονα ἐφίμωσε, καταργήσας αὐτοῦ τὰς μαντείας, *struck dumb this demon, making void or abolishing his oracles;* whereas this power was not only imparted by our Lord to his apostles, and promised to those who should believe in him, but also was, by the imposition of the hands of these apostles, or by their baptism in the name of Jesus, conferred upon them, and promised to them; as in those words of Peter, *Repent, and be baptized in the name of the Lord Jesus, and ye shall receive the Holy Ghost.* And hence Arnobius, having summed up the miracles our Jesus did, adds, That he not only did them by his power, but, which was more sublime, " multis aliis facere sui nominis cum adjectione permisit," *empowered many others to do them in his name: nor did he any of those miracles which raised astonishment in others, which he enabled not his little ones, and even rustics to perform.* And then he triumphs over the heathens thus, *What say you, O ye stiff and incredulous minds,* " alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit?" *did ever that Jupiter whom the Romans worship in the Capitol give the like power to any mortal?* and then most rationally concludes, that *to transfer this miraculous power to a man, and give authority and strength to a creature, to do that which by their power alone can be done,*" super omnia sitæ est potestatis," *is an evidence of one whose power presideth over all things, and who hath all the creatures at his beck.*

And, lastly, To the pretence that Christ and his apostles did all their miracles by *magic arts;* I will not answer as Origen doth to Celsus, that all who ever did converse with Christians know this to be a lie, not any of them finding that they ever used, but that they constantly abhorred, these arts; nor yet inquire with Arnobius, " potestis aliquem nobis demonstrare, ex omnibus illis magis qui unquam fuere per secula, consimile aliquid Christo millesima ex parte qui fecerit?" Nor will I represent it as an absurdity, to think our Lord could learn these arts in Egypt, when he was but *two years old:* nor will I ask, whether these Christians were assisted in these arts by good or evil spirits, it being as improbable that evil spirits should promote Christianity to the destruction of their kingdom, as that good angels should promote a lie, or countenance a wicked cheat: I only ask, how came these Christians to convert the Egyptians, and even those magi from whom they are supposed to have learnt these arts? 2. Seeing the art of *magic* was then at the height in Ephesus, Samaria, Judea, and through the heathen world, by what means came those Christians, who by the heathens were still called idiots and mechanics, to be so dexterous in these infernal arts, that all the skill and learning of the world could neither equal nor detect their subtilty? Seeing the Jews swarmed both in Ephesus and Egypt, why did none of them ever attain to the like skill; how is it that none of the Egyptian sorcerers did ever contend with Christ or his apostles, as they did of old with Moses, or manifest these sleights to the deceived world, with which they were so well acquainted? How is it that those many who did desert the Christian faith, did never once confess their skill in magic, or discover one book, or one instruction they had learned from Christ or his apostles, to produce such wonderful effects? Lastly, the apostles and first Christians could not be deceivers, but others who did embrace, and successively promote and spread their doctrine, must know that they were so, and be instructed in the same arts of falsehood by them, for they could never propagate their cheats without great falsehood and hypocrisy, nor prevail on any that were not willing to be their confederates, and learn their artifices for the imposing of this faith on others. Now how incredible is it that so many myriads, throughout three ages in which these miracles were done, should all conspire in an unprofitable and known lie, from whence they did and could reap nothing but loss and poverty, persecutions, imprisonments, and death, and not one single person be induced to divulge the cheat, let any reasonable person judge; especially if we consider, that the only motives which Christianity did offer to engage men to perseverance in that faith, were the inward consolations of the Holy Spirit, and a future recompense; neither of which could belong to, or reasonably be expected by, men, who knew themselves promoters of a vile pernicious lie.

Hence, therefore, we may argue thus; they who neither had, nor could have, any motive to believe, continue in, promote, or suffer for the Christian faith, besides the inward consolations of the Holy Ghost, and the expectations of the blessings promised in the life to come, cannot reasonably be supposed to be wilful cheats: the reason is, because the Spirit of God could not give any inward consolations to those who were promoting a notorious falsehood by infernal arts; nor was it possible that they who knew they used these arts, should expect on that account to be for ever happy in the enjoyment of that holy God, *who loveth truth in the inward parts,* or to be raised by him to an inheritance undefiled. Seeing then even the light of nature and reason of mankind assure us, that not one of, much less all, those myriads which believed Christianity, could do it without any motive; since the light of Scripture doth assure us they could then have no other motive to believe, than those of the internal consolations of the Holy Spirit at present, and the hopes of a blessed resurrection to eternal life; seeing, thirdly, the attributes of God and the nature of the Holy Ghost assure us, that they who propagated an imposture by magic and infernal arts, or by delusions, should never have these inward consolations of the Holy Ghost, or expectations of eternal happiness, as the reward of their impostures or delusions, it is impossible they should be cheats.

In fine, the wonders which accompanied our Saviour's death, were as remarkable and glorious as were the actions of his life: for when the traitor Judas came to apprehend him, he did but say unto them, *I am Jesus,* and straightway both the traitor, and all that did attend him, were *stricken down to the ground;* (John xviii. 6.) and when Peter had stricken off the ear of Malchus, he healed it with a touch: (Luke xxii. 51.) even when he hung upon the cross, and when he had given up his spirit, the heavens were overspread with darkness at noon-day, which is a thing observed by the very heathens, and from their records handed down to us; the earth quaked, the rocks split, the veil of the temple was rent, the graves were opened, and many that were dead arose, and came into the city, and appeared to many. (Matt. xxvii. 51—53.) Now we read nothing of this nature concerning either Pythagoras, or Apollonius, though Philostratus tells us, that Apollonius died not, but was translated into heaven.

§. XI. Again, as our Lord frequently foretold, that being

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dead, after three days he would rise again, so have we certain demonstration that he arose accordingly, from the consideration of the persons engaged to attest it, and the absurdity of thinking they should all conspire to attest a lie: for,

1. The dead body of our Lord could not continue in the grave after three days; for had it visibly lain dead there after that time, this had been sufficient to have proved our Saviour a false prophet, because he promised so oft that he would rise again the third day; (Luke xxiv. 46. Acts x. 40. 1 Cor. xv. 3.) yet if our Lord was not then risen from the dead, his body must continue there, or be conveyed thence by somebody.

2. It is not reasonable to believe that persons unconcerned for this Jesus, or who believed not well of him, should remove his body thence, since no man can imagine why they should attempt it, or what motive they could have to do it; and therefore this never was pretended or affirmed by Jew or gentile. Moreover, either they did this without acquainting Christ's disciples of their enterprise; and then how easy was it for them, by producing the dead body, to confute the testimony of his disciples, and how unlikely was it that these disciples would have begun to testify a thing which might, for any thing they could know to the contrary, be presently confuted by producing that very body they said was risen from the dead? or, secondly, they acquainted Christ's disciples with the fact, became confederates with them, and engaged to conceal the body; and then, upon the strength of this confederacy and promise must depend all the hopes which Christ's disciples had, that they should be successful in this testimony, and not be proved cheats by ocular demonstration. Now is it reasonable to conceive that in this matter they should trust to the fidelity of those men, who, in this very business, in which their silence could alone befriend them, were the worst of cheats? It is, lastly, more incredible, that persons of this temper should still go on to stifle and conceal the matter, and not be tempted by the pleasure of the thing, the service they might do to their religion, the hopes of a considerable reward, or by the hatred of a cheat so gross and palpable, to manifest the shame and infamy of those who forged it. Or,

3. His dead body within that time must be conveyed from the sepulchre by Christ's disciples, as the Jews said it was. Now against this vain pretension of the Jews we have the strongest evidence imaginable, the evangelists and sacred writers having so contrived this testimony, that it was incredible they should attempt, and, in the nature of the thing, impossible they should effect it, had it been a lie, or a contrivance of those men, who had their Lord's dead body in their hands.

For, first, The testimony they delivered was this, *That the same Jesus whom the Jews had crucified as a false prophet, was declared to be the Son of God by the resurrection of his body from the dead.* Now it hath been shewn, note on 1 Cor. xv. 35. that the resurrection of the dead was by the gentiles deemed a thing incredible. The resurrection of that very person whom the Jews had so lately condemned, and crucified as an impostor, was that which they of all men would be most unwilling to believe, seeing it was a testimony, which not only did acquit this Jesus from all the calumnies and false aspersions of the Jews, but also pronounced their greatest rabbi's an evil brood of hypocrites, fools, and blind serpents, and vipers, a wicked and adulterous generation, a devilish, damned crew, nay, their whole nation guilty of the most horrid crime that could be charged upon man, even *the murder of the Lord of life,* and which assured them there was no salvation to be hoped for but from that very person whom *they had taken, and by wicked hands had crucified* and slain, and that *all power both in heaven and earth was given to him:* and therefore it was not to be expected it should gain credit among Jews, or gentiles, unless it was confirmed by the greatest miracles.

Secondly, As our Lord often told, not only his disciples, but the Jews also, that he would shortly return to his Father; that he should *ascend up where he was before,* (John vi. 62.) *and go to him that sent him;* (John vii. 33, 34.) that *within awhile, they should see the Son of man sitting on the right hand of Power,* (Matt. xxvi. 64.) and that he would *come in the glory of his Father, and reward every man according to his works:* so doth this testimony declare, that he was now *exalted to the right hand of God,* and that *God had made him Lord of all things;* (Acts ii. 36.) that he had *exalted him to be a Prince and a Saviour,* (Acts v. 31.) nor was *salvation to be expected by any other;* (Acts iv. 12.) and, lastly, that by his resurrection he had demonstrated, that he was to be the judge of the quick and the dead. (Acts xvii. 31.) Now it seemed foolishness both to Jew and gentile, that such a one, who seemed to them to be without all form or comeliness, all outward splendour or grandeur, one branded for a rebel and impostor by his own nation, and as such condemned by so great a power, should be declared to be the Son of God, the Lord of all things, the author of salvation to all men, the sovereign object of their adoration. And,

Thirdly, As an immediate consequence of this, it was a testimony which never could be owned in any part of the whole heathen world, but they must thereupon renounce all the religion established among them by law and custom, discard the gods, which they and their forefathers had so long worshipped, as devils and dumb idols, and own the God of Israel as the only true God, submit to those doctrines of the holy Jesus, which required them so entirely to renounce their sinful pleasures, which were so grateful to the flesh, and those vices which they had so long indulged, and henceforth live a life of highest purity and separation from the pleasures and enjoyments of this world, to be employed in acts of self-denial and mortification, in taking up the cross, and suffering patiently the worst of temporal evils, only in hopes of future blessings from a crucified Jesus, and a reward to be conferred upon them by him, after a more incredible resurrection of their bodies from the grave. Now it is certain from reason and experience, that a new doctrine, which stands obnoxious to a great many prejudices both of the judgment and affections, and which contains many things that seem to render it incredible to the one, and many more which render it unpleasant to the other, is most unlikely to prevail upon the world, in opposition to all other doctrines. (2.) That men are not easily induced to reject those principles which they received from their education, but still are backward to admit new faith, to confess their errors, and condemn themselves, and pass hard sentences upon the state of their beloved friends, relations, and ancestors. (3.) That men

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are naturally wedded to their lusts, and bear a passionate affection to the pleasures and enjoyments of the world; and therefore, that which suddenly prevails upon them to renounce them all, must be of greater power, and of more prevailing efficacy, than the temptations of the world. (4.) That it is not easy to prevail upon the world to quit a present and important interest, only in hopes of future good, or to expose themselves to the worst of sufferings in confirmation and pursuance of those hopes, without the most concluding grounds of hope, much less in contradiction to them. (5.) That men of the lowest birth and education, and such as were great sufferers both in their reputation and their persons, were men unlikely to prevail upon persons of all sorts and conditions whatsoever, to quit their religion, and their habitual lusts, their worldly interests, and their alluring pleasures, and their espoused tenets; much more their lives and dearest relatives, and to expose themselves to those evils which are most contrary to the desires of human nature, and to the designs of mere natural men.

Again, They tell us, they were sent to preach this testimony to all nations, and to baptize them into the faith thus preached, to publish it to the Jews, Samaritans, and to the uttermost parts of the earth. (Acts i. 8.) Now, could they convert great numbers of all nations from darkness unto light; persuade them to discard their own religion they had so long embraced; quit all the worship and the rites they had received from their forefathers; renounce all the evil customs and manners they had so long indulged in; only to worship and expect salvation by one condemned by his own nation, where his pretended miracles were wrought, as a false prophet and a vile impostor? They were to turn them *from the power of Satan unto God*, and therefore, were to destroy that strong man armed, to overthrow his kingdom, to stop the mouth of his oracles, destroy his temples and his worship, to cast out devils where they came, and make his kingdom *fall like lightning:* now could they convert those nations, whose languages they understood not, without the gift of tongues; which, if they wanted, they must stand mute among them, without one word to say in propagation of this testimony? How could they work so great a change upon them, or prevail with them to suffer so much, as their converts by their own confession were obliged to do, for the sake of this their testimony, without the greatest evidence, that what they told them was a certain truth? and how could they afford this evidence to any, without a confluence of miracles to confirm their sayings? Hence,

Fourthly, They so often tell us, that their Lord promised to enable them, in confirmation of this testimony, to work *greater miracles than he himself had done*, (John xiv. 12.) and that they who believed this testimony should be enabled *to heal the sick, to cast out devils, and speak with new tongues;* that for the propagation of this testimony, *he would give them a mouth and wisdom, which all their adversaries should not be able to gainsay*, that they should have no need when they were before princes and rulers on the account of this testimony to premeditate; because the *Holy Ghost would teach them in that hour what to say:* (Luke xii. 12. xxi. 15.) that he promised that they should be enabled for this work *by the power of the Holy Ghost descending on them, and convincing the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father; and of a future judgment, because the prince of the world should by them be condemned, and cast out of his kingdom.* (John xvi. 8—11.) They introduced him, praying to his Father, that they might thus be assisted by this Holy Spirit, *that the world might believe that he had sent him*, (see the note on John xvii. 21—23.) and promising the Holy Ghost to them that would believe in him. (John vii. 37—39.) Whence it must necessarily follow from their own words, that they must have received this miraculous assistance, and these distributions of the Holy Ghost, for confirmation of this testimony; or else that Jesus, whose resurrection they proclaimed, must be a false prophet. Hence it is evident beyond all contradiction;

First, That a power of doing mighty miracles, and of exercising and distributing the gifts of the Holy Ghost to believers, was absolutely necessary, in places where they came, for confirmation of this testimony, and planting any Christian church in any nation; it being absolutely necessary, to make this testimony effectual, that both the apostles, who gave in this testimony, and they who did believe it, should be assisted by the power of miracles, and be endowed with the miraculous gifts and distributions of the Holy Ghost; and yet,

Secondly, It is as certain, that if this Jesus was not risen, or, being risen, had failed in all his promises of such miraculous assistance, that his disciples could have no motive to begin this testimony, or never could be able thus to confirm what they affirmed.

1. They could have then no motive to begin this testimony; for if he were not risen, or if he had failed in all these promises, they must conclude him an impostor; and then what motives could they have to publish him *the Saviour of the world*, who, after he had called them *to leave all, and follow him*, and made such ample promises unto them of *judging the twelve tribes of Israel*, (Matt. xix. 28.) left them so sadly in the lurch, exposed to shame and infamy? How could they hope *by mighty signs and wonders, by gifts and graces of the Holy Spirit*, great and numerous, to give in evidence to his resurrection (as they confidently pretended they were empowered to do), had he been still reserved under the power of death, and only by his own or others' arts removed from his sepulchre? How is it, that they never thought within themselves,—He could not save himself, and whence shall we expect salvation? He could not by his miracles of power and goodness prevail upon one nation to believe his doctrine; and can we, though destitute of all that power which resided in him, think to reduce the world into obedience, or to impart the Holy Ghost to others, when we ourselves have the spirit of delusion only? Who can imagine, were this so, they would have said so boldly at the first entrance on this testimony, to men, who wondered at them, *Repent, and be baptized every one of you in the name of the Lord Jesus, and you shall receive* (these gifts of) *the Holy Ghost; for the promise* (of the Holy Ghost, recorded by the prophet Joel) *is* (made) *to you and to your children, and to as many as the Lord your God shall call;* or say so confidently before the Jewish Sanhedrin, their mortal enemies, *We are witnesses of these things, and so is the Holy Ghost which God hath given to those that believe,* (Acts v. 32.) if there were no such thing? Nor,

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2. Could they confirm their testimony by any miracles or Divine assistance; for if their testimony were a lie, they had no reason to expect the least assistance for the propagation of it, but had just reason to conceive, that all the powers both in earth and heaven should be engaged to confound it; for sure they could expect no help from him whom they declared to be risen, if in their consciences they knew he was still under the power of death; they rather had great reason to expect that God should cross them in those designs which they profanely vented in his name, making him witness to a lie; they could not hope to be assisted by the powers of darkness, seeing their doctrine did so plainly tend to the subversion of Satan's kingdom; they could not rationally hope, that either Jew or gentile would befriend them in the promotion of a cheat, which they were concerned both in interest and honour to detect: what therefore could embolden them to enter upon the propagation of this cheat, in opposition to all the powers both of heaven and earth?

To strengthen this argument, let us consider the success of this testimony; our Lord had declared, that after he had been lifted up, *he would draw all men after him,* (John xii. 32.) and that then his kingdom, from a small beginning, should increase as a grain of mustard seed, and be like leaven leavening the whole lump. (Luke xiii. 19. 21.) Accordingly we find that this testimony, when it was first declared to the world on the day of Pentecost, prevailed at one sermon over three thousand, and at another on five thousand of those very persons who had seen him crucified, to believe that he was risen from the dead. He sent them forth to preach this doctrine to the world, with a promise that *he would be with them.* (Matt. xxviii. 20.) And accordingly it is said, *they went forth preaching this doctrine every where, the Lord working with them, and confirming the word with signs following;* (Mark xvi. 20.) and that *with great power gave the apostles witness of the resurrection of the Lord Jesus;* (Acts iv. 33.) and that *God bare witness to the word of his grace, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost:* (Heb. ii. 4.) and of the truth of this, the Acts of the Apostles, the Epistles written to the churches planted by them, the miracles done by many myriads of Christians, and the gifts daily exercised in their assemblies, are a demonstration; yea, the speedy and wonderful success and prevalency of this testimony, confirms the truth of what they delivered; for if men were not then infatuated, how could it come to pass, that so great a part of the world as was so suddenly converted by their testimony, should without any proof or other evidence than the bare relation of such ignorant unlearned persons, give credit to their fiction; or that persons of all ranks and conditions should not only yield a firm assent to such a proofless fable, but readily should sacrifice their lives and fortunes to maintain that faith?

For farther demonstration of the truth of this testimony, let us reflect a little upon the persons commissioned by Christ to preach it to the world; and we shall find,

1. That they were persons who had no advantages of birth, wealth, or worldly interests, which might enable them to manage or promote this work, no wisdom to contrive, no policy to carry on such cunningly-devised fables, as being both according to their own report, and the objection of the heathen world, ἀγράμματοι, καὶ ἰδιῶται, *illiterate and simple men;* and is it easy to conceive, that men, so few, so meanly qualified as to condition, endowments, or ability of mind, without all supernatural assistance, should so skilfully contrive, so courageously maintain, and so successfully manage, such a story, as quickly to engage the faith of many myriads to yield a firm assent unto it?

2. They could have no motive from any worldly interests to propagate this lie throughout the world, but they had all imaginable reasons to decline it, if it were not true; for all those things which the allurements of the world can signify, they willingly abandoned for the sake of this one testimony, incurring both the loss of honour, pleasure, and of all worldly interests, in prosecution of it; nay, they declared, that this very Jesus, whose resurrection they attested, had foretold that this should be their portion, that *in this world they should have tribulation,* that they should be *hated of all nations for his name's sake,* that they should be *delivered up to be afflicted, and even killed for this testimony:* so that they could not possibly avoid those evils, but they must by so doing overthrow their own testimony, and prove this Jesus a false prophet; and much less had they reason to expect any blessings in the world to come for propagating such a lie by false pretences of Divine assistance, to the dishonour of Almighty God, and the destruction of so many myriads deceived by them. Since then the moralists conclude, that it is impossible for men to act without appearance of some good to be procured by that action; since love of life, and a desire of self-preservation, are common to us with the very brutes; and it is natural to them and us, to avoid misery and torments,—the apostles could not thus abandon all the enjoyments and expectations of the blessings both of this and of another world, and wilfully subject themselves to all the miseries and torments which creatures could endure, in propagation of a testimony from which they could expect no profit or advantage, but they must be bereft of common sense, renounce the natural instincts of mankind, and be in love with ruin and destruction. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them to be true; but if the apostles were guilty of any cheat at all, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, *i. e.* for that from which they could expect no good at all; which seems so inconsistent with the principles of common reason and self-love, that nothing can be more incredible.

3. Consider that they continued constant in this testimony, and never could be moved by any checks of conscience, any hopes of gain, or any fears or sense of sufferings, to disavow this testimony, or to detect the falsehood of it. Now, that so many persons should persevere immoveably in an extravagant resolution to maintain a lie, so that no threats, no perils, no pains or troubles from without, no regret or dissatisfaction from within, should drive them from it, but that they should die with it in their mouths, is so incredible, that nothing can be more; it must be therefore truth alone that could uphold them steady in the profession of this thing; so unanimous a consent, so clear a confidence, so firm a resolution, so insuperable constancy and patience, nothing but the sense of truth could inspire them with, nothing but a perfectly good conscience could sustain. Consider,

4. That they were persons who professed to all their

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converts great sincerity in what they did, declaring, that *they had renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but, by manifestation of the truth, commending themselves to every man's conscience in the sight of God.* Moreover, in their writings, they frequently condemned all falsehood, craft, hypocrisy; commanding us *to lay aside all guile, hypocrisy; to put away all lying; to speak every man truth with his neighbour,* denouncing hell and damnation against those who *loved and made a lie:* and yet, if they indeed promoted a cunningly-devised fable, they whom they spake and wrote to could not be ignorant of their hypocrisy and lying, when they spake so much of their own miracles and gifts of the Holy Ghost received by believers, and of the gifts of healing, casting out of devils, and of tongues, promised and vouchsafed to them; for these things they still mention in their epistles directed to their converts, as things frequently done by and exercised among them. Now, if their converts did enjoy these admirable gifts, it is not to be doubted, but God himself, who is the only author of them, did set his seal to the apostles' testimony; if they did not enjoy them, they must then know that the apostles who made these promises, and who indited these epistles, were guilty of notorious untruths, and so could have no motive to believe, but rather to detest their doctrine.

5. Consider that the doctrine they delivered in the name of this holy Jesus, was such as highly tended to the promotion of piety and virtue in the world; for none, who are acquainted with this doctrine, can deny, that it doth evidently tend to the advancement of true goodness, righteousness, love, charity, peace, quietness, and mercy. Now, can it reasonably be conceived, that men should in the same design be guilty of the greatest virtue, and the greatest villany in the world; that the same men should die martyrs to the worst imposture, and the best institution in the world; that they should sacrifice their lives to the interest of holiness and virtue, and the credit of blasphemy and imposture? It is common, I confess, for men of bad designs to make very good pretences, but still they do this to carry on designs far different from their pretences: but we have shewed that the apostles could have no designs in propagating their doctrine, but that it should be believed; and, therefore, if they did not really design to make men believe the doctrines they taught for the advancement of the interests of piety and virtue, they could have no end at all in losing both their lives and fortunes to promote those doctrines; which contradicts the principles of human nature.

He then who doubts the sincerity of these assertors of our Lord's resurrection, must be forced to admit what is much more incredible, as being more repugnant to human nature and the course of things; *viz.* he must believe that persons, otherwise through their whole lives blameless, and strictly virtuous in their conversations, as the apostles were; men who appealed to their proselytes, *how holily, and justly, and unblamably, they had behaved themselves amongst them,* should yet, against the clearest dictates of their conscience, commit so great a villany as this imposture doth imply; that men, all whose discourses and demeanours did evidently tend to the advancement of God's glory, and the promotion of true goodness, should in their hearts defy God, and detest all goodness, as they must do if they were wilful cheats; that they, who otherwise did teach these doctrines, and practise those things, which shewed the greatest kindness and good-will to men, were only striving to abuse and betray them by false promises and hopes, into the worst of miseries; that men of so great wisdom as they shewed, both in their writings and the success of their attempts, should zealously drive on a vain and senseless project, with more unwearied industry labouring to maintain and disperse a lie, than any men besides did ever use for confirmation of the greatest truth: he must believe, that men in all respects so impotent, should be so strangely prevalent, without the least assistance, as to cause the world to run into them, that naked weakness should overthrow the strongest might, that pure simplicity should baffle even the sharpest wits, the subtlest policy, and deepest learning; that rude speech, void of all strength and ornament, should even force men to embrace an uncouth and unpleasant story, against the finest rhetoric backed with the force of truth. He must believe, that a crew of vile persons should so inseparably be linked together only by the bonds of fraud, no truth, no virtue, no real interest, uniting them, that nothing could untie the knot. Lastly, He must believe, that men of sense should, for no end, no visible advantage here, no future hopes, voluntarily embrace, and patiently endure, all that can be distasteful unto human nature, freely exposing themselves, they knew not why, to all the fury upon earth, and all the flames of hell; eagerly sacrificing their fortunes, credits, lives, and souls themselves, to the ghost of a condemned malefactor, and false prophet. And if so, why doth philosophy inform us, that self-preservation, the love of life and ease, is rooted in the very principles of human nature, and that it is not possible for any man deliberately to choose to be miserable, or to refuse to be happy, or not desire so to be? To conclude, if this relation were untrue, either the apostles were besides their senses when they did believe it, or besides their wits when they affirmed, and did endeavour to confirm, what they did not believe with loss of life and fortunes; and if so, what shall we say to that vast multitude of Christians, who, notwithstanding all temptations to the contrary, so readily embraced, so steadfastly believed, the doctrine of those men, who had so little reason to believe themselves?

§. XII. Let us consider, lastly, the predictions of our Lord, relating partly to his own disciples, and what they were to do after his resurrection, and partly to the Jewish nation, and what was to befal them for their infidelity, and their rejecting and condemning their Messiah. As for his disciples,

1. He promised and foretold, that not only the twelve apostles should be endued *with power from on high,* and should receive *the promise of the Holy Ghost,* but also that they who believed in him should be baptized with the Holy Ghost, should receive him, and be enabled by him *to speak with tongues;* (Matt. iii. 11. Mark xvi. 17, 18. Luke xxiv. 39. John vii. 37, 38. Acts i. 8.) and that this promise was admirably fulfilled, not only by the gifts of tongues and prophecy, conferred on the apostles at the day of Pentecost, and by their baptism, preaching, and laying on of hands on others, but by the gifts of prophecy, and tongues, with the interpretation of them, and by the gift of discerning spirits, and knowing things secret, exercised in all Christian churches, shall be fully proved in the preface to the Epis-

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tles, from §. I. to the sixth, and from the eleventh to the fourteenth.

2. He foretold that the kingdom of Satan should be cast down by them, and should *fall like lightning* before them, and said, *Behold, I give you power over all the power of the enemy;* (Luke x. 18, 19.) and how gloriously he fulfilled this promise, and made good this prediction, shall be fully demonstrated in the same general preface, §. X.

3. He foretold that the gospel of the kingdom should be preached by them throughout the world; (Matt. xxvi. 13.) yea, that it should be preached to all nations within the space of forty years, or before the destruction of Jerusalem; (Matt. xxiv. 14.) that the increase of his kingdom should be like that *of a grain of mustard-seed,* (Mark iv. 32.) and that he being lifted up *would draw all men after him.* (John xi. 32.) Which came to pass so wonderfully, that in the space of twenty-four years after Christ's passion, St. Paul, in his Epistle to the Romans, saith, *the sound of it was gone out into the uttermost parts of the world;* (x. 18.) and in the Epistle to the Colossians, writ twenty-nine years after, that it was *preached to every creature under heaven,* (i. 6. 23.) *We see* (saith Clemens Romanus)* *the world beyond the ocean, i. e.* the British islands, *subject to the commands of Jesus.—The contagion of this superstition* (saith Pliny,† in his epistle to Trajan, writ in the close of the first century) *hath spread itself not only over cities, but even villages and fields.—There is no rank of men* (said Justin Martyr),‡ *whether Grecians, or barbarians, or called by any other name, in which praise and thanksgivings are not offered up to the Father in the name of Christ crucified; so that a whole race of Christian nations seemeth* (saith Origen)§ *to be born at once; and who* (saith he) *will not admire the prediction of our Lord, when he sees it thus fulfilled in every nation under heaven, Greeks and barbarians, the wise and unwise, and all mankind being overcome by it, so that there is no kind of men by whom this doctrine is not received?* (Lib. ii. p. 68, 69.)

The predictions which concerned the Jewish nation were these following:—

1. *That the kingdom of God should be taken from them, and given to another nation bringing forth the fruits thereof;* (Matt. xxi. 43.) and that *the tongues which did belong to their peace, should be shortly hid from their eyes:* (Luke xiii. 28, 29. xix. 42.) that *many should come from the east, and from the west, and should sit down with Abraham, Isaac, and Jacob, in the kingdom of God; but the children of the kingdom should be cast out:* (Matt. viii. 11. 13.) and that all these things *should come upon that generation.* Accordingly, we find the apostle Paul, in his Epistle to the Romans, sadly bewailing that *spirit of slumber,* which was come upon them, (Rom. xi. 8.) speaking of their *rejection,* (ver. 15.) *the breaking of these branches off through unbelief,* (ver. 19, 20.) *their blindness,* (ver. 25.) and saying, that *God had concluded them all in unbelief.*

2. Our Lord foretold, that Satan, cast out from them, should *return with seven devils more wicked than himself;* and that he did so, the history of Josephus will not suffer us to doubt: for he declares, that soon after our Saviour's time, they were become the worst of men. (See note on Rom. ii. 2.)

§. XIII. Lastly, The things which Christ foretold concerning the destruction of Jerusalem, and the calamities which shortly were to happen to that nation, were of that signal nature, and mentioned such various events, then future, and contingent, and yet were so exactly and so particularly fulfilled, as to afford us a most pregnant demonstration of the truth of Christ's prophetic office. And,

First, Our blessed Lord foretelleth the destruction of the Jewish temple, after it had stood well nigh five hundred years, in these words, *Seest thou these great buildings; there shall not be left one stone upon another which shall not be thrown down:* to complete which prediction, Titus commands his soldiers, saith Josephus,* τὴν τε πόλιν ἅπασαν καὶ τὴν νεὼν κατασκάπτειν, *to dig up the foundations both of the temple and of the city;* and both the Jewish Talmud † and Maimonides‡ add, that Terentius Rufus, the captain of his army, *did with a ploughshare tear up the foundation of the temple,* and so more signally fulfilled those words of Micah, iii. 12. *Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.* And here two things seem worthy of our observation; *viz.*

1. The exact time when this was done; *viz.* on the same month and day on which it formerly was burnt by Nebuzar-adan, the captain of the king of Babylon, which therefore by Maimonides is styled *the fatal day of vengeance;* and which is by Josephus § reckoned to be a matter of just admiration, and a plain indication that this so happened by Divine appointment.

2. That this destruction and conflagration of the temple, happened against the will, command, and the endeavours of Titus to prevent it; for he calls heaven and earth to witness, that he would never violate that sacred place, unless the Jews compelled him so to do; yea, saith he, ‖ *I will preserve your temple against your own wills:* and when his own generals declared it necessary to destroy that temple, he answered, *I will never suffer such a structure to be destroyed by the flames:* and when the fire began to seize upon it, he calls, he beckoneth to, yea, he commands his soldiers to extinguish it, but they not hearkening to his commands, do animate one another to the burning of it: Thus, saith Josephus,¶ *was the temple burnt against the will of Cæsar, God himself assisting with the Romans to the ruin of it;* that so the words of Christ might be verified, *He will send forth his armies and destroy those murderers, and burn up their city.*

3. Observe, that they who had** accused our Saviour and his disciples of polluting and of designing to destroy this temple, were the very men who did horribly pollute it with the blood of Jews and gentiles, and even forced the Romans to destroy it; *they hastened the slow fire* (saith their own Josephus††), *and even drew it to the temple*; the inflam-

* Ep. ad Cor. p. 19.
† Lib. x. Ep. 97.
‡ Dial. cum Tryph. 345.
§ Contr. Cels. lib. viii. p. 405.

* Lib. vii. cap. 1. p. 970. B. 993. A.
† Taanith. cap. 4. Hal. 6.
‡ Maim. Taanith. cap. 5.
§ Θαυμάσαι δ' ἂν τίς ἐν αὐτῇ τῆς περιόδου τὴν ἀκριβείαν, καὶ μόνα γοῦν καὶ ἡμέραν ἐπιτηρήσασι τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη. Lib. vii. cap. 26. p. 957. E. cap. 27. p. 958. F.
‖ Τηρήσω τὸν ναὸν ὑμῖν καὶ μὴ θέλουσι, lib. vii. cap. 10. p. 949. G. 990. A. Καταφλέξειν πόλει τηλικαύτου ἔργον. cap. 24. p. 957. τὸ πῦρ σβέννυσι, cap. 26. p. 958. A. B. C. D.
¶ Ὁ μὲν οὖν ναὸς οὕτως ἄκοντος Καίσαρος ἐμπιπρᾶται, cap. 26. p. 958. F. Θεὸς ἆρα θεὸς αὐτὸς ἐπάγει μετὰ Ῥωμαίων καθέδριον αὐτῷ πῦρ, cap. 8. p. 948. F.
** Mark xiv. 58. xv. 29. Acts vi. 13. xxi. 28. xxiv. 6.
†† Καὶ μόνον οὐχ ἑλκυσαν ἐπὶ τὸν ναὸν βραδύνον πῦρ. lib. vi. cap. 27. p. 933. B. Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὴν ἀρχὴν καὶ τὴν αἰτίαν, lib. vii. cap. 26. p. 957. E.

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mation of it, saith he, *had both the cause and the beginning of it from themselves.* The providence of God still ordering matters so, that they should bring upon themselves those evils of which they falsely did accuse our Lord and his apostles.

Secondly, Our Lord foretells with like exactness and particularity the ruin of their famous city, declaring, (Luke xxi. 34.) that *Jerusalem should be trodden down of the gentiles, until the times of the gentiles be fulfilled;* and again, *the days* (saith he) *shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and shall not leave in thee one stone upon another.* (Luke xix. 43, 44.) Now, that the event completely answered to these plain predictions, is evident from their own historian, who doth expressly say, that* *Titus having commanded his soldiers to dig up the city and the temple, this was so fully done, by levelling the whole compass of the city, except three towers, that they who came to see it were persuaded it never would be built again.* The same historian† informs us, that when Vespasian besieged Jerusalem, his army *compassed the city round about, and kept them in on every side;* and though it was judged a great and almost impracticable work, to compass the whole city with a wall, *yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles on it; and so cut off all hopes that any of the Jews within the city should escape.*

Thirdly, Whereas our Saviour saith, *Jerusalem shall be trodden down,* πατουμένη, *possessed,* and trodden by the feet of the gentiles, this so exactly came to pass, that Vespasian,‡ (1.) commands the whole land of Judea to be sold to those gentiles that would buy it; and (2.) Hadrian,§ about sixty-three years after, makes a law *that no Jew should come into the region round about Jerusalem,* as Aristo Pellæus, who was himself a Jew, and flourished in the times of Hadrian, relates: thus, saith Eusebius,‖ it came to pass, that the *Jews being banished thence, and there being a conflux thither,* ἀλλοφύλον γένους, *of aliens, it became a city and colony of the Romans, and was in honour of the emperor named Ælia.* (3.) Jerusalem, saith Christ, shall be thus trodden down, or subject to the gentiles, *till the time of the gentiles be fulfilled;* that is, till, by conversion of the Jews unto the Christian faith, the fulness of the gentiles, to be converted to it, should come in with them; *for blindness* (saith the apostle) *hath happened to the Jews, till* πλήρωμα τῶν ἐθνων, *the fulness of the gentiles shall come in, and then all Israel shall be saved,* (Rom. xi. 25, 26.) and with them also the yet heathen gentiles; *for if* (saith he, ver. 15.) *the casting away of the Jews was the reconciling of the world, what shall the receiving of them be to it, but even life* for *the dead?* And again, *if the fall of them were the riches of the world,* (ver. 12.) *and the diminishing of them the riches of the gentiles, how much more shall their fulness be* the fulness of the gentiles? Now here it is especially observable, that Julian the Apostate, designing to defeat this prophecy of Christ, resolved on the rebuilding of the city and temple of Jerusalem in its old station, which was till his time left in its ruins, Ælia being built without the circuit of it; for in his epistle* to the community of the Jews, he writes thus, *The holy city of Jerusalem, which you have so long desired to see inhabited, rebuilding by my own labours, I will dwell in.* This he began, with an endeavour to build that temple, in which alone the Jews would offer up their prayers and sacrifices, but the immediate hand of Providence soon forced the workmen to desist from that unhappy enterprise. Ammianus Marcellinus,† a heathen, who lived in those very times, gives us the story thus,—That *Julian endeavoured to rebuild the temple at Jerusalem with vast expenses, and gave it in charge to Alypius of Antioch to hasten the work, and to the rector of the province to assist him in it; in which work, when Alypius was earnestly employed, and the rector of the province was assisting, terrible balls of flames bursting forth near the foundations, with frequent insults, and burning divers times the workmen, rendered the place inaccessible; and thus the fire obstinately repelling them, the work ceased.* The story is very signal and remarkable for many circumstances; as, *v. g.*

1. The persons that relate it—Ammianus Marcellinus, a heathen, Zemuch David, a Jew, who confesseth that Julian was "divinitus impeditus," *hindered by God,* in this attempt: Nazianzen and Chrysostom among the Greeks, St. Ambrose and Ruffinus among the Latins, who flourished at the very time when this was done: Theodoret and Sozomen, orthodox historians, Philostorgius, an Arian, Socrates, a favourer of the Novatians, who writ the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving.

2. The time when it was performed, not in the reign of Christian emperors, but of the most bitter enemies of Christians, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

3. With what confidence the Christians urge this matter of fact against the Jews, as a convincing demonstration of the expiration of their legal worship, and of the certainty of the Christian faith against the heathen philosophers, inquiring,‡ *what the wise men of the world can say to these things;* and against the emperor Theodosius,§ to deter him from requiring them to rebuild a synagogue, which had been lately burnt by a Christian bishop.

4. And, lastly, the unquestionable evidence of the thing.

* Τὴν δὲ ἄλλην ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μήδε πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι, lib. vii. cap. 1. p. 970. B. C.

† Τοὺς δὲ οὔπω τὰ Ῥωμαίων φρονοῦντας ἔργον ἦν ἡ στρατία πανταχόθεν τὴν πόλιν περιέχουσα, lib. v. cap. 27. p. 893. B. Περιτειχίζειν ὅλην τὴν πόλιν μέγα καὶ δυσπόητον τὸ ἔργον, lib. vi. cap. 31. p. 936. F. Τὸ μὲν οὖν τεῖχος ἐνὸς δέοντος τεσσαράκοντα σταδίων ἦν—τρισὶ δ' ὡκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 937. B.

‡ Πᾶσαν γῆν ἀποδόσθαι τῶν Ἰουδαίων, lib. vii. cap. 27. p. 983.

§ Πᾶν ἔθνος ἐξ ἐκείνου καὶ τῆς περὶ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐμβαίνειν ἔργαται. Euseb. H. Eccl. lib. xxi. cap. 6.

‖ Hist. Eccl. lib. iv. cap. 6.

* Τὴν ἐκ πολλῶν ἐτῶν ἐπιθυμουμένην παρ' ὑμῖν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοίνῳ. Ep. 25.

† "Ambitiosum quoddam templum apud Hierosolymam sumptibus immodicis instaurare cogitabat, negotiumque maturandum Alypio dederat Antiochensi; cum ituque rei idem furtiler instaret Alypius, juvaretque provinciæ rector, metuendi globi flammarum prope fundamenta crebris insultibus erumpentes, locum, exustis aliquoties operantibus, inaccessum fecêre, hocque modo elemento obstinatius repellente, cessavit inceptum," lib. xxiii. ab initio.

‡ Ἔτι οὖν ἀμφισβητεῖς, ὦ Ἰουδαῖε, καὶ τὴν ἀπὸ τῆς τοῦ Χριστοῦ προῤῥήσεως, καὶ τὴν ἀπὸ τῆς τῶν πραγμάτων ἀποδείξεως μαρτυρίαν σου ὁρῶν καταψηφιζομένην. Chrys. Hom. 2. in Jud. tom. vi. p. 335. et Hom. 60. p. 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τοῦ τούτου σοφοί; Nazianz. Stelit. p. 83.

§ "Non audisti, imperator quia cum jussisset Julianus reparari templum Hierosolymis, quòd divino, qui faciebant repagulum, igne conflagrâruut?" Epist. lib. v. Epist. 29.

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This, say the Christians,* *all men freely do believe and speak of, it is in the mouths of all men,* and is not denied *even by the atheists themselves; and if it seem yet incredible to any one, he may repair for the truth of it both to witnesses of it yet living, and to them who have heard it from their mouths; yea, they may view the foundations lying still bare and naked;*† *and if you ask the reason, you will meet with no other account besides that which I have given; and of this all we Christians are witnesses, these things being done not long since in our own time.* So St. Chrysostom.

Thirdly, Our blessed Lord is as express and circumstantial in the prediction of the miseries which should befal that sinful nation. For,

1. He in the general foretells that their calamities shall be so great as to admit no parallel; *There shall be* (saith he) *great tribulation, such as never happened from the beginning of the world to this (present) time.* (Matt. xxiv. 21.) Which words ‡ Josephus seems to have transcribed, when he saith, that *never any nation was more wicked, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, nor ever did a city suffer as they did.* He was no stranger to the history of the destruction of the old world by water, or of Sodom and Gomorrah by fire from heaven, or to the sufferings of his own nation under Antiochus Epiphanes, and yet he scruples not to say, that § *all the miseries which all mankind had suffered from the beginning of the world, were not to be compared with those the Jewish nation did then suffer.*

2. Our Saviour adds, that in those days *the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of heaven shall be shaken.* (Mark xiii. 14.) These, I confess, are metaphorical expressions, occurring often in the prophets, but still in the same sense; *viz.* to signify an utter desolation, and terrible havoc and destruction brought upon a nation: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, (xiii. 9, 10.) *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:* of the destruction of Idumea he speaks thus, (xxxiv. 2. 5.) *The indignation of the Lord is upon all nations, he hath utterly destroyed them, he hath delivered them to the slaughter, the mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth from the vine:* the destruction of Egypt is represented by Ezekiel in these words, (xxxii. 7, 8.) *I will cover the heaven, and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light, and the bright lights of heaven will I make dark over thee:* this therefore (saith Maimonides*) is a proverbial expression, *importing the destruction and utter ruin of a nation; the sun darkened or turned into blood, and the stars falling, or disappearing* (saith Artemidorus†), *import the destruction of many people.* Now in this sense it is almost incredible which their historian relates of the destruction of the Jews; for he informs us that *eleven hundred thousand perished in that siege;*‡ and it is still more incredible which their Talmud and other Jewish writers mention of this slaughter, which Hadrian's§ army made of them fifty-two years after, when they rebelled under Barchochebas, and were besieged in the city Bitter, the most modest computation being *quatuor mille myriadas,* and the most extravagant, *octoginta mille myriadas.* And yet our Saviour having farther said, that *wherever the carcass was, i. e.* the nation of the Jews, rejected now and loathed by God as a dead carcass, *there would the eagles, i. e.* the Roman army, *be gathered together,* to prey upon them; (Matt. xxiv. 28. Luke xvii. 37.) they were accordingly harassed and destroyed throughout the Roman empire; when, saith Josephus, the Romans had no enemies left in Judea, *the sense and danger reached, πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, too many of them living the remotest from it;* for many of them perished at Alexandria,‖ at Cyrene, and in other cities of Egypt, to the number of sixty thousand, in all the cities of Syria; in a word, Eleazer¶ in Josephus, having reckoned many places where they were cruelly slaughtered, concludes thus, *μακρὸν ἂν εἴη νῦν ἰδίᾳ περὶ ἑκάστου λέγειν, it would be too long to speak of all these places* in particular.

Again our Saviour adds, that *they should be led captives into all nations;* (Luke xxi. 24.) accordingly Josephus** doth inform us, that *the number of their captives was ninety-seven thousand,* that of them *Titus sent many to Egypt, and most of them he dispersed into the Roman provinces,* and so exactly fulfilled this prediction.

Fourthly, Our Lord foretells the *many signs* preceding this destruction, declaring that there should be Φοβητρὰ, *fearful events, or sights, earthquakes, and signs from heaven,* (Luke xxi. 11.) Now to omit the frequent earthquakes which happened in other places in the times of Claudius and Nero, Josephus†† doth inform us, that there happened in Judea and Jerusalem, *an immense tempest and vehement winds, with rain, and frequent lightnings, and dreadful thundering, and extreme roarings of the quaking earth, which manifested to all, that the world was disturbed at the destruction of men,* and that these prodigies portended no

* Τὸ δ' οὖν περιβόητον πᾶσι θαῦμα, καὶ οὐδὲ τοῖς ἀθέοις αὐτοῖς ἀπιστούμενον λέξων ἔρχομαι, Sor. p. 81. Ὅ δὲ ἅπαντες ἴδμεν καὶ λέγουσι, καὶ πιστεύουσι, p. 83. Καὶ τοῦτο πρὸς πάντων ἀληθῶς λέγεται, καὶ πιστεύεται, καὶ πας' οὐδενὸς ἀμφιβάλλεται· ταῦτα ὅτι πιστὰ οὐ καταφαίνεται, πιστεύσθωσαν οἱ παρὰ τῶν θεασαμένων ἀκηκοότες ἔτι τῷ βίῳ περίοντες, πιστεύσθωσαν δὲ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμιτελὲς τὸ ἔργον καταλείποντες. Soz. Hist. Eccl. lib. v. cap. 22. p. 632. D. 633. B.

† Καὶ τῶν ἰὼν ἰλθῆς εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια· κἂν τὴν αἰτίαν ζητήσεις, οὐδεμίαν ἀλλ' ἢ ταύτην ἀκούσεις, καὶ τούτου μάρτυρες ἡμεῖς πάντες ἐφ' ἡμῶν γὰρ οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου. Chrys. adv. Jud. Orat. 2. p. 334.

‡ Lib. vi. cap. 27. p. 933. B.

§ Τὰ γοῦν πάντων ἀφ' αἵμης ἀτυχήματα πρὸς τὰ Ἰουδαίων ἐττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. Proleg. ad Bell. Jud. p. 706. D.

* "Quando vaticinatur Esaias de gentis alicujus destructione, vel de populi alicujus magni interitu, ait Stellas cecidisse, Cœlos interiisse, et contremiscere Solem obscuratum, Terram vastatam et commotam esse." More Nevoch. p. 265, 266.

†Ἥλιος ἀμαυρὸς ἢ ὑφαιμος—καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ὃ ἀφανιζόμενοι πολλῶν ὀλεθρον μαντεύονται. Oneirocrit. lib. i. cap. 36.

‡ Τῶν δὲ ἀπολλυμένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἑκατὸν καὶ δέκα, lib. vii. cap. 45. p. 968. D.

§ Buxt. in voce Bitter.

‖ Lib. vii. cap. 36. p. 995. A. et cap. 37. ibid. cap. 38. p. 996.

¶ Cap. 34. p. 992.

** Τοῦ δὲ λοιποῦ πλήθους τοὺς ὑπὲρ ἑπτακαίδεκα ἔτη δήσας ἐπέμψε εἰς τὰ κατ' Αἴγυπτον ἔργα, πλείστους δὲ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, lib. vii. cap. 44, 45. p. 968. C. D.

†† Καὶ συνεχεῖς ἀστραπαὶ, βρονταί τε φρικώδεις, καὶ μυκήματα τῆς γῆς σεισμένης ἐξαίσια. πρόδηλον δ' ἦν ἐπ' ἀνθρώπων ὀλέθρῳ τὸ κατάστημα τῶν ὅλων συγκεχυμένον καὶ οὐχὶ μικροῦ τις ἂν εἰκάσαι συμπτώματος τὰ τέρατα, lib. iv. cap. 17. p. 881. A. B.

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small mischiefs. Josephus* had a select chapter of the manifest signs of their approaching desolation, which Tacitus,† a Roman historian of that age, doth almost thus epitomise; *Armies seemed to meet in the clouds, and glittering weapons were there seen; the temple seemed to be in a flame, with fire issuing from the clouds, and a Divine voice was heard, that the Deity was quitting the place, and a great motion as of his departing:* these seem plain tokens of God's departing from them, of the burning of the temple, and their own desolation, by the Roman army. Josephus adds what Tacitus doth also touch upon, that the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, was seen αὐτομάτως ἀνεῳγμένη, *to open of its own accord, to let in their enemies;* for so their wise men construed the omen, saith Josephus. He farther saith,‡ a sword seemed to hang over the city, and a comet with its fiery tail pointed down upon it for a whole year, which plainly seemed to portend their ruin by the sword. And that§ *before the sun went down, there were seen in the clouds armies in battle array, and chariots compassing the country, and investing the cities; a thing so strange* (saith he), *that it would pass for a fable, were there not still men living to attest it:* so expressly have we an account of the fearful sights, and signs from heaven, mentioned by our Lord, and of the *sign of the Son of man coming in the clouds of heaven,* μετὰ δυνάμεως καὶ δόξης, *with a glorious host,* or *with power and glory;* according to our Lord's prediction, Matt. xxiv. 30.

Secondly, Our Lord proceeds to say, that *false Christs and false prophets should arise, and that many should come in his name, saying, I am Christ, and should deceive many.* (Matt. xxiv. 5. 11. Mark xiii. 6. 21, 22. Luke xxi. 8.) *False Christs* are they who falsely would pretend to be the Christ or the Messiah promised to the Jews: now such were, 1. Simon Magus,‖ who declared that he was the person who among the Jews *appeared as the Son of God, and was conceived to have suffered in Judea; and*¶ *he prevailed for a time to deceive some with his magical operations.* 2. Dositheus,** contemporary with him, who said *he was the Christ foretold by Moses, and the Son of God, and he also found disciples;* and is by Origen reckoned among them, who performed wonderful things: from these, saith Hegesippus, came false Christs and false prophets: there arose, saith Hippolytus,†† *some saying, I am Christ, as Simon Magus, and the rest, whose names I have not time to reckon up:* and these all, saith Irenæus,* "magias perficiunt, exorcismis et incantationibus utuntur," *use magical operations, exorcisms, and incantations.* Our Lord also foretold of another that should *come in his own name;* (John v. 43.) that is, without authority from God, and be received by the Jews as their Messiah: accordingly Barchocheba did actually thus come, as appears both from the event and destruction of him and his followers by Hadrian's army; and by the confession of the Jews, who, when they found themselves deceived by him, called him *Bar Choziba,* the *son of a lie.* And that he was generally received by them, we learn from their own histories, declaring that their great R. Akiba, who had twenty-four thousand disciples, said, at the sight of him, *Behold, this is the Messiah;* and that then the Jews in the city Bitter crowned him, and chose him for their king, and shook off the Roman government, killing an innumerable multitude of Greeks and Romans, in Egypt, Alexandria, Cyprus, and thereabouts; until Trajan sent Hadrian against them, who slew more of them, say they, than Titus had done in the preceding wars. (See Buxtorf, in voce Bar Choziba.)

As for the false prophets† Josephus tells us of an *Egyptian false prophet and magician, who gathered together about thirty thousand of the Jews, whom he had deceived;* and of one *Theudas*‡ *a magician, who, declaring himself a prophet, deceived many;* of another prophet,§ *who bid them go into the temple, where God would shew them manifest signs of a deliverance;* adding, that there were then πολλοὶ προφῆται, *many prophets, who taught them even to the last to expect help from God.* Our Saviour had foretold, that they should then say, *Behold, he is in the desert;* (Matt. xxiv. 26.) pointing to the very place where these false Christs and prophets should appear; or whither they should lead their followers. Accordingly, Josephus‖ saith, *that many impostors and magicians persuaded the people to follow them into the wilderness, where they promised to shew them manifest signs and wonders done by God;* pretending a Divine impulse, and promising deliverance from evils, if they would follow them into the wilderness.

Thirdly, Our Lord foretells, that his gospel should be first preached throughout the world, *i. e.* throughout the Roman empire, styled οἰκουμένη, or in all places whither the Jews were dispersed; for, saith he, *The gospel of this kingdom shall be first preached in all the world for a witness to all nations, and then shall the end come.* (Matt. xxiv. 14.) Accordingly St. Paul declares of them, who preached the gospel of peace, that *their sound had gone forth into all the earth,* (Rom. x. 18.) *and their words,* εἰς πέρατα τῆς οἰκουμένης, *to the ends of the earth.* He tells the church of Rome, that *their faith was spoken of throughout the whole world.* (Rom. i. 8.) The church of Colosse, that *the truth of the gospel was come, not to them only, but to all the*

* Lib. vii. cap. 31.

† "Eruerant prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subito nubium igne collucere templum, expassæ repentè delubri fores, et audita major humanâ vox excedere Deos, et simul ingens motus excedentium," Hist. lib. v. p. 621.

‡ Ὑπὲρ τὴν πόλιν ἄστρον ἕστη Ῥομφαίᾳ παρακλήσιον, καὶ παρατείνας ἐπ' ἐνιαυτὸν κομήτης, lib. vii. cap. 13.

§ Πρὸ γὰρ ἡλίου δύσεως ἅφθη μετέωρα παρὰ πᾶσαν τὴν χώραν, ἅρματα καὶ φάλαγγες ἐνόπλοι διάττουσαι τῶν νέφων, καὶ κυκλουμέναι τὰς πόλεις, ibid. p. 990. G.

‖ "Simon Samarites—universam magiam amplius inscrutans ita ut in stuporem cogeret multos humanum—docuit seipsum esse qui inter Judæos quidem quasi Filius adparuerit—passum autem in Judæis putatum, cum non esset passus." Iræn. lib. i. cap. 20.

¶ Καὶ τότε μὲν ἠπάτησε. Orig. contr. Celsum, lib. i. p. 44.

** Σίμων τὶ ὁ Σαμαρεὺς Μάγος καὶ Δοσίθεος—ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν Θεοῦ, τὴν καλουμένην μεγάλην, ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ Θεοῦ, lib. vi. p. 282. Ὅτι αὐτὸς εἴη ὁ Προφητευόμενος ὑπὸ Μώσεως Χριστὸς, καὶ ἴδοξε τίνων τῇ ἑαυτοῦ διδασκαλίᾳ κεχρατηκέναι, lib. i. cap. 14. Habentes in se etiam quasdam virtutes mirandas. Hom. 27. in Matt. F. 52. G. Ἀπὸ τούτων ψευδόχριστοι καὶ ψευδοπροφῆται. Euseb. Hist. Eccl. lib. iv. cap. 22.

†† Ἀνίστησαν τίνες λέγοντες, ἐγὼ εἶμι ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποί. De Consum. Mundi.

* Lib. i. cap. 20.

† Περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἠπατημένων, lib. ii. cap. 23. p. 797. A. Ant. lib. xx. cap. 6.

‡ Τότε τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἠπάτησεν, Προφήτης γὰρ ἔλεγεν εἶναι. Antiq. lib. xx. cap. 2. p. 689. G. 690. A.

§ Ψευδοπροφήτης τις κατίστη κατ' ἐκείνην κηρύξας τηνημέραν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει δεξομένους τῆς σωτηρίας. De Bello Jud. lib. vii. cap. 30. p. 960. A. B.

‖ Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι. δεῖξειν γὰρ ἔφασαν ἐναργῆ τέρατα, καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γινόμενα. Antiq. lib. xx. cap. 6. p. 960. E. Προσχήματι θιασμοῦ δαιμονῶν τὸ πλῆθος ἀνέπειθον καὶ προῆγον εἰς τὴν ἐρημίαν. De Bello Jud. lib. ii. cap. 23. p. 796. G. Εἰ βουληθεῖεν ἕπεσθαι μετ' αὐτῶν τῆς ἐρημίας. Antiq. lib. xx. cap. 7. p. 697. B.

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world, and preached to every creature, (i. 6. 23.) St. Clemens,* who was bishop of Rome in the twelfth year of Domitian, saith, That *the nations beyond the ocean were governed, ταῖς ἐπιταγαῖς τοῦ Δεσπότου, by the precepts of the Lord.* Origen† speaks of the Christians as of a nation *born all at once.* Eusebius‡ saith, *The word of God shone suddenly upon the world as a ray of the sun, and was on that account styled by the very heathens, ἡ κρατοῦσα διδαχὴ, § the prevailing doctrine;* and the Christians, by Julian the apostate, are styled *οἱ κρατοῦντες, the prevailing sect.* (Misopog. p. 99.)

Fourthly, He mentions the especial care he would then have of his own faithful servants, declaring, that *they who endured to the end should be saved,* (Matt. xxiv. 13.) and that *not one hair of their heads should perish;* (Luke xxi. 18.) *i. e.* that none of them should be involved in that ruin, which was to come upon the unbelieving Jews: accordingly, Eusebius‖ and Epiphanius¶ have left it upon record, that *before the beginning of the war, when the city was ready to be taken, the disciples of our Lord were admonished by an angel, or by an oracle, to depart from the city, and to fly beyond Jordan, to the city Pella, in the region of Perea, where they were preserved.* This refers to the time when Cestius came to Jerusalem, and took the lower city, and, saith Josephus, *might have taken the upper city, and have presently put an end to the war;* and so punctually agrees with our Lord's premonition, *When you see Jerusalem compassed about with armies, and the abomination of desolation standing where it ought not;* viz. *in the holy city, then let them that are in Judea flee to the mountains.* (Matt. xxiv. 15. Mark xiii. 14. Luke xxi. 20, 21.) But that the Christians might have time to fly and be preserved, he suddenly quits the siege without any visible cause, and so gives the Christians leave to depart: and even Josephus** notes, that *then many fled out of the city as from a sinking ship;* and, of that number, doubtless the Christians made a part. That they then fled into the mountains, may also be observed from Josephus; for of Perea, whither they are said to fly, he saith, that it was *ἔρημος καὶ τραχεῖα τὸ πλέον,*†† *mostly mountainous and a desert;* and, being beyond Jordan, and under the government of king Agrippa, was free from war.

Lastly, Our Saviour fixed the period of time within which all these things should happen, in these words: *Verily I say unto you, this generation shall not pass away until all these things be fulfilled.* (Matt. xxiv. 34.) Accordingly, they were all fulfilled within forty-two years after they had been spoken. In fine, he hath specified the very reason why all these things should come upon Jerusalem; *viz.* because *she knew not the time of her visitation, and the things which did belong unto her peace:* (Luke xix. 42. 44.) *because she killed the prophets, and stoned them that were sent unto her:* (xiii. 34.) *because they killed the Son of God.* (Matt. xx. 38.) This hath been gathered by the primitive fathers; first, From the continuation of this desolation, by which wrath seemeth *to be come upon them to the uttermost:* for whereas they wandered in the wilderness but *forty years,* and their captivity in Babylon continued but *seventy years,* since the rejection of our Jesus, they have been visibly cast off by God for sixteen hundred years and upwards. Secondly, From the nature of the punishments they suffered; for God having so long time laid waste that temple to which their worship was confined, and was the place in which he dwelt among them, and from which he blessed them, and so deprived them of those sacrifices by which they made atonement for their sins, and were purified from their uncleanness, and banished them out of the land of promise, hath by these dispensations fully shewed, that he no longer doth allow that way of worship, which was confined to that nation and that temple. Thirdly, From the consequences of these judgments, and from their ignorance of any time of respite and deliverance from them. For, God by his prophets was pleased to foretell the measure and duration of their former judgments, and when they should give place to mercy; that their Egyptian thraldom should expire in two hundred and fifteen years after their going down to Egypt; that after *seventy years* they should return from Babylon, that three years and a half would work deliverance from the more cruel fury of Antiochus Epiphanes; but of their deliverance from the calamities they now lie under, by any other way than that of *turning to the Lord,* there is no word of *prophecy.* In a word, they are utterly deprived of their Schechinah, their prophets, and all the other tokens of God's peculiar presence with them; after this sin, God did entirely desert them, and transfer his Holy Spirit, his prophets, his revelations, his miracles, to those assemblies, which embraced that Jesus as their saviour, whom they had wickedly condemned as an impostor; which shews their church and temple were destroyed to give place to Christianity. Moreover, that, after their rejecting our Messiah, they were by God appointed to destruction; they, who were the great promoters, or were eye-witnesses of the war, which brought upon them these calamities, were forced to confess: Eleazar,* one of their great captains, declared, That *God had established this decree against them, that they should not live;* that he had laid a necessity upon them, that they should die, and that they might not only conjecture, but even know, by what they suffered, that God had condemned his once beloved nation to destruction. Josephus† is frequent in this observation: when Cestius besieged them, *he might have taken the city* (saith he), *and put an end to the war, but that διὰ τοὺς πονηροὺς ἀπεστραμμένος ὁ Θεὸς, God, being angry with them for the wicked, hindered it.* When he was persuading them to yield to the Romans, he concludes thus;‡ *Why do I persuade them against their fate, καὶ τοὺς ὑπὸ Θεοῦ βιάζομαι κατακρίτους σώζειν, and strive to save them, who are condemned of God;* for, who knows not the writings of the old pro-

* Ep. ad Cor. sect. 20.

† Τὸ κατὰ τὴν ἀθρόαν γένεσιν ἔθνους χριστιανῶν ὑσπαρὲν πεχθέντος εἰσάπαξ, In Celsum, lib. viii. p. 405.

‡ Θᾶττον τις ἡλίου ζολὴ τὴν συμπᾶσαν οἰκουμένην ὁ Σωτήριος κατυγάζει λόγος. Hist. Eccl. lib. ii. cap. 3.

§ Præp. Evang. lib. ix. cap. 10.

‖ Τοῦ λαοῦ τῶν ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δεθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καὶ τίνα τῆς περαίας πόλιν οἰκεῖν κεκλευσμένου. Πέλλαν αὐτὴν ὀνομάζουσιν. Euseb. Hist. Eccl. lib. iii. cap. 5.

¶ Ἤδη γὰρ ἔμελλεν ἡ πόλις ἁλίσκεσθαι ὑπὸ τῶν Ῥωμαίων, προκεχειρισμένων ὑπὸ Ἀγγέλου πάντες οἱ Μαθηταὶ μεταστῆναι ἀπὸ τῆς πόλεως, μελλούσης ἄρδην ἀπόλλυσθαι. οὕτως καὶ μεταναστῆναι γενόμενοι ᾤκησαν ἐν Πέλλῃ τῇ προγεγραμμένῃ πόλει πέραν τοῦ Ἰορδάνου. Epiph. de Mens. et Pond. §. 15. et de Hær. Nazaren. §. 7.

** Ἤδη δὲ πολλοὶ διαδιδράσκουσιν ἀπὸ τῆς πόλεως ὡς ἁλισομένης αὐτίκα. De Bello Jud. lib. ii. cap. 39, 40. C. D. cap. 40. p. 821. F. Ὥσπερ τῆς βαπτιζομένης πόλεως.

†† Lib. iii. cap. 4. p. 833. B.

* Joseph. de Bell. Jud. lib. vii. p. 992, 993.

† Lib. ii. cap. 29. p. 280.

‡ Lib. vii. cap. 8. p. 948.

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phets, καὶ τὸν ἐπιῤῥέποντα τῇ ἐλεημόνι πόλει χρησμὸν ἤδη ἐνεστῶτα, *and the oracle impendent on the miserable city, to be instant?* Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει, *God, even God himself, brings upon them this purging fire, and with it burns up the city so full of wickedness:** *God* (saith he) *had condemned their city to the fire; they attended not* (saith he) *nor gave credit* † τοῖς ἐναργέσι, καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν, *to the manifest signs portending their future desolation;* and he brings in Titus speaking to his soldiers thus; ‡ That *God favoured them in the war against the Jews;* their famine, sedition, and the fall of their walls without any machine, being nothing else but Θεοῦ μῆνις, *a demonstration of the wrath of God against them.* Now our Lord having so expressly said, That God would *miserably destroy those husbandmen, for casting his Son out of the vineyard, and slaying him;* (Matt. xxi. 37—42.) and that the guilt of the blood of all his prophets; from righteous *Abel to that generation, should be charged upon them, because they would persecute and kill those apostles, prophets, and wise men he would send unto them, and so fill up the measure of their sins.* (Matt. xxiii. 32—36.) We Christians cannot doubt, but that these dreadful judgments came upon them on this account.

This also may be farther argued from the exactness of the parallel betwixt the punishments which they inflicted on the holy Jesus, and those they after suffered for so doing; and betwixt the crimes, for which they did condemn our blessed Lord, and those which they themselves were after guilty of, and for which tremendous judgments fell upon them. For,

1. Whereas they by their clamours to Pontius Pilate *crucified the Lord of life,* they many of them perished by the same kind of death; for many Jews of the equestrian order, and of Roman dignity, were treated thus by Florus, § saith their own historian; and *Titus crucified so many of them, that he at last could find no more crosses for their bodies.*

2. They crucified him at the feast of the Passover; and being the true paschal Lamb, he expired at the very hour when the paschal lamb was to be slain; but then their own Josephus ‖ hath observed, that *at that very feast the whole nation was enclosed in Jerusalem, and that the war compassed the city when it was thus stuffed with men, and so the slaughter of them became incredibly great. God's providence,* which he styles fate, *so ordering matters* (saith Eusebius), ¶ *that at that time, when they had crucified the holy Jesus, they, being shut up all as in one prison, should receive the punishment of that iniquity.*

3. They not only chose a thief, a murderer, and a seditious person, before Christ, but also crucified him *between two thieves; and many of them* (saith Josephus) *were miserably harassed and destroyed by the* λῃστρικὸν τάγμα,** *band of thieves which rose up among them* And when Felix had destroyed these thieves, *then* (saith he) *there sprang up among them* ἕτερον εἶδος λῃστῶν, *another kind of thieves, called the Sicarii, who slew many of their fellow Jews at broad day, in the middle of the city, and especially at the feasts;* and these thieves also were seditious as well as murderers, *threatening death to them who obeyed the Romans;* and of them, one Jesus was the leader.

4. They condemned our Lord *as worthy to die,* (Mark xiv. 64.) and they themselves were forced to confess, that *God had condemned their whole nation to death,* as hath been proved before.

5. They say of Christ, *We have a law, and by our law he ought to die;* (John xix. 7.) and they were so infatuated as to conceive, that *by their law they ought to die rather than yield to the Romans.* Josephus* doth himself confess it, saying to Vespasian, *I am not ignorant of the Jewish law,* καὶ πῶς στρατηγοῖς ἀποθνήσκειν πρέποι, *and how our commanders ought to die;* and when he refused to die with his companions, they cry out, Ὦ πατρῷοι νόμοι! † *What is now become of our laws!* Eleazar exhorting them to kill themselves rather than fall into the hands of the Romans, cries out, Ταῦθ' ἡμᾶς οἱ νόμοι κελεύουσι, ‡ *Our laws command us to do this.*

6. They condemned him as an enemy to Cæsar, and they themselves all perished for that crime; for Josephus, speaking of the sect of Judas Gaulonites, who allowed μόνον ἡγέμονα καὶ δεσπότην Θεὸν, and chose rather to die than acknowledge Cæsar, he saith, § *they laid the foundation of all the calamities which fell upon their nation;* they indeed instigated the people, and even forced them to that war by which they were destroyed.

7. They condemned him as *a false prophet, and a deceiver of the people;* and their own ‖ Josephus often testifies, that their *false prophets and deceivers* were the very causes of their ruin.

8. They laid their accusations against him and his followers, as persons who *profaned,* and who designed to *destroy their temple;* and they themselves, as hath been shewn already, first horribly profaned it with the blood of Jews and gentiles, and then forced the Romans to destroy it; they *hastened the slow fire* (saith Josephus), *and even drew it to the temple.*

9. They thought it expedient he should be put to death, *lest the Romans should come and take away their place and nation;* and this expedient brought upon them those very Romans who took away their temple and their city, sold πᾶσαν τὴν γῆν, *their whole land,* saith Josephus, ¶ and would not suffer them so much as to come into Judea, or to the ruins of Jerusalem. Josephus ** doth inform us, that *they had a prophecy that one of their country should then reign over the whole earth; that this caused many to take upon them to be kings, and animated the people to that war, which brought this ruin on their nation.*

* Ibid. cap. 26. † Cap. 30. ‡ Ibid. cap. 4.

§ Φλῶρος ἱππικοῦ τάγματος μαστιγῶσαι πρὸ τοῦ Βήματος καὶ σταυρῷ προσηλῶσαι, lib. ii. cap. 25. Καὶ διὰ τὸ πλῆθος χώρα τι ἐπιλείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν, lib. vi. cap. 12. Sub Felice τῶν ἀνασταυρηθέντων ἄπειρόν τι πλῆθος ἦν, lib. ii. cap. 23.

‖ Τότε γε μὴν ὥσπερ εἰς εἱρκτὴν ὑπὸ τῆς εἱμαρμένης πᾶν συνεκλείσθη τὸ ἔθνος, καὶ ναστὴν ὁ πόλεμος τὴν πόλιν ἐκυκλώσατο· πᾶσαν γοῦν ἀνθρωπίνην καὶ δαιμόνιον φθορὰν ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, lib. vii. cap. 45, 46. p. 968. G. 969. A. Vide lib. ii. cap. 20. p. 794. D.

¶ Hist. Eccl. lib. iii. cap. 5.

** Lib. ii. cap. 6. p. 780. Ibid. cap. 23. p. 796. E. p. 797. B. lib. iii. cap. 31. p. 857. B. lib. iv. cap. 11. p. 871. lib. vii. cap. 30. p. 985.

* Lib. iii. cap. 27. † Cap. 25. p. 851. F.

‡ Lib. vii. cap. 34. p. 993. F.

§ Τῶν αὖθις κακῶν καταλειφόντων ῥίζας ἐμφυτεύσαντο. Antiq. lib. xviii. cap. 1. p. 617. B. vide lib. vii. cap. 30. p. 984. cap. 34. p. 989. cap. 37. p. 995.

‖ Αἴτιοι τῆς ἀπωλείας. Lib. vii. cap. 30. p. 960. A. lib. ii. cap. 23. p. 796. G. 797. A. B. C.

¶ Lib. vii. cap. 26, 27.

** Ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, lib. vii. cap. 31. p. 961. F. Συχνοὺς Βασιλείας ὁ καιρὸς ἀνέπτυξε, lib. i. p. 705. D. lib. ii. cap. 6. G. Τὸ δὲ πεῖσαν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμός, lib. vii. ibid.

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Lastly, They rejected that Jesus, who came with the glad tidings of salvation to them, and would not hear him preaching the words of life unto them; and they were forced, about seven years together, to hear another Jesus sounding forth continually, σκυθρωπὴ ἡ κληδὼν, *Sad is the omen which I bring from God unto you.* Josephus, speaking of the dreadful prodigies, or, as he styles them, τῶν τοῦ Θεοῦ κηρυγμάτων, *God's warning of their approaching desolation,* concludes with this as τὸ πάντων φοβερώτερον the most terrible of all; that four years before the war, when the city was in peace and plenty, *one Jesus began at the feast of tabernacles to cry,* Φωνὴ ἐπὶ Ἱεροσόλυμα, καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *a voice against Jerusalem and the temple, and against all the people; and thus he went about the city, crying day and night, and being whipped, so that his flesh was torn to the very bones, he neither wept nor begged mercy, but at every lash cried out,** Αἲ, αἲ Ἱεροσολύμοις, *Woe, woe to Jerusalem, the temple, and the people; and that, crying thus above seven years, he never waxed hoarse nor weary.* Whence even Josephus † concludes thus; *If any man considers, he will find that God by many ways shews to men the things which do belong to their peace, especially to our nation, but that they perish through their own madness and their wilful sins.* Now hence we learn,

That Christ was certainly a *prophet sent from God,* even that *prophet,* who, according to the predictions of all the Jewish records, was to come into the world: against many other proofs brought to confirm this truth, the sceptics of our age object, that they are founded on records made by the followers of Christ, or the professors of Christianity; and so by persons who might be tempted, in honour of their Lord, and for the credit and advantage of Christianity, to magnify the things which they related. But here the argument is almost wholly built upon records and testimonies of Jews and gentiles, the two great enemies of Christian faith, and so will not admit of this evasion. Will they then say, as Porphyry did of the prophecies of Daniel? Surely the book was written after the things were done. It is manifest from history, that the three Evangelists, who writ the history of these predictions of our Lord, were dead before the desolation of Jerusalem; which surely is sufficient to exclude that only refuge they can fly unto.

A

PREFATORY DISCOURSE,

CONCERNING

THE FOUR GOSPELS IN GENERAL,

AND THE

GOSPEL ACCORDING TO ST. MATTHEW IN PARTICULAR.

CONTENTS.

§. I. The tradition of the church from the beginning of the second century shews that the gospels, then received, were only the four Gospels which we own. §. II. The other gospels mentioned in church history do not invalidate, but rather strengthen, this tradition, they being only mentioned after these were received, and that as gospels not authentic, not received by the church, or as composed by heretics. §. III. Other considerations offered to strengthen this tradition. §. IV. That these gospels have been handed down to future generations uncorrupted in the substantials of faith and manners. §. V. Concerning the Gospel of St. Matthew it is inquired, whether it was originally writ by him in Hebrew or in Greek; reasons to suspect the tradition, That it was first writ in Hebrew only, and afterward translated into Greek; First, From what is delivered by the chief authors of it. §. VI. Secondly, From the tradition itself. §. VII. An objection answered.

CONCERNING the authority of the four Gospels,* unquestionably owned as sacred scriptures indited by those apostles and evangelists whose names they bear; and the reason why they, and they only, have obtained to be received as the authentic records of what our Saviour did, and spake, let it be noted,

First, That Irenæus † informs us concerning Polycarp, that he was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord. Now from him Victor Capuanus ‡ cites a passage, in which we have the names of these four Gospels, as we at present do receive them, and the beginning of their several Gospels.

Secondly, That Justin Martyr, § who, saith Eusebius, ‖ lived μετ' οὐ πολὺ τῶν ἀποστόλων, *not long after the apostles,* shews that these books were then well known by the name of Gospels, and as such were read by Christians in their assemblies every Lord's day; yea, we learn from him that they were read by Jews, and might be read by heathens; and that we may not doubt that by *the memoirs of the apostles, which* (saith he) *we call Gospels,* he meant these four received then in the church, he cites passages out of every one of them, declaring that they contained the words of Christ.

Thirdly, That Irenæus, ¶ in the same century, not only

* Lib. vii. cap. 31. A. B. C. D.

† Ταῦτά τις ἐνιῶν εὑρήσει τὸν μὲν Θεὸν ἀνθρώπων κηδόμενον καὶ πάντοσε προσπαίοντα τῷ σφετέρῳ γένει τὰ σωτήρια τοὺς δ' ὑπ' ἀτολμίας καὶ κακῆς αἱθαιρέτων ἀπολλυμένους, lib. vii. cap. 31. p. 961. E.

* Ὠριγένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὸν ἐκκλησιαστικὸν φυλάσσων κανόνα, μόνα τέσσαρα εἶδέναι εὐαγγέλια μαρτύρεται, ὧδέ πως γράφων· ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Eusebii Eccles. Hist. lib. vi. cap. 25. p. 226. eadem ponit Eusebius inter, τὰς κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀναμολογουμένας γραφάς, lib. iii. cap. 25. p. 97.

† Adv. Hær. lib. iii. cap. 3. Ed. Ox. p. 203.

‡ "Rationabiliter Evangelistæ principiis diversis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem texuit, ut ostenderet ab ea Christum descendisse progenie, de qua eum nasciturum universi prophetæ cecinerant. Johannes autem ad Ephesum constitutus, qui legem tanquam ex Gentibus ignorabant, à causa nostræ redemptionis Evangelii sumpsit exordium, quæ causa ex eo apparet quod filium suum Deus pro nostra salute voluit incarnari. Lucas vero à Zachariæ sacerdotio incipit, ut ejus filii miraculo nativitatis et tanti prædicatoris officii divinitatem Christi Gentibus declararet; unde et Marcos antiqua prophetici mysterii competentia adventum Christi declarat, ut non nova sed antiquitùs proluta ejus prædicatio probaretur." Vide notas Grabii in Irenæum, p. 205.

§ Οἱ γὰρ ἀπόστολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ὑπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια οὕτως παρέδωκαν, Ap. 2. Ed. Ox. sect. 86. p. 130. Καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, §. 87. Ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, Tryph. Dial. p. 227. et Apol. 1. p. 52. vide à Sectione 17. ad sect. 23. et per totam secundam Apol.

‖ Hist. Eccles. lib. ii. cap. 13.

¶ "Tanta est autem circa Evangelia hæc firmitas, ut et ipsi hæretici testimonium reddant eis, et ex ipsis egredieus unusquisque eorum conetur suam confirmare doc-

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cites them all by name, but declares that there were *neither more nor less* received by the church, and that they were of such authority, that though the heretics of his time complained of their obscurity, depraved them, and lessened their authority, saying, *they were written in hypocrisy, and in compliance with the errors of those to whom they wrote, and with whom they conversed,* yet durst they not wholly disown them, or deny them to be the writings of those apostles whose names they bore. Moreover, he cites passages from every chapter of St. Matthew and St. Luke, from fourteen chapters of St. Mark, and from twenty chapters of St. John.

Fourthly, That Clemens of Alexandria,* having cited a passage from the gospel according to the Egyptians, informs his reader, that *it was not to be found in the four Gospels received by the church.*

Fifthly, That Tatianus,† who flourished in the same century, and before Irenæus, wrote *συνάφειαν τίνα καὶ συναγωγὴν τῶν εὐαγγελίων, a catena, or harmony of the gospels,* which he named, *τὸ διὰ τεσσάρων, the gospel gathered out of the four Gospels.* And that the *apostolical constitutions* name them all, and ‡ command *that they be read in the church, the people standing up at the reading of them.*

Sixthly, That these Gospels, *being written* (saith Irenæus) *by the will of God, to be the pillars and foundation of the Christian faith,* the immediate successors of the apostles, who, saith Eusebius,§ did great miracles by the assistance of the Holy Ghost, as they performed the work of evangelists in preaching Christ to those who had not yet heard the word, made it their business, when they had laid the foundation of that faith among them, *τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν, to deliver to them in writing the holy Gospels.*

§. II. The mention of other gospels bearing the names of other apostles, or of gospels used by other nations, is so far from being derogatory from, or tending to diminish the tradition of the church concerning these four Gospels, that it tends highly to establish and confirm it, as will be evident from these considerations:—

First, That we find no mention of any of these gospels till the close of the second century, and of few of them till the third or the fourth century; *i. e.* not till long after the general reception of these four Gospels by the whole church of Christ. For Justin Martyr and Irenæus, who cite large passages from these four Gospels, make not the least mention of any other gospels mentioned either by the heretics or by the orthodox.

Secondly, They who speak of them in the close of the second, or in the following centuries, do it still with this remark, that *the gospels received by the tradition of the church were only four,* and that these belonged not to them, nor to the evangelical canon, *v. g.* Clemens of Alexandria‖ is the first ecclesiastical writer who cites *the gospel according to the Egyptians,* and he doth it with this note, that the words cited thence, *are not to be found in the four Gospels.* In the same book he cites another passage quoted by the heretics, as he conjectures from the same gospel; but then he adds, these things they cite *οἱ πάντα μᾶλλον ἢ τῷ κατὰ ἀλήθειαν εὐαγγελικῷ στοιχήσαντες κανόνι, who had rather follow any thing than the true evangelical canon.* (Ibid. p. 453. D.) Origen* is the next that makes mention of them, and he doth it with this censure, that they were *the gospels not of the church, but of the heretics;* among these he reckons, *the gospel according to the Egyptians, the gospel of the twelve apostles, the gospel according to St. Thomas and Matthias, and others;* but, saith he, *there are only four, from whence we are to confirm our doctrine, nor do I approve of any other.* Whence we may learn, that though he often cites *the gospel to the Hebrews,* which, saith St. Jerome, was the same with that according to the *twelve apostles,* and *the gospel according to St. Peter,* yet he approved of none of them.

Eusebius† is the next ecclesiastical writer who speaks of other gospels; viz. *The gospel according to St. Peter, St. Thomas, and Matthias,* and also *of the acts of Andrew, St. John, and other apostles;* but then, as Origen had told us, that the heretics only had them, so he saith, that *they were published by them,* and *that they had no testimony from those ecclesiastical persons, who continued down the other gospels in a succession to them, and that the doctrine contained in them was much different from the catholic doctrine;* whence he concludes, that *they are the inventions of heretics, and are not so much as to be ranked among spurious books, but are to be rejected as wicked and absurd.* And,

First, To begin with the gospel of St. Peter; it was, saith Eusebius, *published by the heretics, and is by no means to be placed among the catholic gospels: it is manifest* (saith Serapion),‡ *that we received it not from our ancestors, but those who learnt and read it, were the Docetæ, and the Marcionites, who sprang from them:* it was *the gospel used by the Nazarenes,* saith Theodoret.§

Secondly, The gospel according to St. Thomas, mentioned by Origen and Eusebius, was, saith St. Cyril,‖ *the work not of St. Thomas the apostle, but of another Thomas,*

trinam.—Cum ergo hi, qui contradicunt nobis testimonium, perhibeant et utantur his, firma et vera est nostra de illis ostentio, neque autem plura numero quam hæc sunt, neque rursus pauciora capit esse Evangelia." Lib. iii. cap. 11. p. 220. col. 2.

* Ἐν τοῖς παραδιδομένοις ἡμῖν τέσσαρσιν εὐαγγελίοις οὐκ ἔχομεν τὸ ῥητὸν ἀλλ' ἐν τῷ κατ' Αἰγυπτίους, Strom. 3. p. 465.

† Euseb. Hist. Eccl. lib. iv.

‡ Ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος, καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν, lib. ii. cap. 57.

§ Hist. Eccl. lib. iii. cap. 37.

‖ Strom. 3. p. 465.

* "Ecclesia quatuor habet Evangelia, Hæreses plurima; è quibus quoddam scribitur secundum Egyptios, aliud juxta duodecim apostolos——Quatuor tantum sunt Evangelia probata, è quibus sub persona Domini et Salvatoris nostri proferenda sunt dogmata. Scio quoddam Evangelium quod appellatur secundum Thomam et juxta Matthiam, et alia plurima legimus ne quid ignoraro videamur, propter eos qui se putant aliquid scire si ista cognoverint; sed in his omnibus nihil aliud probamus nisi quod Ecclesia, id est, quatuor tantum Evangelia recipienda." Hom. 1. in Procem. Lucæ. fol. 93. D.

† Καὶ τὰς ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προσφερομένας ὅτοι ὡς Πέτρου, καὶ Θωμᾶ, καὶ Ματθαίου, ἢ καὶ τίνων παρὰ τούτους ἄλλων εὐαγγέλια παρηχούσας——ᾧ οὐδὲν οὐδαμῶς ἐν συγγράμματι (f. σι.) τῶν κατὰ διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν ——οὐδὲ ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἄτοπα πάντα καὶ δυσσεβῆ παραιτητέον. Hist. Eccl. lib. iii. cap. 25. p. 97, 98.

‡ Τὰ δὲ ὀνόματι αὐτῶν (Petri et aliorum Apostolorum) ψευδεπίγραφα ὡς ἔμπειροι παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν——ἐδυνήθημεν γὰρ παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον τουτέστι παρὰ τῶν διαδόχων τῶν καταρξαμένων αὐτοῦ, οὓς Δοκητὰς καλοῦμεν, χρησάμενοι παρ' αὐτῶν διελθεῖν, apud Euseb. Hist. Eccl. lib. vi. cap. 12. p. 213, 214.

§ Hier. Fab. lib. 2. cap. 1.

‖ Ἔγραψαν καὶ Μανιχαῖοι τὸ κατὰ Θωμᾶν εὐαγγέλιον. Catech. iv. p. 36. A. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν εὐαγγέλιον· οὐ γάρ ἐστιν ἑνὸς τῶν δώδεκα ἀποστόλων, ἀλλὰ ἑνὸς τῶν κακῶν τριῶν τοῦ Μάνη μαθητῶν.

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who was a Manichean heretic; on which account he desires *all Christians not to read it.*

Thirdly, From the same heretics proceeded *the gospel according to St. Philip,* saith Leontius.* *It was the fiction of the Gnostics,* saith Epiphanius.†

Fourthly, The gospel of Matthias was, as Clemens of Alexandria intimates,‡ *the work of the Basilidians, or Carpocratians.*

Fifthly, The *Proto-Evangelium of St. James* is first mentioned by Pope Innocent the First,§ among the gospels feigned by Lucius the heretic; this he doth in a decree, in which he condemns all these false gospels, and declares who were the authors of them.

Lastly, The gospel of *the twelve apostles,* according to St. Jerome, is the same with *the gospel according to the Hebrews,* of which we are to speak hereafter.

Seeing then these four Gospels were received, without all doubting or contradiction, by all Christians from the beginning, as the writings of those apostles and evangelists, whose names they bear, and they both owned and ‖ testified that they were delivered to them by *the apostles as the pillars, foundations, and elements, of their faith,* and Divine writings, even by those who preached that very gospel to them, which in these writings they delivered, or rather by that God that enabled them to preach, and directed them to indite these Gospels for that end: (2.) seeing they were delivered by the immediate successors of the apostles to all the churches they converted or established, as a rule of faith: (3.) seeing they were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians; and that not as some other ecclesiastical writings were in some assemblies upon some certain days, but in all Christian assemblies on the Lord's day, and so must early be translated into those languages, in which alone they could be understood by some churches; *viz.* the Syriac and Latin: (4.) seeing they were generally cited in the second century for the confirmation of this faith, and the conviction of heretics, and the president of the assembly exhorted those who heard them to do and imitate what they heard: (5.) seeing we never heard of any other gospels till the close of the second century, and then heard only of them with a mark of reprobation, or a declaration that they were ψευδεπίγραφα, falsely imposed upon the apostles, that they belonged not to the Evangelical Canon, or to the gospels delivered to the churches by succession of ecclesiastical persons, or to those gospels which they approved, or from which they confirmed their doctrines, but were to be rejected as *wicked* and *absurd,* and the inventions of rank heretics; all these considerations must afford us a sufficient demonstration, that all Christians then had an unquestionable evidence that they were the genuine works of those apostles and evangelists, whose names they bore, and so were worthy to be received as the records of their faith. And then what reason can any persons of succeeding ages have, to question what was so universally acknowledged by those, who lived so near to that very age in which these Gospels were indited, and who received them under the character of the holy and divine Scriptures?

§. III. And yet even to this general and uncontrolled tradition we may add farther strength from these considerations;

First, That since our Jesus was a prophet, or a teacher sent from God, he must have left unto his church some records of his Father's will; this king Messiah being to reign for ever, must have some laws by which his subjects must be for ever governed; this Saviour of the world must have delivered to the world the terms on which they may obtain the great salvation purchased by him; or he must be in vain a Prophet, King, and Saviour; and so some certain records of those laws and those conditions of salvation must be extant. Now unless these Gospels, and other scriptures of the New Testament, contain these laws, they must be wholly lost, and we must all be left under a manifest impossibility of knowing, and so of doing his will, and of obtaining those blessings he hath promised to them that do it. For to say tradition might supply the want of writing, is to contradict experience; since the traditions of the Jews made void that word of God they had received in writing, and then how reasonable is it to believe they would have much more done it, had no such writing been delivered? Moreover, our blessed Lord spake many things which were not written; he taught the multitude *by the sea,* Mark ii. 13. *beyond Jordan,* Mark x. 1. *in the synagogues of Galilee,* Luke iv. 15. *at Nazareth,* ver. 22. *at Capernaum,* ver. 31. *out of Simon's ship,* Luke v. 3. and very often *in the temple,* John vii. 14. viii. 2. He interpreted to the two disciples going to *Emmaus throughout all the Scriptures the things concerning him,* Luke xxiv. 27. He discoursed to his disciples after his resurrection, *touching the things of the kingdom of God,* Acts i. 3. St. John assures us there were exceeding *many miracles that Jesus did which were not written,* xx. 30. Now whereas all those miracles and sermons which were written are entirely preserved, and firmly believed, tradition hath not preserved one miracle or sermon to us which was never written, and therefore can be no sure record of the doctrine or the laws of Christ. In a word, it is evident, that even the church catholic hath lost a tradition delivered to her by St. Paul; for, in his Second Epistle to the Thessalonians, ii. 5, 6. he saith, *I told you these things* (concerning antichrist) *when I was with you, and now ye know what letteth,* or hindereth, his appearance; he also intimates in this epistle, and by his exhortation to hold fast these traditions, ver. 15. that they were of great moment to be known, and be retained; and yet these traditions have neither been retained by the Roman nor by the catholic church; and it is confessed by Anselm,* and by Esthius on the place, that *though the Thessalonians knew it, yet we knew it not;* so that the tradition which

* De Sectis, p. 432.

† Προσφέρωσι δὲ εἰς ὅπλα Φιλίππου εὐαγγέλιον πεπλασμένον, Hær. 26. §. 13. p. 95.

‡ Λέγουσι γοῦν καὶ τὸν Ματθαίου οὕτως διδάξαι, Strom. 3. p. 406.

§ "Cætera autem, quæ vel sub nomine Matthiæ, sive Jacobi minoris, vel sub nomine Petri, et Joannis, quæ à quodam Locio sunt scripta, vel sub nomine Andreæ, quæ à Nexocharide et Leonide Philosophis, vel sub nomine Thomæ scripta sunt, et si quæ sunt alia, non solum rejicienda, verum etiam novitatis esse damnanda." Decret. 27.

‖ "Per quos Evangelium pervenit ad nos, quod quidem tunc præconiaverunt, postea vero per Dei voluntatem in scriptis nobis tradiderunt fundamentum et columnam fidei nostræ futurum." Iræn. adv. Hær. lib. iii. cap. 2. "Quid autem si neque Apostoli Scripturas nobis reliquissent," cap. 4. Στύλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον—ἐξ ὧν φανερὸν ὅτι οἱ τῶν ἁπάντων τυχόντες λόγοι—ἴδιόν ἐστιν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, cap. 11. Ed. Ox. p. 221. col. 1. lib. v. Στοιχεῖα τῆς πίστεως ἐκκλησίας· ἐξ ὧν στοιχείων ὁ πᾶς συνίστησι κόσμος ἐν Χριστῷ καταλλαγεὶς τῷ Θεῷ. Orig. in Joan. Edit. Huet. p. 5.

* "Nos nescimus quod illi sciebant." Anselm. "Noverunt utique Thessalonicenses, at nos nescimus." Esthius.

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the church received from this apostle touching this matter, is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment deposited with the Thessalonians, and the primitive church?

Secondly, That it was necessary that the Christian doctrine or revelation should be preserved in some writing, may fairly be concluded from the Holy Scriptures; for if St. Paul thought it necessary to write to the church of Rome, *to put them in remembrance of the grace given to them*, (Rom. xv. 15.) as also to send to his Corinthians in writing, *the things they had heard, and did acknowledge*, (2 Cor. i. 13.) and to write *the same things* which he had taught to his Philippians: (iii. 1.) if St. Peter thought it needful to write to the Jewish converts, to *testify to them that it was the grace of God in which they stood*, (1 Pet. v. 12.) and *to stir up their sincere minds by way of remembrance, that they might be mindful of the commands of the apostles of our Lord and Saviour*, (2 Pet. iii. 1, 2.) though they at present *knew them, and were established in the truth;* (2 Pet. i. 12, 13.) and St. Jude to write to the same persons, *to mind them of the common salvation:* (ver. 3.) if the beloved evangelist closeth his gospel with these words, *These things were written, that ye might believe that Jesus is the Christ, and, believing, might have life through his name;* surely these persons could not but think it necessary that the essential doctrines of Christianity should be written; and yet we are sure they only have been written in those gospels and other scriptures contained in the canon of the books of the New Testament: and therefore we cannot reasonably doubt of their authority. Add to this,

That the apostles, and that Holy Spirit who did assist them in the inditing of these gospels for the church's use, could not be wanting in causing them to be transmitted to those Christians for whose use they were indited; because they could not be wanting to pursue the end for which they were indited: for they being therefore written that they might know *the certainty of those things in which they had been instructed*, (Luke i. 4.) and partly to engage them more firmly to believe that Jesus was the Christ, they must very early commit them to those churches for whose sake they were written.

Thirdly, It is evident that the immediate succeeding age could not be ignorant of what was thus delivered to them by the church from the apostles, as *the pillar and the ground of faith;* nor is it easy to conceive that either they would have thus received them, had the apostles given them no sufficient indication of them, or that they would have been esteemed so presently the charters of the Christian faith, had not the apostles delivered them unto the churches under that character.

Lastly, We have good reason to suppose, that the providence of God, which was so highly interested in the propagation of the Christian faith, and making of it known to the world, would not permit false records of that faith to be so early and so generally imposed upon the Christian world.

§. IV. From the same tradition we, with the strongest evidence of reason, may conclude, that these four gospels, and the other Scriptures received then without doubt or contradiction by the church, were handed down unto them uncorrupted in the substantials of faith and manners. For,

1. These records being once so generally dispersed through all Christian churches, though at a great distance from each other, from the beginning of the second century. 2. They being so universally acknowledged and consented to by men of curious parts and different persuasions. 3. They being preserved in their originals in the apostolical churches, among whom, saith Tertullian,* "authenticæ eorum literæ recitantur," *their original letters are recited;* it being not to be doubted but they who received the originals from the apostles, and who had authentic copies of them given to them by their immediate successors, would carefully preserve them to posterity. 4. They being multiplied into divers versions almost from the beginning, as we may rationally conclude; because the church of Rome, and other churches which understood not the original Greek, being founded in the apostles' days, could not be rationally supposed to be long without a version of those Scriptures which were to be read by them in public and in private. 5. They being esteemed by them as "digesta nostra," their *law books*, saith Tertullian,† "libri deifici deificæ Scripturæ," *books which instructed them to lead a Divine life*, say the martyrs, and believed by all Christians to be θεῖαι γραφαὶ, *divine Scriptures*, saith Origen,‡ and therefore as the records of their hopes and fears. 6. They being so constantly rehearsed in their assemblies by men whose work it was to read and preach, and to exhort to the performance of the duties they enjoined. 7. They being so diligently read by Christians, and so rivetted in their memories, that Eusebius§ mentions some who had them all by heart. 8. They being, lastly, so frequent in their writings, and so often cited by Irenæus, Clemens of Alexandria, and Origen, as now we have them, it must be certain from these considerations that they were handed down to succeeding generations pure and uncorrupt.

And indeed these things render us more secure, that the Scriptures were preserved entire from designed corruption, than any man can be that the statutes of the land, or any other writings, histories, or records whatsoever, have been so preserved; because the evidence of them depends upon more persons, and they more holy, and so less subject to deceive, and more concerned that they should not be corrupted, than men have cause to be concerned for other records; and so we must renounce all certainty of any record, or grant that it is certain these are genuine records of the Christian faith. Moreover, this supposed corruption of the word of God, or substitution of any other doctrine than what hath been delivered by the apostles, could not be done by any part or sect of Christians; but they, who had embraced the faith and used the true copies of the word of God in other churches of the Christian world, must have found out the cheat; and therefore this corruption, if it were at all affected, must be the work of the whole bulk of Christians; whereas it cannot rationally be supposed, that the immediate succeeding ages should universally conspire to substitute their own inventions for the word of God, and yet continue steadfast in, and suffer so much for, that faith which denounced the severest judgments against them who

* De Præscript. cap. 36.
† Adv. Marcion. lib. iv. cap. 3. Passio. S. Fælicis Episc. Fabyz. Ed. Ox. p. 47, 48.
‡ Adv. Cels. lib. iii. p. 138.
§ Vales. Hist. Eccl. lib. viii. p. 336. Johannes, p. 344.

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did corrupt this word; or, that so many men should, with the hazard of their lives and fortunes, avouch the gospel, and at the same time make such a change even in the frame and constitution of this doctrine, as made it ineffectual both to themselves and their posterity; nor can it reasonably be thought, that they should venture upon that which, were the gospel true or false, must needs expose them to the greatest evils whilst they continued abetters of it. Lastly, that these sacred records of the word of God have not been so corrupted as to cease to be a rule of faith and manners, we argue from the providence of God; for nothing seems more inconsistent with the wisdom and goodness of God, than to inspire his servants to write the Scriptures for a rule of faith and manners for all future ages, and to require the belief of the doctrine, and the practice of the rules of life plainly contained in it, and yet to suffer this divinely-inspired rule to be insensibly corrupted in things necessary to faith or practice. Who can imagine that that God, who sent his Son out of his bosom to declare this doctrine, and his apostles by the assistance of the Holy Spirit to indite and preach it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depended? This sure can be esteemed rational by none but such as think it not absurd to say, that God repented of his good-will and kindness to mankind in the vouchsafing of the gospel to them; or that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of his will: for, since those very Scriptures which have been received as the word of God, and used by the church as such from the first ages of it, pretend to be the terms of our salvation, Scriptures indited by men commissionated from Christ, and such as did avouch themselves apostles *by the will of God*, and his command *for the delivery of the faith of God's elect*, and *for the knowledge of the truth which is after godliness, in hope of life eternal*, they must be in reality the word of God, or Providence must have permitted such a forgery, as rendereth it impossible for us to perform our duty in order to salvation; for if the Scripture of the New Testament should be corrupted in any essential requisite of faith or manners, it must cease to make us *wise unto salvation*, and so God must have lost the end which he intended in inditing it. The objections which the papists make on account of the various lections, I presume are fully answered by Dr. Mills; and can be answered by him alone, since others must not be allowed to *blow upon* his learned book upon that subject.

§. V. And this is all, which I think necessary to be said, concerning the four gospels in the general. I proceed now to the consideration of that great question, *Whether the gospel of St. Matthew was by him writ in Hebrew, or in the Syriac language, and only was by others afterward translated into Greek?*

Mr. Du Pin * informs us, that all the ancients with one consent assure us that he *wrote in Hebrew;* Papias, St. Irenæus, Origen, Eusebius, St. Cyril of Jerusalem, Epiphanius, St. Jerome, St. Austin, St. Chrysostom, the author of the Latin Commentary on St. Matthew, which is ascribed to St. Chrysostom, and the author of the Synopsis of the Scripture, which bears the name of Athanasius, are a cloud of witnesses, *who depose that St. Matthew wrote his gospel in Hebrew:* but then he adds, That *the original Hebrew of the gospel according to St. Matthew was lost; and after the destruction of Jerusalem by Titus, becoming useless, there was no care taken to preserve it.* And saith, p. 36. *It is certain that the Greek version we have is as ancient as the times of the apostles, that it was published from the beginning of the church in all Christian nations, that it was looked upon as good as an original by the Greeks and Latins, that it was preserved without any alteration, and always looked upon as authentic and canonical, whereas the original Hebrew continued not long the same that it was left by St. Matthew.*

Now as for this cloud of witnesses, I shall, first, consider the chief of them apart, and then discourse of this supposed tradition in the bulk. Now,

The first witness is Papias, *that man of fables,* saith Eusebius,* who voucheth, that *St. Matthew writ his oracles in the Hebrew tongue,* ἡρμήνευσε δὲ αὐτὰ ἕκαστος ὡς ἠδύνατο, *and every one interpreted them as he was able;* from which words it is evident, that he knew nothing of any authentic version of this gospel approved by the apostles, and looked upon as authentic and canonical by the church; for after that, every one could not be left to interpret the Hebrew as he could. He also plainly in this passage doth suppose, that the Hebrew copy of St. Matthew was neither then lost nor adulterated and corrupted by additions, defalcations, or interpolations, or must own that every one then used a copy so corrupted; and if he could be ignorant or mistaken in matters of so great importance, why might he not be so in saying, this gospel was first written in a language he understood not?

Irenæus† is the second witness who saith, that *St. Matthew put forth his gospel among the Hebrews,* τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their own tongue;* and that the Ebionites used "eo Evangelio quod est secundum Matthæum," *that very gospel according to St. Matthew, which was writ in Hebrew;* this he saith twice,‡ without any intimation that it was interpolated or corrupted by them. Now here, saith the learned Mr. Grabe,§ *the Nazarenes and Ebionites easily imposed upon Irenæus, and other fathers who understood not the Hebrew tongue.* But after more mature consideration of the matter, he saith, *He thinks with Irenæus, that the Ebionites did use the gospel of St. Matthew, though not entire and uncorrupted, and finds, that Eusebius and St. Jerome, and our modern writers, were mistaken in making the gospel to the Hebrews which the Nazarenes used, and the gospel which the Ebionites abused, one and the same.* And yet Epiphanius ‖ expressly saith of the Ebionites, *they used only the gospel of St. Matthew, and called it the gospel according to the Hebrews, as it truly is.* So that either Eusebius, Epiphanius, and St. Jerome, must be mistaken in

* History of the Canon, vol. ii. chap. 2. p. 28.

* Καὶ τινὰ ἀλλὰ παρατίθεται μυθικώτερα. Hist. Eccl. lib. iii. cap. 39. p. 112.

† Adv. Hær. lib. iii. cap. 1.

‡ Lib. i. cap. 26. et lib. iii. cap. 11. p. 220. col. 2.

§ "Sicque Irenæo et aliis patribus Hebraicæ Linguæ ignaris facile imposuerunt ut crediderint eos ipso Matthæi Evangelio uti." Spicil. Patrum primi seculi. p. 21. et Not. in Irenæum, lib. i. cap. 26.

‖ Δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον, τούτῳ γὰρ αὐτοὶ χρῶνται· καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν. Hær. 30. sect. 3.

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this matter, which is sufficient to invalidate their testimony, or Irenæus must be himself mistaken ; and then he much more might be so in speaking of a language that he understood not.

Origen* is the third witness who indeed saith, That *the first gospel was writ by St. Matthew, and that he gave it to the Jewish converts composed in the Hebrew tongue;* but he doth not say, it was written either first, or only in that tongue: thus therefore I am willing to compound the matter, that the gospel of St. Matthew, being written for all nations in the Greek, as a tongue common to most of them, was also given for the use of those Jews who only understood their mother-tongue in Hebrew.

Eusebius† is the next witness who saith, That *Matthew delivered his gospel to the Jews in their own tongue;* but then that the gospel then retained in Hebrew, was indeed the gospel according to the Hebrews, or the same gospel of St. Matthew which the Ebionites used, and called *the gospel according to St. Matthew,* is plain from‡ comparing the words of Eusebius and Theodoret with those of Irenæus; though I confess Theodoret seems to make a distinction betwixt the Ebionites,—who held that our Lord was born of Joseph and Mary, who used the gospel according to the Hebrews; *i. e.* that gospel of the Nazarenes from which, saith Epiphanius,§ they had cut off the genealogy of St. Matthew,—and the Ebionites, who held that *Christ was born of a virgin;* and saith they used the gospel according to St. Matthew: and yet of this distinction Irenæus saith nothing, and Eusebius plainly contradicts it, such a confusion and conflict are there among the ancients in this matter, Eusebius‖ proceeds to tell us, that *they of the Jews who received Christ, chiefly embraced* τὸ καθ' Ἑβραίους εὐαγγέλιον, *the gospel according to the Hebrews;* and that Hegesippus, a man of the first succession from the apostles, cited passages¶ ἐκ τοῦ καθ' Ἑβραίους εὐαγγελίου, *from the gospel according to the Hebrews.* Now these things shew, that though he knew this gospel contained many things, which were not in the Greek copy of St. Matthew, yet was it free from any additions which did corrupt the faith; for otherwise he could not have spoke so honourably of Hegesippus, or so mildly of those other Christians which made use of it: and therefore though he saith that *some put the gospel according to the Hebrews amongst the books contradicted,* as they did also the Revelation of St. John; yet by saying this, he plainly insinuates, that other ecclesiastical writers owned it; nor doth he rank it among** τὰς ἐν ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας, *the scriptures introduced by the heretics under the name of the apostles,* as he doth the gospels of St. Peter, St. Thomas, and Matthias, as knowing, what St. Jerome doth assure us, that it was called, or esteemed by most men, *the gospel according to St. Matthew.*

Epiphanius†† is another witness, who saith, *The gospel of St. Matthew was writ in Hebrew;* but then he adds, that *the Nazarenes had the fullest copy of it, and kept it till his time, as it was first written in the Hebrew tongue.* Now be it, as Mr. Grabe and Petavius affirm, that in this he was deceived by them, and that it was the fault of it to be so full; yet as this shews that it passed then under the name of St. Matthew's gospel, so doth it also shew, how easy it was for these witnesses to be imposed on in this matter.

St. Jerome* is another witness, that *the gospel of St. Matthew was writ in Hebrew words and letters:* and then he adds,

First, That *it was* (in his time) *uncertain who translated it into Greek.*

Secondly, That *the very manuscript was till his time preserved in the Cæsarean library, gathered by Pamphilus the martyr; and that the Nazarenes, who used it at Berœa, gave him the liberty to transcribe it, and that this very book was by most thought to be the gospel according to St. Matthew.*

Thirdly, That *the scriptures cited in this gospel, both in the person of the evangelist and of our Lord, were exactly according to the Hebrew, and not according to the Septuagint,* as it might reasonably be expected it would be in a Hebrew gospel, written for the use of them who only owned the Hebrew Bible as authentic.

Fourthly, That *he himself not only transcribed it from the Cæsarean copy, but after turned it into Greek and Latin.*

Fifthly, From this Hebrew gospel, he cites these passages; First, *The mother of our Lord and his brethren said to him, John the Baptist baptizeth for the remission of sins, let us go and be baptized of him; and he answered, In what have I sinned, that I should go and be baptized of him?* Secondly, *The man who came to Christ with the withered hand was a mason, and said to Christ, I am a mason, who get my living by my labour; I pray thee heal me, that I may not be constrained to beg.* Thirdly, That *the apostle James*

* Apud Euseb. Hist. Eccl. lib. vi. cap. 225.

† Πατρίᾳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον. Hist. Eccl. lib. iii. cap. 24. p. 95.

‡ "Ebionæi eo Evangelio quod est secundum Matthæum solo utentes." Iren. lib. iii. cap. 11. "Solo autem eo quod est secundum Matthæum Evangelio utuntur." Ἐβιωναῖοι δὲ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι. Hist. Eccl. lib. iii. cap. 27. Μόνον δὲ τὸ κατὰ Ἑβραίους εὐαγγέλιον δίχονται. Hær. Fab. lib. ii. cap. 1. et paulo post εὐαγγελίῳ δὲ τῷ κατὰ Ματθαῖον κεχρῆνται μόνῳ.

§ Hær. 27. §. 29.

‖ Hist. Eccles. lib. iii. cap. 25.

¶ Hist. Eccles. lib. iv. cap. 22.

** Ibid. lib. iii. cap. 25.

†† Hær. 29. §. ult.

* "Matthæus Apostolus primus in Judæa propter eos, qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quia postea in Græcum transtulerit, non satis certum est; porro ipsum Hebraicum habetur usque hodie in Cæsariensi Bibliotheca, quam Pamphilus Martyr studiosissimè confecit. Mihi quoque à Nazaræis, qui in Beræa urbe Syriæ hoc volumine utuntur, describendi facultas fuit; in quo animadvertendum quòd ubicunque Evangelista sive ex persona sua, sive ex persona Domini Salvatoris veteris Scripturæ Testimoniis utitur; non secutus septuaginta translatorum auctoritatem, sed Hebraicam." Cat. V. Matthæus.

"In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni secundum Apostolos sive, ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur Bibliotheca, narrat Historia, ecce Mater Domini et fratres ejus dicebant ei, ecce Johannes Baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo; dixit eis, quid peccavi ut vadam et baptizer ab eo." Adv. Pelagian. lib. iii. fol. 106. K.

"In Evangelio quo utuntur Nazareni et Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur à plerisque Matthæi authenticum, homo iste, qui aridam habet manum, cæmentarius scribitur istiusmodi vocibus auxilium precans. Cæmentarius eram manibus victum quæritans, precor te Jesu ut mihi restituas sanitatem, ne turpiter mendicem cibos." In Matt. xii. 13. vide eund. in Isa. xi. F. 22. B. in Matt. xxvii. F. 38. D.

"Evangelium quoque quod appellatur secundum Hebræos, et à me nuper in Græcum Latinumque sermonem translatum est, quo et Origenes sæpe utitur, refert, Dominus cum dedisset syndonem servo Sacerdotis ivit ad Jacobum, et apparuit ei, juraverat enim Jacobus se non comesturum panem ab illâ horâ quâ biberat calicem Domini, donec videret eum resurgentem à mortuis." Catalog. V. Jacobus.

"In Evangelio eorum quod Hebræo sermone conscriptum legunt Nazaræi, hæc scripta reperimus; factum est autem, cum descendisset Dominus de aqua, descendit fons omnis Spiritûs Sancti, et requievit super eum, et dixit illi, Fili mi in omnibus Prophetis expectabam te ut venires, et requiescerem super te, tu es enim requies mea, tu es Filius meus primogenitus qui regnas in sempiternum." In Isa. chap. xi. F. 22. B. and F. 67. L. and F. 188. l.

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had sworn, after he had received the sacrament from the hands of Christ, that he would not eat bread till he had seen Christ risen from the dead; and that therefore our Lord appeared to him. Fourthly, That in this gospel *it was reckoned amongst the highest crimes, to make sad the heart of our brother.* Fifthly, That in this gospel it was said, *not only that the vail of the temple was rent at our Lord's death; but also that the lintel over the temple being very great was broken.* In fine, he saith, That *Jesus being come out of the water, the source of the Holy Ghost descended upon him, rested on him, and said to him, My Son, I expected you in all the prophets, to the end, that being come I might rest upon you; for you are my Rest, and my first-born Son, who reigns for ever.* Now this is the only place which seems to vary from the doctrine of the church; and this Origen expounds. (Com. in Job, p. 58. D.) The other fathers which seem to avouch this tradition come too late, and are not considerable enough to be examined apart: I therefore shall only make some remarks on what St. Jerome hath delivered. And,

First, Whereas he says, *It was uncertain who translated this gospel of St. Matthew, writ in Hebrew, into Greek;* hence we observe, that there is little reason to depend on what later writers have said on this matter; and therefore Mr. Du Pin freely confesses, p. 36. That whereas it is said in the abridgment of the Scriptures ascribed to Athanasius, that it was made by St. James, bishop of Jerusalem; by Theophylact* is ascribed to St. John; and by Anastasius the Sinaite, is ascribed to St. Luke and St. Paul; all this is spoken without ground.

Secondly, Whereas he says, *This was the copy which the Nazarenes and the Ebionites used, and that most persons did esteem it the gospel, and the authentic copy of St. Matthew:* hence it must follow, that they had then a copy, which then passed commonly under the name of *the gospel according to St. Matthew.*

Thirdly, Whereas he citeth from this gospel many passages, which are not, as he cites them, to be found in the gospel of St. Matthew approved by the church; hence it must follow, they had added to St. Matthew's gospel many things from tradition which were not recorded in the authentic gospel of St. Matthew; and this seems probably to be the thing Eusebius intended, when he said, that *Hegesippus cited many things from the Hebrew gospel, and from the unwritten traditions of the Jews;* so that *this gospel according to the Hebrews,* seems not to me, as Mr. Grabe† and Du Pin do conjecture, to have been a gospel wholly different from that of St. Matthew, writ or translated by him into Hebrew for their use, as were, saith Epiphanius,‡ *the gospel of St. John, and the Acts of the Apostles;* but only the gospel of St. Matthew used by the Ebionites, who denied that Christ was born of a pure virgin, and therefore struck out the genealogy of St. Matthew; and the same gospel used by the Nazarenes, with many additions they had received from tradition, and upon that account placed by many ecclesiastical writers among the writings contradicted, and in those matters in which it differed from the Greek and authentic copy, was of no authority in matters which concerned the Christian faith.

§. VI. To proceed therefore to the consideration of this tradition in the bulk, let it be noted,

First, That this is a tradition that an inspired apostle wrote a large gospel by the *afflatus* of the Holy Ghost in Hebrew, and yet that Providence which hath preserved all the other *canonical books* both of the Old and of the New Testament in their original languages, and that church which hath handed down all the other books of the New Testament, even those which are comprised in one single chapter in the same language, have suffered the *original* of this large gospel to be lost within forty years, saith Mr. Du Pin, after it was written; as if it had been only written to be buried in the tomb of Barnabas, according to the tale of Theodorus Lector* in the sixth century; or to be carried by St. Bartholomew† unto the Indians, on that account more *fortunate* than other Christians; and yet unfortunate in this, that when they had it, they understood not a word of it; whence, even Du Pin saith, there is no appearance of truth in that story, p. 32.

Secondly, It is a tradition of a gospel written in Hebrew by inspiration of the Holy Ghost, for the use of the converted Jews; and yet, *after the destruction of Jerusalem,* it became useless, saith Du Pin, *and so no care was taken to preserve it:* yea, it was a gospel written for their use, and to supply the absence of St. Matthew; and yet, as far as doth appear, none of them ever had, or used it, unless it also was the gospel according to the Hebrews; for the converted Jews used that gospel, saith Eusebius; and Hegesippus appears, saith he, *to have been one of the Jewish converts; because he cites all his passages out of the gospel according to the Hebrews:* the Ebionites, say Eusebius, Epiphanius, and Theodoret, used only *the gospel according to the Hebrews;* this was the gospel, saith St. Jerome, *which the Nazarenes read,* and which both they and the Ebionites used: and yet this gospel is put among the books *contradicted* by Eusebius. *It is of no authority to prove any matter of faith,* saith Origen,‡ and may be received or not. To avoid these consequences, Du Pin and Mr. Grabe contend, that the gospel according to the Hebrews was distinct from the gospel according to St. Matthew; but this is evidently to contradict the testimonies of Irenæus and Theodoret, who say, *the Ebionites used the gospel of St. Matthew;* and of Epiphanius, who says, *they used the gospel according to the Hebrews, and called it the gospel according to St. Matthew;* and of St. Jerome, who saith, *it was by most reputed the gospel according to St. Matthew.* It was not indeed the true *authentic* gospel of St. Matthew, received without contradiction by the church, for that was only the Greek copy; it was not a copy of St. Matthew's gospel, free from additions and interpolations, which they had put into it from tradition, which is all that the arguments of Du Pin and others prove; but yet, I say, it was that very gospel which the Nazarenes read, and which was kept in the Cæsarean library as the gospel according to St. Matthew, and which the Ebionites used as such; nor can any man prove from antiquity, that either the Christian fa-

* In verbo Matthæus Præfat. in Matt. Serm. 8. in Gen.

† Spicileg. Patrum primi Sec. p. 22—24. ‡ Hær. 30. Sect. 3. vide infra.

* Collectan. lib. ii. p. 184.

† Hieron. V. Barthol. Eoseb. Hist. Eccl. lib. v. cap. 10.

‡ "In Evangelio quodam quod dicitur secundum Hebræos, si tamen placet alicui recipere illud non ad auctoritatem, sed ad manifestationem propositæ quæstionis." Hom. 8. in Matt. F. 21. D.

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thers knew of, or that the Jewish converts ever used, any other Hebrew gospel according to St. Matthew.

Epiphanius indeed saith,* *That the Nazarenes had the gospel according to St. Matthew,* πληρέστατον Ἑβραιστὶ, *most full in Hebrew, and that they had preserved it from the beginning, as it was writ in Hebrew, till his time:* but Petavius† truly notes, that this was his mistake, *that gospel not being pure, but depraved, and was indeed no other than the gospel according to the Hebrews;* and that this was so, is evident, partly from his own confession, that *for any thing he knew to the contrary, the Nazarenes had cut off from it the genealogy from* Abraham to Christ; and partly from the additional passages so often cited by St. Jerome from that gospel, which the Nazarenes read and used: and this also confutes another salvo, which some have invented by a distinction, which, without ground, they make betwixt *the gospel according to the Hebrews, and the gospel according to the Nazarenes.*

Now from what I have thus discoursed, I argue thus, Either the gospel of St. Matthew, supposed to be originally written in Hebrew, contained in it the passages cited from the gospel of the Nazarenes, or the gospel according to the Hebrews, or it did not; if it did not, then it is certain, that the gospel retained in Hebrew by the Nazarenes and Ebionites, as the gospel according to St. Matthew, was not the same with his *original* gospel. Then, secondly, Seeing St. Jerome twice informs us, that *it was the very authentic copy of St. Matthew, and was by most judged to be so;* and Eusebius saith, that this gospel according to the Hebrews was only by some rejected, as also was *the Revelation of St. John;* it follows, that most Christians as to the matter must be then mistaken.

But if the *original* gospel of St. Matthew did contain these passages, then it is certain, that the Greek copy approved by the apostles, and received by the *universal church,* cannot be the *true* or *authentic* gospel of St. Matthew, seeing it must be then deficient in many things contained in the true Hebrew gospel; and so it must be granted, that the apostles approved, and the church received, a gospel, which wanted many passages contained in the original, according to St. Matthew, written by the assistance or inspiration of the Holy Ghost.

Thirdly, It was written in Hebrew, saith this tradition, for the use of the circumcision; and yet it was not written by St. James, the *bishop of the circumcision,* nor by St. Peter, or St. John, the *apostles of the circumcision,* but by St. Matthew, the publican; yea, it was written in Hebrew for them for whom both their own bishop, and these apostles of the circumcision, wrote in Greek.

Fourthly, It was written, saith this tradition, by the direction of the Holy Ghost, and interpreted, saith the pretended Athanasius, by *James the brother of our Lord;* saith Anastasius Sinaita, by St. Luke; by St. John, saith Theophylact, upon hearsay; and all of them without ground, saith Du Pin, p. 36. *It is unknown by whom it was translated,* saith St. Jerome; *it was not translated* (saith Papias), *but every one interpreted it as he could;* and yet that of Baronius* is certain, that *if the Hebrew alone was the original of St. Matthew, we cannot say the Greek is the true copy of St. Matthew, but by our assurance that it agrees with the original.* Now if it were not at all translated, as Papias saith, or were translated only by an unknown hand, as St. Jerome saith; or if we have only one single person of a later date, who ascribes this version to an apostolical person, and he both doth it without ground, and is contradicted by two, who attribute this version to another,—can this be any sure foundation that we have any copy which agrees with the original?

It is said, indeed, that the apostles approved of the Greek version; I answer, that they and the whole church approved of the *Greek gospel of St. Matthew,* I believe; but what single authors, say they, approved of any version? yea, what author before St. Jerome and the false Athanasius speaks of any version from the Hebrew? All antiquity cite this gospel according to the Greek, and speak of the gospel *according to the Hebrew* as a thing not of authority, or not received without contradiction; but I know not one who saith *the gospel used by the church was a version from the Hebrew;* and from this long silence, and from the discord and ungrounded sayings of those single witnesses, who after the fourth century speak of a version, I conclude the Greek, we now have, was no version, but the *original* gospel of St. Matthew, written by him for the use of the whole church of God; and that the Hebrew copy, if he wrote any, was written for the use of the circumcision only: so that it being in the hands of the Jews only, and understood by them alone, and they being, saith Justin Martyr,† *the worst sort of Christians, i. e.* retainers of Judaism with Christianity, and they in whose hands the gospel chiefly was, being Nazarenes and Ebionites, might, from the traditions which obtained among them, add to it, or from their principles be induced to change and to corrupt it. Or,

Lastly, To speak freely what I conceive most probable, as the canonical books of the Old Testament were written originally in Hebrew, but when the pure Hebrew became unintelligible to the vulgar, and when the dispersion of the Jews had distinguished them into Hebrews, which used their mother-tongue, and Hellenists, who understood only the Greek tongue, the Chaldee version was used in the synagogues of the Hebrews, and the Greek by the Hellenists; so this distinction continuing after Christ's ascension, some of the Scriptures, written originally in the Greek for the use of both Jew and gentile, were translated into the mixed Hebrew; and as they had, saith Epiphanius,‡ *the gospel of St. John and the Acts of the Apostles in Hebrew;* so had they before the gospel of St. Matthew turned into the same language, and perhaps with the same liberty of making additions to it from tradition, which we find in the Chaldee paraphrast, and the translation of the Septuagint; which version the primitive Christians among the gentiles, who were ignorant of that language, finding in their hands, they from the likeness of the thing, and the pretensions of

* Ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον Ἑβραιστὶ, ὅπερ αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη Ἑβραικοῖς γράμμασιν, ἕτι σώζεται, οἶμαι δὲ εἰ καὶ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἀχρὶ τοῦ Χριστοῦ περιεῖλον. Hær. 29. sect. ult.

† "Neque verò purum Matthæi Evangelium, ut existimàsse videtur Epiphanius, sed ab illis depravatum, quod Evangelium κατὰ Ἑβραίους appellat Eusebius. Nazarænorum Evangelium nequaquam Matthæi germanum fuit." Not. ad Hær. 29. N. 9.

* An. 35. Num. 165.

† Ἀληθεστέρους τοὺς ἐξ ἐθνῶν τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανοὺς εἰδότες. Apol. 2. p. 88.

‡ Καὶ τὸ κατὰ Ἰωάννην μεταληφθὲν εἰς Ἑβραΐδα ἐμφέρεται ἐν τοῖς τῶν Ἰουδαίων Γαζοφυλακίοις,—οὐ μὲν ἀλλὰ καὶ τῶν πράξεων τῶν Ἀποστόλων τὴν Βίβλον ὡσαύτως ἀπὸ Ἑλλάδος γλώσσης εἰς Ἑβραΐδα μεταβληθεῖσαν λόγος ἔχει. Hær. 30. sect. 3.

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the Jews, might think it an *original* written for their use. Thus some of them upon the same account inform us, that *the epistle to the Hebrews was first written in Hebrew, and was translated into Greek by Clemens,* or St. Luke;* and yet that in this matter they were mistaken, we learn from St. Jerome,† telling us for certain, *that the whole New Testament, excepting only the gospel of St. Matthew, was first writ in Greek.* For,

First, St. Jerome and Epiphanius are the only persons who speak of this *authentic Hebrew gospel, kept till their time by the Nazarenes,* which that it was not the original gospel of St. Matthew hath been fully proved.

Secondly, St. Jerome saith of this Hebrew copy, which he received from them and translated into Greek and Latin, that *the citations contained in it, when the evangelist spake in his own person, or in the person of our Lord, were exactly according to the Hebrew, and not according to the Septuagint;* and yet it is certain this is not true of the Greek copy we now have, as appears from ii. 6. 18. iii. 3. iv. 15. v. 21. 31. 43. xi. 10. xii. 20, 21. xiii. 14. xv. 8, 9. xxvi. 31. xxvii. 9.

§. VII. If it be here objected, that by calling in question a thing so generally asserted by so many fathers, I weaken the tradition of the church concerning the canon of the Scriptures, and other matters handed down to us by tradition;

I answer, That I have sufficiently obviated this objection in a particular discourse‡ upon this subject, in which I have shewed what traditions are to be received, and what may rationally be questioned, and that we have sufficient ground from reason to rely on the tradition of the canon of the Old and the New Testament.

Secondly,§ I have shewed that the fathers have been imposed upon by the Jews in other things received from them by tradition, and asserted by more testimonies of ancient fathers than are avouched to prove that the gospel according to St. Matthew was first written in Hebrew; as *v. g.* First, In the story of the cells of the Seventy, in which they who translated the Old Testament are said to have been severally placed; or, as Epiphanius will have it, two together, when they translated the Old Testament from Hebrew into Greek, and yet by inspiration, or prophetical impulse, to have performed this translation all in the same words; these things, saith Justin Martyr,‖ *we report to you gentiles, not as fables, or feigned stories,* ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα παραγγέλλομεν, *but as a received tradition delivered to us from the inhabitants of the place.* The same traditions, touching the cells, is delivered as certain by Irenæus,¶ by Clemens of Alexandria, (Strom. 1. p. 342.) by Cyril** of Jerusalem, and by Epiphanius, (de Ponderibus et Mens. p. 160—162.) and by St. Austin. (De Civ. Dei. lib. xvi. cap. 42, 43.)

And as all these fathers confirm the story of the cells, and consequently speak of this performance as done, θείᾳ δυνάμει κατ' ἐπιπνόιαν Θεοῦ, ἐκ πνεύματος ἁγίου, *by the power and afflatus of the Holy Spirit, or by that Spirit who spake these things by the prophets;* so doth Tertullian* speak, "de sententiæ communione," of *their conspiring in their sentiments:* Eusebius† saith, that it was θεοθὲν οἰκονομηθεῖσα ἑρμηνεία, *an interpretation ordered by God: it was done by them,* saith St. Hilary,‡ "spirituali et cœlesti scientia," *with spiritual and heavenly knowledge:* μὴ δίχα τῆς θείας ἐπιπνοίας, *not without Divine inspiration,* saith Theodoret:§ and this they say by reason of the great sympathy which was in their interpretation; and yet Bellarmine‖ saith, that *in this the Jews imposed on Justin Martyr, and the succeeding fathers might give credit to Justin.* Du Pin,¶ that it is *a fiction of the Jews,* and that *it is well known how frivolous and uncertain these pretended popular traditions are, and especially among the Jews:* father Simon** saith, *we must not here so much consider what the fathers said, as what reason they had to say so;* and that St. Jerome†† *gives them all the lie.* And to the other pretence of their inspiration, he answers, (p. 115.) "de rebus sibi incognitis quidquam certi definire non potuerunt," *they could say nothing certain of things unknown to themselves,* and therefore could say nothing certain in the case before us.

Secondly, The appearance of Elias the Tishbite in person, before the second coming of Christ, is delivered by the fathers unanimously as a tradition of the church; but this they did partly from the tradition of the Jews, partly from the mistaken sense of the words of Christ, and partly from the authority of the Septuagint, without all ground, as hath been fully proved. (Treat. of Trad. chap. 5. from §. 1. to §. 5.)

Thirdly, They generally taught, for four centuries together, that *the good angels,* styled the *sons of God,* Gen. vi. *were transported with the love of women, and begat of them giants and evil spirits;* this is taught by Justin Martyr, Irenæus, Clemens of Alexandria, and Athenagoras, in the second century; by Tertullian, Minucius, St. Cyprian, and Methodius, in the third; by Lactantius and Sulpicius in the fourth; and this they did from the traditional interpretation of the Jews recorded in Josephus‡‡ and in Philo,§§ and in the first book of Enoch, de Egregeris: and yet in the fifth century the authors of this opinion are represented by Chrysostom‖‖ and Theodoret, as *stupid teachers of fables and blasphemers,*¶¶ as hath been proved: and if in these things the fathers were so easily imposed on by the Jews, why might they not be imposed on likewise in saying that the gospel according to St. Matthew was written in a language that they understood nothing of, and of which they could say nothing certain from their own knowledge?

Notwithstanding, if any man like not this opinion, he may compound the matter with the fathers thus, that St. Matthew might deliver that gospel which he wrote as well in Hebrew to the Jews who understood that language only, as in Greek to the Hellenistic Jews and to the gentile converts. And since it is agreed on all hands that he left Judea to preach to the gentiles, what is more reasonable than to conceive he left that gospel he had preached to them, and wrote by the assistance of the Spirit, as a rule of faith to all nations, in a language which those nations understood?

* Γεγράφθαι Ἑβραίως Ἑβραικῇ φωνῇ. Clem. Alex. apud Euseb. H. Eccl. lib. vi. cap. 14. Euseb. lib. iii. cap. 38. Theodoret. Proem. in Ep. ad Heb. Hieronymus. V. Paulos.

† "De Novo Testamento Græcum esse non dubium est, excepto Apostolo Matthæo." Præfat. ad quatuor Evangelia.

‡ Treatise of Traditions.

‖ Exhort. ad Gr. p. 13, 14.

** Catech. 4. p. 37.

§ Ibid. cap. 1. sect. 8.

¶ Lib. iii. cap. 25.

* Apol. cap. 18.

† Præp. Ev. lib. viii. cap. 1.

‡ Prol. in Psal. p. 635.

§ Præf. in Psalm.

‖ De verbo Dei, lib. ii. cap. 6.

¶ Hist. of the Canon, p. 174.

** Disq. Crit. cap. 15. p. 109.

†† "Nescio quis primus auctor Septuaginta Cellulas mendacio suo exstruxit."

‡‡ Antiq. lib. x. cap. 4.

§§ De Gigant. p. 284, 285.

‖‖ Vid. Grab. Spicil. 1 Cent. p. 347, &c.

¶¶ Treat. of Trad. part 2. cap. 12. §. 7.

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A

PARAPHRASE

ON

THE NEW TESTAMENT.

ΤΗΣ καινῆς διαθήκης ἅπαντα, *all the books of the New Testament.*] It is observed by the Rev. Dr. Hammond,* that this *title refers to the* "consent of the *catholic church* of God, and the tradition which giveth testimony to these books, as those, and those only, which complete the *canon* of the *New Testament;* and the word ἅπαντα, *all*, signifies as in the titles of other authors, ἅπαντα τὰ διδόμενα, *all the books which have been written*, and by God's providence derived to the *church*, so as to be received into the *canon*, or into the number of writings which were confessedly indited by the *apostles* and *disciples* of *Christ.*" I cannot indeed find, that this title is of any considerable antiquity; but the more *ancient* title of ἡ καινὴ διαθήκη, *the New Testament*, prefixed to these books, doth plainly intimate the full and general persuasion that in these books was comprised that whole new covenant, of which the blessed Jesus was the mediator, and the apostles were the ministers and the dispensers; and then surely they must contain all that is requisite for Christians to believe, or do, in order to salvation; or in order to their performance of the conditions, on which salvation in this new covenant is tendered; there being nothing which can be deemed a more necessary and essential part of the new covenant, than the conditions upon which salvation is to be obtained by it.

And that the ancients thus conceived of these books, is evident from the other title of the *rule* and *canon* of *Scripture*, given to them, even from the time of Irenæus,† who styles the Scriptures τὸν ἀκλινῆ τῆς ἀληθείας τὸν κανόνα, *the invariable rule of truth.* A canon, saith Phavorinus, is a perpetual rule, a measure that cannot be false, πᾶσαν πρόσθεσιν, καὶ ἀφαίρεσιν μηδαμῶς ἐπιδεχόμενος, *and which by no means admits of any addition to it, or subtraction from it.* A canon and a rule, saith St. Basil,‡ if it want nothing to make it truly such, οὐδεμίαν προσθήκην εἰς ἀκρίβειαν ἐνδέχεται, *admits of no addition to the exactness of it; for addition belongs to that which is somewhat deficient, or imperfect; whereas* (saith he) *if rules and canons be imperfect, they do not well deserve that name.* To a canon, saith G. Nyssen,* belongs ἡ τελειότης, *such perfection* as *hath nothing wanting, or abounding;* and therefore of the canon of Scriptures, he asserts that it is κριτήριον ἀσφαλὲς τῆς ἀληθείας ἐπὶ παντὸς δόγματος, *an infallible rule of truth in every doctrine.* Upon those words, *As many as walk by this canon*, (Gal. vi. 16.) Theodoret saith, *He calls the doctrine propounded by him a canon, as having* μήτε ἐλλεῖπον τι μήτε περιττὸν, *nothing wanting or superfluous:* and upon those words, Philip. iii. 16. *Let us walk by the same canon*, Chrysostom† saith, *A canon neither admits of addition nor diminution, otherwise it loseth the property of a canon.* Elsewhere,‡ he saith, That *it is easy to judge of the controversies in religion, having the Scripture for our canon.* Theodoret,§ on the place, saith, *The apostle calls the preaching of the gospel the canon;* adding, that *a canon is a boundary of right, wanting nothing.* Œcumenius saith, *The apostle speaks of faith; for as to a canon, or rule, if you add any thing to it, or diminish from it, the whole is spoiled; so is it with respect to faith.* So that in the judgment of the fathers, the Holy Scriptures being the rule and canon of faith, no article of faith can be wanting in them, or ought to be added to them. Hence also, by just consequence, we infer the perspicuity of Scripture in all the necessary articles of Christian faith, and rules of life; for a perfect canon must as well be plain as full: a rule by which I am to regulate my actions and my faith must be clear; for if it be not plain and intelligible, I cannot, by attending to it, know what I am obliged to believe and do: and therefore Chrysostom saith, *There needs not much inquiry where there is a rule to which all things must be adapted; but it is easy to perceive who takes wrong measures.* (Hom. 35. in Acta Apost. tom. iv. p. 800.)

* Preface. † Lib. i. Ed. Ox. p. 44.
‡ Adv. Eunom. lib. i. tom. i. p. 701.

* Adv. Eunom. Or. 3. tom. ii. p. 552. et Or. 1. p. 346.
† Ἐπεὶ τὸ Κανὼν εἶναι ἀπόλυσι.
‡ Tom. iv. Hom. 34. in Act. Apost.
§ Ὁ δὲ Κανὼν εὐθύντητος ὅρος, μηδενὸς προσδεχόμενος· οὕτως καὶ ἐπὶ τῆς πίστεως.

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THE

GOSPEL OF ST. MATTHEW.

WITH ANNOTATIONS.

CHAP. I.

1. THE book of the generation [1] of Jesus Christ, *(who was according to the flesh,* Rom. ix. 5.) the son of [2] David, *(*Acts ii. 30. *and)* the son of Abraham, *(is on this wise.)*

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, [3]

3. And Judas begat Phares, and Zara [4] of Thamar, [5] and Phares begat Esrom, and Esrom bagat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5. And Salmon begat Booz of Rahab, [6] *(the harlot,)* and Booz begat Obed of Ruth *(the Moabitess),* and Obed begat Jesse,

6. And Jesse begat David the king, [7] and David the king begat Solomon of her that had been the wife of Uriah, [8]

7. And Solomon begat Roboam, and Roboam begat Abiah, and Abiah begat Asa,

8. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, [9]

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11. And Josias [10] begat Jechonias and his brethren, about the time they were carried away into Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13. And Zorobabel [11] begat Abihud, and Abihud begat Eliakim, and Eliakim begat Azor,

14. And Azor [12] begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joseph, [13] the husband of Mary, of whom was born Jesus, who is called Christ.

17. So [14] all the generations from Abraham to David are fourteen generations, and from David till the carrying away into Babylon are *(reckoned up by me)* fourteen generations, and from the carrying away into Babylon to Christ *(inclusively)* are *(also)* fourteen generations.

18. Now the birth of Jesus Christ was on this wise *(or after this extraordinary manner);* when as his mother Mary was espoused to Joseph, before they came together, she was found with child *(by the power)* of the Holy Ghost *(overshadowing her,* Luke i. 45. *of which thing Joseph knew nothing).*

19. Then Joseph her *(espoused)* husband being a just man, and *(therefore one, who durst not retain her, whom he esteemed an adulteress, and yet being)* not willing to make her *(whom he loved)* a public example, was minded to *(give her a bill of divorce, and so to)* [15] put her away privily.

20. But while he thought on these things, behold the *(an)* angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy *(espoused)* wife *(though found with child),* for that which is conceived in her is *(not the fruit of whoredom or adultery, but)* but of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name Jesus *(i. e. the Saviour),* for he shall save his people from their sins.

22. Now all this was done *(by the Holy Ghost overshadowing this virgin),* that it might be fulfilled which was spoken of the Lord by the prophet *(Isaias),* saying, (vii. 14.)

23. Behold a virgin [16] shall be with child, and shall bring forth a son, and [17] they shall call his name *(or his name shall be called)* Emmanuel, which being interpreted, is, God with us.

24. Then Joseph being raised from sleep *(and perceiving that the dream was from God),* did as the angel of the Lord had bidden him, and took unto him *(Mary)* his wife.

25. And *(but he)* knew her not [18] until she had brought forth her first-born son, and he called his name Jesus.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΒΙ'ΒΛΟΣ ΓΕΝΕ'ΣΕΩΣ, *the book of the generation.*] *i. e.* As the Syriac well expresses it, the writing, *narrative,* or rehearsal of the generation or *birth,* (ver. 18.) of Jesus; for though the word γένεσις is elsewhere of that latitude, as to comprise also the history of our Lord's life, and death, and resurrection; yet it is here to be restrained to the birth of Christ, as appears, first, from the parallel phrase, αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, *this is the book* or the rehearsal *of the generation of men from Adam to Noah.* (Gen. v. 1.) Secondly, From the design of the apostle here, which is to set down the descent of Christ from Abraham, and his alliance to king David by his father Joseph: and, thirdly, from the eighteenth verse, which, after this narrative of it, proceeds to shew the manner of his birth, by saying, *Now* ἡ γένεσις *the birth of Jesus Christ was on this wise.*

[2] *The son of David, the son of Abraham.*] *i. e.* The son of both, as *Alibamah the daughter of Anah* (and), *the daughter of Zibeon.* (Gen. xxxvi. 2.) This sense being

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most suitable to the design of the apostle, which is to prove Christ was the son of both, and that in him were fulfilled the promises made to both. And David is first named; first, because the promise to him was fresher in memory, more plain, and more explicit; God had promised to Abraham in general words, that *in his seed should all the families of the earth be blessed.* (Gen. xii. 3. xxii. 18.) And that this seed was Christ, we learn from the apostle Peter, Acts iii. 25, 26. and from St. Paul, Gal. iii. 16. But to David God promised, that in *his seed would he establish the throne of his kingdom for ever;* (2 Sam. vii. 16.) that his seed would he establish for ever, and *build up his throne to all generations.* (Psal. lxxxix. 4.) Now this being a promise, that *of the fruit of his body he would raise up Christ to sit upon his throne,* (Acts ii. 30.) was more suitable to the notions of the Jewish nation touching the king Messiah, and to their inclinations. The prophets also prophesy of him, as one to *sit upon the throne of David for ever,* (Isa. ix. 7.) that he shall be a *righteous branch* raised up to David, and a *king that shall reign and prosper, in whose days Judah shall dwell safely,* (Jer. xxiii. 5, 6.) that they *should dwell in the land for ever,* and *David shall be their prince for ever.* (Ezek. xxxvii. 24, 25. see Isa. lv. 11. Amos ix. 11.) Accordingly, the angel speaketh of one who should *reign on the throne of his father David, over the house of Jacob for ever.* (Luke i. 33.) And the Jews pray to him thus, *Jesus, thou son of David, have mercy on us;* (Matt. ix. 27. xv. 22. xx. 30.) and make their acclamations to him thus, *Hosanna to the son of David.* Others add, that Abraham is put after David, because the apostle was to begin his catalogue from Abraham.

[3] Ver. 2. Καὶ τοὺς ἀδελφοὺς αὐτοῦ, *and his brethren.*] Perhaps interpreters might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying, St. Matthew here recites it, as he found it in the authentic copies of the Jews, who doubtless had preserved some known and approved genealogy of their descent from Abraham, the father of their nation, in whom they so much gloried, and from whose loins they expected the promised Messiah. Thus, for instance, when it is said, *Salathiel begat Zorobabel,* it may be sufficient to justify the apostle in this, that the Jews do still represent Zorobabel not as the son of Pedaiah, but of Salathiel. So we read of *Zorobabel, the son of Shealtiel,* Nehem. xii. 1. Hag. i. 12. 14. ii. 21. 23. Ezra iii. 2. 8. v. 2. Josephus* likewise says, the captain of the people was ὁ Σαλλαθιέλου παῖς Ζοροβαβέλος, *Zorobabel the son of Salathiel;* and with great reason must he follow the sentiments of three persons of so great authority, as Ezra, Nehemiah, and the prophet Haggai, the contemporaries of Zorobabel. So also may we say, that the kings left out in this genealogy were therefore omitted by St. Matthew; because he found them omitted in the genealogy used by the Jews, and that these words *and his brethren,* are added as being also added in their genealogy. But to omit this, *his brethren* may be added to comfort the dispersed tribes, which were not yet returned out of captivity, as Judah was, in their equal interest in the blessing of the seed of Abraham, they being all adopted children of God, which is not true of Ishmael or Esau, the brethren of Isaac and Jacob: moreover, these brethren of Judas might well be mentioned, as being patriarchs, *heirs of the promise,* and heads of that people, whence the Messiah was to proceed; and therefore Stephen also speaks thus of them, *Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs,* Acts vii. 8.

[4] Ver. 3. *And Zara.*] Mentioned with Phares, as being born at the same time, and striving with him for primogeniture, Gen. xxxviii. 28—30.

[5] *Of Thamar.*] It is observed here by some, that only four women are mentioned in this genealogy, till he comes to Joseph, and all of them noted for some infamy, as Thamar for incest, Rahab for being a harlot, Ruth for heathenism, Bathsheba for adultery; nor were they thus mentioned because sinners, to teach us that Christ came to save such, or to be born of such; for, why then were the three descents of Ahaziah, Joash, and Amaziah, omitted? but because in them only that law was departed from, which was given generally to the heirs of the promised blessing, that they should take them wives of their nearest kindred; and perhaps to obviate the cavils of the Jews against the mean condition of the mother of our Lord, their ancestors being descended of women whose qualities rendered them meaner than she was.

[6] Ver. 4. *Of Rahab.*] That Rahab was married to some prince of Israel, the tradition of the Jews assures us; but whereas, in contradiction to St. Matthew, they say, that she was married to Joshua; this is said in flat opposition to their own tradition, that Rahab was *the mother of eight priests and prophets;* for Joshua was neither of the tribe of Judah nor of Levi, but of the tribe of Ephraim. (Numb. xiii. 8.) That Rahab was one of the idolatrous nations with which they were forbidden to marry, (Exod. xxxiv. 16. Deut. vii. 3.) hinders not this marriage of Salmon with Rahab, she being first made a proselyte of justice; the reason of that law being this, lest they should tempt them to idolatry; which reason ceased, when they once owned the God of Israel; whence we find that Boaz married Ruth, (iv. 13.) and thought himself obliged so to do, and David married Maachah, the daughter of the king of Geshur. (2 Sam. iii. 3.) But here seems to be a great objection both against Salmon and against Obed, how it can be true, that only Boaz, Obed, and Jesse, should intercede betwixt Salmon and David, when the time betwixt them must be at least three hundred years in the mildest computation; and so Salmon must be one hundred years old when he begat Boaz, Boaz as old when he begat Obed, and Obed as old when he begat Jesse; whereas it is looked upon as miraculous, that Abraham at one hundred years should beget Isaac, Gen. xvii. 17. xxi. 5. To this objection it may be answered from the Targum upon Ruth, that these three were men of an extraordinary character for justice and piety; Salmon is styled *Salmon the just,* of whom it is said, that *his works and the works of his children were very excellent;* that Boaz was *a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies,* and by *whose prayers the famine ceased from the land of Israel;* that Obed *served the Lord with a perfect heart,* and that he begat Jesse, *in whom was found no iniquity or corruption, for which he should be delivered to the angel of death,* and *he lived many days, and only died at last by reason of the sentence passed upon Adam for eating the forbidden fruit.* God therefore might vouch-

* Antiq. Jud. lib. xi. cap. 4. p. 363, F.

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safe to men of such extraordinary piety, a longer life than ordinary, and strength to beget children in their old age. Thus Caleb at eighty-five, and Moses at one hundred and twenty, had not their natural strength abated; (Deut. xxxiv. 7. Josh. xiv. 11.) whereas Abraham's body was then dead. (Rom. iv. 19.) Dr. Alix saith, there were but three hundred and sixty-six years from the first of Joshua to the birth of David; and this is certain, because from the going of the children of Israel out of Egypt, to the building of the temple in the fourth year of Solomon, passed four hundred and eighty years. Now if you add to three hundred and sixty-six, the forty years the children spent in the wilderness, the seventy years of David's life, mentioned 2 Sam. v. 4. and the four years of Solomon, they make exactly four hundred and eighty years: he therefore supposes that Salmon begat Boaz, when he was ninety-six years old; Boaz begat Obed, when he was ninety years old; Obed, when he was ninety, begat Jesse; and Jesse, when he was eighty-five, begat David.

[7] Ver. 6. *David the king.*] To whom the promise was made to the king Messiah, to stablish his throne for ever, Ezek. xxxvii. 25. and from him the kingdom is styled the *house of David,* and the kingly throne, *the throne of the house of David,* Psal. cxxii. 5.

[8] *Of her that had been the wife of Urias.*] To shew that that crime of David being repented of, was so far from hindering the promise God made to him, that it pleased God by this very woman to fulfil it.

[9] Ver. 8. *Joram begat Ozias.*] It is certain, from the history of the Kings and Chronicles, that Ozias was the son of Amaziah, 2 Chron. xxvi. 1. Amaziah of Joash, xxiv. 27. Joash of Azariah, xxii. 11. Azariah of Joram, ver. 1. But according to the language of the Hebrews, and their maxims relating to this matter, *the children of children are reputed the children not only of their immediate parents, but of their ancestors,* and these ancestors are said to beget those who are removed some generations from them: so Isaiah saith to Hezekiah, xxxix. 7. *Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon;* which prediction was fulfilled only in the days of Jechonias, long after the days of Hezekiah. But the great question here is, Why Azariah, Joash, and Amaziah, are left out of the catalogue of the kings of Judah? To this it is answered, 1. Negatively, that the reason could not be because they were great sinners, since Manasseh and Amon, who were greater sinners, were retained in this catalogue, ver. 10. It therefore may be said,

First, That the Jews had their *tabulæ censuales,* in which the stems of the *kingly* family of David were written; and in these catalogues these three *kings* might be left out. That even to the time of Christ, they had such tables even of their families and tribes, is evident from Josephus,* who, having given us the genealogy of his family, saith, Τὴν μὲν οὖν τοῦ γένους ἡμῶν διαδοχὴν, ὡς ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην εὗρον, οὕτως παρατίθεμαι. *I give you this succession of our family as I found it written in the public tables;* and if so, the Jews, not the apostle, are to account for this omission. Secondly, It is no new thing to find the like omissions in the books of the Old Testament; thus Cain and his whole posterity are omitted in the book of Chronicles; Simeon is omitted in the blessing of Moses, Deut. xxxiii. for his cruelty at Sychem. The writer of the book of Chronicles reckons up all the sons of Jacob; but in the account of their posterity, he omits the account of Zebulun and Dan; and when he begins with the sons of Judah, he omits Zarah, 1 Chron. ii. 3. iv. 1. The penman of the books of Samuel, when he recounts the worthies of David, omits Joab, because of his bloodiness to Amasa and Abner. In the book of Ezra, there are reckoned from Seraiah to Aaron, only sixteen generations, (chap. vii.) whereas, in the book of Chronicles, from Aaron to the same Seraiah, are reckoned twenty-two, (1 Chron. vi.) so that six must be omitted in Ezra: so that there is no more reason to suspect the evangelist, than the Jews have to question their own Scriptures on this account. But still it may be inquired, why these three in particular are omitted: and to this it is answered, (1.) That the omitting these three, cannot in the least concern the chief design of the apostle, which was to shew, that Jesus was of the lineage of David; now by passing from Joram to Ozias, he keeps still in the same line, and so sufficiently shews that Jesus was of the house and family of David. (2.) The reason why these three are passed by rather than others, seems probably to be this, That they are the posterity of Joram an idolater, and one who married the daughter of Ahab, (2 Kings viii. 18.) and so was joined to an idolatrous family, and by this provoked God to have destroyed his family, had he not preserved it, because of the covenant made with David, 2 Chron. xxi. 7. God therefore cuts off all these three, omitted here, by an unnatural and untimely death, to punish the idolatry of this king, and of the house of Ahab in his posterity *to the third generation,* according to his threat in the second commandment; and for this reason, these three kings might be here passed over in silence. It is by others farther said, That St. Matthew finding the generations in the first period exactly fourteen, he passed over some in his second account, to make that to answer to the first; but this will by no means please Mr. Cl. who first, against all reason, talks of ten omitted out of the number of fifty, to make the divisions into fourteens; and then adds a bold conjecture, "That St. Matthew met with a genealogical book of David's family that was defective, and accidentally observing there three classes of fourteen generations between these three great periods of time, *viz.* before the setting up of the regal government, during its continuance, and after its fall, was thereby moved to make such a division in the account of Christ's lineage, which he would not so much as have thought of, if he had made use of an entire book; nor, saith he (in the name of his friend), is it to be wondered, that a genealogical book should be corrupted, because a very great and considerable error, that had perplexed the ancients, had crept into the eleventh verse of St. Matthew's text itself." Now as for his imaginary error in the eleventh verse, I shall account for it there; but to make a divine author assisted by the Holy Ghost, as St. Matthew was always esteemed by all Christians, in a matter of so great import as the true descent of the Messiah, take up with a defective and corrupt book, and give to all Christian ages a catalogue thus liable to the exception of the Jews, because he accidentally did light on such a one, and knew not of a better, is plainly to

* De Vita Sua, p. 998. D.

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accuse the ignorance, suspect the care, and weaken the authority, of this great apostle; it had therefore been better to have concealed this wild conjecture of his friend, than to have offered it to an age unhappily disposed to depreciate the sacred writings.

[10] Ver. 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. *And Josias begat Jechonias and his brethren.*] Against this it is objected, That Josias did not beget Jechonias, who was the son of Jehoiakim; and to this it is answered, That Jechonias, in the eleventh verse, is not the same person with Jechonias, ver. 12. but is indeed Jehoiakim, the son of Josias, and his first-born. For though the people of the land made Jehoahaz, the second son of Josias, king after his father, yet that the kingdom by birthright belonged to Jehoiakim is evident; because Jehoahaz was only *twenty-three years old when he began to reign,* and reigned but three *months:* whereas Jehoiakim, who immediately succeeded after his deposition, was *twenty-five years old when he began to reign.* (2 Kings xxiii. 31. 36.) Hence Josephus * saith of Pharaoh-Nechoh, who made him king, and changed his name from Eliakim to Jehoiakim, Πρεσβυτέρῳ αὐτοῦ ἀδελφῷ ὁμοπατρίῳ ὄντι τὴν Βασιλείαν παραδίδωσι. *He gave the kingdom to Eliakim, his eldest brother by the same father.* Hence doth St. Matthew take no notice of Jehoahaz, because he reigned only three months, and that by usurpation of the kingdom. That this first Jechonias was indeed Jehoiakim, is proved, first, From these words, *Josias begat Jechonias and his brethren;* now Jehoiakim indeed had two brethren begotten by Josias, *viz.* Jehoahaz, who reigned before him, and Zedekiah, who reigned after him; and therefore being kings, were fit to be thus mentioned by St. Matthew: but it appears not that Jechonias, the father of Shealtiel, had any brethren; and if he had, they must be begotten not by Josias, but by Jehoiakim his father; nor is there any reason why they should be thus mentioned, ver. 12. when then we read, that *Josias begat Jechonias and his brethren,* this can belong to none but Jehoiakim: and when we read that *Jechonias begat Salathiel,* this must be understood of Jechonias the son of Jehoiakim; for this agrees with the Old Testament, 1 Chron. 15—17. Secondly, This interpretation makes up the fourteen generations exactly in the second and third series; whereas, they who make Jechonias, ver. 11, 12. to be the same person, leave only thirteen in the second series, if Jechonias be added to the third; or in the third, if he be reckoned to the second: when therefore the apostle saith, by way of inference, *So all the generations from David, until the carrying away into Babylon, are fourteen generations,* (ver. 17.) he leads us to this interpretation, because this would not be true, were Jechonias, ver. 11. and Jechonias, ver. 12. one and the same person. Thus Jerome † saith expressly, that *in evangelio secundum Matthæum secunda τέσσαρα δέκας in Joacim desinit filio Josiæ, tertia incipit à Joacim filio Joachim.* And again, *Sciamus Jeconiam‡ priorem ipsum esse quem et Joachim, secundum autem filium, non patrem.*

Obj. If it be here objected, that they carry both one name, and so must be one person;

Ans. It is answered, first, That the names in the original differ very little, the one being יהויקם, the other יהויקין, which difference is so little, that both are translated by the Septuagint, Ἰωακεὶμ, so is Jechonias translated, Jer. lii. 31. twice. So Josephus * saith, that Nabuchodonosor, Ἰωάχιμον *interfecit, et* Ἰωάχιμον τὸν υἱὸν αὐτοῦ κατέστησε βασιλέα, *slew Joachim, and made Joachim his son king:* and Clemens of Alexandria, that after Ἰωακεὶμ who reigned eleven years, ὁ ὁμώνυμος αὐτοῦ Ἰωακεὶμ τρίμηνον βασιλεύει, *Joachim of the same name reigned three months.* To this add that of Irenæus, lib. iii. cap. 30. that in the account St. Matthew gives of the generation of Jesus Christ, Joseph, *Joachim et Jechoniæ filius ostenditur.*

Obj. Through the whole chapter, the person who is first said to be begotten and then to beget is the same person, it therefore seemeth reasonable to think it so here.

Ans. So also it is here; for it is expressly said, that Josias begat Jechonias, i. e. *Joachim and his brethren; i. e.* he begat also Jehoahaz and Jehoiakim, named also Jechonias, and these three continued to reign till the captivity, at which time Jechonias was carried away into Babylon; and after they were brought to Babylon, *Jechonias begat Salathiel.* But here comes in a fresh objection, that God had sworn Jechonias should be childless (Hebrew, stripped or naked), a man that shall not prosper in his days; for no man of his seed shall prosper sitting on the throne of David. Now hence it appears, first, That the Hebrew, עידל from the root ערד or ערר, may as well signify, *stripped, solitary, naked, rooted up,* as *childless;* and accordingly it is rendered by the LXX. ἐκκηρυκτὸς, an *abject, abdicated* person. Secondly, He might be thus childless, or stripped of his offspring, by his children dying before him, as well as by his having none. And, thirdly, This sense is certain both from the preceding words, *He and his seed are cast out into a land which they know not,* (v. 28.) and from the reason following, *for none of his seed shall prosper.* And lastly, from 1 Chron. iii. 17. where his sons are reckoned Assir and Salathiel.

Obj. It farther is objected, that whereas it is here said, that Salathiel begat Zorobabel, he was indeed the son of Pedaiah, the son of Salathiel or Shealtiel, 1 Chron. iii. 19.

Ans. To this I have already answered, That St. Matthew here follows the style of the Old Testament, and of the Jewish writers, in which Zorobabel is still called the son of Salathiel. Secondly, Were he not the immediate son of Shealtiel, but of Pedaiah, yet is this suitable to the language of the Jewish nation, to count the grandson the son of the grandfather: thus Sarah is called the daughter of Terah, Gen. xx. 12. as being the daughter of Haran, the son of Terah; and the same with Iscah; (Gen. xi. 28, 29.) Thus Laban is called the son of Nahor, Gen. xxix. 5. as being the son of Bethuel, who was the son of Nahor: (xxiv. 47.) and Jehoram is called the father of Jehoash, 2 Kings xii. 18. as being the father of his father Ahaziah; and Maacah, the daughter of Abishalom, is said to be mother of Asa, 1 Kings xv. 10. because she was his father's mother, (ver. 2.) Considerable here is the observation of Mr. Whiston, first, That there is no other instance in this genealogy, but what speaks of a truly natural generation. Secondly, That in all other places of the Old Testament,

* Antiq. lib. x. cap. 6. p. 336.
† In Dan. i.
‡ In Matt. i.

* Antiq. lib. x. cap. 8.

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Salathiel is said to have begotten Zorobabel; and therefore we have cause to follow the Alexandrian MS. which, in the place of the Chronicles cited, makes not Pedaiah, but Salathiel the father of Zorobabel; or to say, that Salathiel might have one son of that name, and Pedaiah another; or lastly, that Pedaiah begat Zorobabel of the wife of Salathiel, and so he was the natural son of Pedaiah, but the legal son of Salathiel. So the bishop of Ely.

[11] Ver. 13. *Zorobabel begat Abiud.*] Against this it is objected, That among the sons of Zorobabel reckoned up, 1 Chron. iii. 19. there is no mention of Abiud.

Ans. To this it is answered, first, That it is not evident, that Zorobabel in Matthew and in Chronicles is the same person, and then he in St. Matthew may be the son of Salathiel the brother of Pedaiah. Secondly, That Abiud is mentioned in Chronicles under the name of Meshullam, it being certain that many persons in the Old Testament, and especially about the time of their captivity, had other names in Babylon than what were used in their own land: and it is the ingenious conjecture of Dr. Lightfoot, that this son was called Abiud, in remembrance of his father's glory; and Meshullam, either in memorial of Solomon, the glory of whose house was transferred to him, or from the significancy of the word, which importeth *requited:* for whereas Jechonias was called Shallum, that is, *finished;* because the race of Solomon ended in him, when a recompence of the failing of that is made, by the succession of Salathiel in its stead, well might Zorobabel, in whom it first appeared, call his son Meshallam, or *requited.*

[12] Ver. 14.] Here it is required, whence St. Matthew had this genealogy, there being nothing of it to be found in Scripture.

Ans. I answer, from the authentic genealogical tables kept by the Jews, of the line of David; for, it appears from the taxation mentioned Luke ii. that they had genealogies of all their families and tribes, since all went to be taxed, every one to his own city; (ver. 3.) and *Joseph went to Beth-lehem the city of David, because he was of the house and lineage of David:* and this is certain, touching the tribe of Levi; because their whole temple service, the effect of their sacrifices and expiations, depended on it: and therefore Josephus being a priest, not only confidently depends on these genealogical tables for the proof of his descent, ἄνωθεν ἐξ ἱερέων, *in a long series from priests;* but adds, that *all their priests were obliged to prove,** ἐκ τῶν ἀρχαίων τὴν διαδοχὴν, *their succession from an ancient line;* and if they could not do it, they were to be excluded from officiating as priests, and that in whatsoever part of the world they were they used this diligence: and again, Christ being promised as one, who was to proceed out of the loins of David, and therefore called *the son of David,* it was absolutely necessary, that the genealogy of the house and lineage of David should be preserved, that they might know that their Messiah was of the seed of David, according to the promise. Hence the apostle saith to Timothy, *Remember that Jesus Christ of the seed of David, was raised from the dead:* (2 Tim. ii. 8.) and Eusebius† from Africanus saith, according to the version of Ruffinus, "Omnes Hebræorum generationes descriptæ in archivis templi secretioribus habebantur," *That all the successions of the Hebrews were kept in the secret archives of the temple, and thence they were described,* ἐκ τῆς βίβλου τῶν ἡμέρων, *from their ephemerides, by the kinsmen of our Saviour.* It therefore doubtless was from these authentic records that St. Matthew had his genealogy, for otherwise he would have exposed himself to the cavils of the Jews: and hence the author to the Hebrews represents it as a thing evident to the Jews, that *our Lord sprang out of Judah.* (Heb. vii. 14.)

[13] Ver. 16. *Joseph the husband of Mary, of whom was born Jesus.*] It was necessary that the genealogy of Jesus should be deduced from Joseph; because it was so generally received by the Jews, that Jesus was the son of a carpenter, (Matt. xiii. 55.) the son of Joseph: (John vi. 42.) so that if Joseph had not been acknowledged to have been of the tribe of Judah, and of the family of David, they would not have failed to have objected this as a just prejudice against all Christ's pretences to have been the Messiah; wherefore the Divine wisdom was pleased to direct this apostle, to remove that stumbling-block. Secondly, It was also necessary, by reason of that received rule among the Jews, that *the family of the mother is not called a family;* and it was not fit that St. Matthew in this matter should recede from the constant rules and customs of that nation, the families being always preserved and continued in the males of Israel, and all their genealogies being reckoned from them.

Obj. But still it may be said, that Joseph being not the natural, but the reputed father of the holy Jesus; this cannot be sufficient to prove, that Jesus came from the loins of David, (Acts ii. 30.) or was the fruit of his body according to the promise. (Psal. cxxxii. 11.)

Ans. To this it is answered, that Joseph and Mary were of the same tribe and family; and therefore by giving us the genealogy of Joseph, the apostle did at the same time give us the genealogy of Mary, and consequently of Jesus the son of Mary, and shew that he was of the seed of David. Hence several of the ancients, inquiring why Jesus was conceived of a virgin espoused, and not of one perfectly at liberty, say, this was done, that *by the family of Joseph the family of Mary might be shewn;* and this will be made highly probable from Scripture, and from history. For though those words, (Luke i. 27.) *The angel Gabriel was sent to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary,* do not prove this of themselves, because it may be Joseph and not the virgin, who is said to be *of the house of David;* yet may they also be translated thus, *To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary;* and this translation is confirmed from the following words of the angel to her, *Thou shalt conceive in thy womb, and bear a son, and the Lord God shall give him the throne of his father David;* she therefore, who conceiveth this son, must be *of the house of David:* and this is farther proved from the taxation mentioned, Luke ii. 3—5. Whence it appears, (1.) That all went to be taxed, women as well as men; for *Joseph with his espoused wife Mary went up to be taxed;* which troublesome journey she, who was so near the time of her travail, would not have taken, had it not been necessary. (2.) That every one, men and women, went up to their own city to be taxed, (ver. 3.) (3.) That Joseph went up to Beth-lehem, the city of David, to be taxed, *because he was of the house and lineage of David,* (ver. 4.) Since therefore Mary went up to Beth-lehem with

* Lib. i. contra. Ap. p. 1036.

† Eccl. Hist. lib. i. cap. 6.

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him to be taxed, she must do it for the same reason, because she also *was of the same house and lineage.* Add to this, that Domitian having given out a command to destroy all that could be found of the house or family of David, some, descended from Judas the brother of our Lord, were brought before him,* ὡς ἐκ γένους ὄντας Δαβὶδ, *as being of the family of David,* which they freely owned. (See more upon this subject in the bishop of Bath and Well's Demonst. of the Messias, part ii. chap. 13.)

A new and strange opinion is advanced by Mr. Whiston, That this genealogy was chiefly designed *to shew that Christ was born at Beth-lehem,* only because it is inquired thus by the Jews, (John vii. 42.) *Hath not the scripture said, that Christ should be born in the town of Beth-lehem where David was?* But,

First, Hath not the same scripture as expressly said, That *he was to be of the seed of Abraham and David?* Can therefore any man reasonably imagine, that a genealogy beginning thus, *The generation of Jesus Christ, the son of David, the son of Abraham,* should not be primarily designed to prove he was *the son of David, and of Abraham.*

Secondly, The second chapters of St. Matthew and St. Luke do indeed prove that Jesus was born in Beth-lehem, because they do expressly say it; but this genealogy saith nothing of it: and therefore, abstracted from them, it proves nothing of it: and can it be the chief design of this long genealogy to prove that which it doth not prove at all, and which is only proved from what follows in another chapter, and in another evangelist? And,

Thirdly, The very last clause of this genealogy, That *Joseph was the husband of Mary, of whom was born Jesus, who is called Christ,* is all that can relate to Christ's being born in Beth-lehem; and all that goes before is evidently impertinent to that matter, and therefore can have no subserviency to that design: whence we may rest assured, that it was not intended by the Holy Ghost for such an end, seeing he never could design to prove a thing by an account of any thing impertinent, and which hath no relation to it.

[14] Ver. 17. Πᾶσαι οὖν αἱ γενεαὶ, *so all the generations.*] It is here observable, that the apostle saith of the generations from Abraham to David, that they were *in all fourteen;* but when he comes to the second interval, he does not say as before πᾶσαι αἱ γενεαί, the fourteen mentioned by him were *all the generations* of that interval, as knowing that for good reasons he had omitted three belonging to that interval; but only that the whole number of those which he had named was fourteen, as really they were. Secondly, That in every one of these several intervals, they were under a several and distinct manner of government, and the end of each interval produced some alteration in the state; in the first they were under judges and prophets, in the second under kings, and in the third under Asmonean priests; the first fourteen brought their state to glory in the kingdom of David; the second to misery in the captivity of Babylon; and the third to glory again in the kingdom of Christ. The first begins with Abraham, who received the promise, and ends in David, who received it again more clearly. The second begins with the building of the temple, and ends in the destruction of it. The third begins with their peeping out of misery in Babel, and ends in their accomplished delivery by Christ.

[15] Ver. 19. Λάθρα ἀπολῦσαι αὐτὴν, *to put her away privily.*] That is, to give her a bill of divorce privately into her hand, or into her bosom, before two witnesses only; this he was minded to do, saith the text, *because he was a just man,* that is, a strict observer of the rites of his nation, saith Mr. Selden,* who held it infamous to retain an adulteress; and this was all he could do, for though the law required that a married woman found lying with a man should die, *i. e.* be strangled, say the Jews; and an espoused virgin for the same crime was to be stoned, (Deut. xxii. 22—24.) yet neither was Joseph certain that she was guilty of this crime after the espousals, nor had he two witnesses of the fact, without which she could not be subject to the punishment by the Jewish canons, though she might be divorced after espousals, without proof, by witnesses or otherwise, of such defilement: thus, in the judgment of Dr. Lightfoot and Mr. Selden, δίκαιος ὢν, *a just man,* here retains its proper signification. (See note on Rom. iii. 26.)

[16] Ver. 23. Ἡ παρθένος ἐν γαστρὶ ἕξει· *a virgin shall be with child, and shall bring forth a son.*] That the Hebrew *alma* is duly rendered παρθένος, *a virgin,* we prove against the Jews, (1.) From the authority of their own Septuagint, who so rendered it above three hundred years before St. Matthew wrote his gospel. (2.) From the derivation of the word *alma* from עלם, to *hide,* or *cover;* for virgins, according to the custom of the eastern nations, were kept in secret apartments from the company of men as recluses; whence, by the author of the books of the Maccabees, they are styled αἱ κατάκλειστοι τῶν παρθένων, *the virgins that were shut up:* (2 Macc. iii. 19.) and by Philo, Θαλαμευομέναι παρθένοι, *the virgins kept in chambers.* (Orat. in Flacc. p. 757. A.) And, (3.) This promise is made as a sign or miracle, to confirm the house of David in God's promise, made to him of the perpetuity of his kingdom: now what sign or miracle could it be, that a woman should be with child after the ordinary manner? Where is the sign or wonder in this? Had no more been intended, what need was there of those words, *The Lord himself shall give you a sign?* What need of that solemn notice, *Behold!* there being nothing new or strange in all this?

[17] Καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· *and they shall call his name Emmanuel.*] Here is,

First, A verb personal put for an impersonal: *they shall call his name,* for, *he shall be called:* so Gen. xvi. 14. therefore קרא *the pit was called.* Exod. xv. 23. therefore קרא, *the name of the place was called Marah.* Isa. ix. 6. ויקרא *and his name shall be called Wonderful.* So also, Jer. xxiii. 6. *this is the name* אשר יקראו *by which he shall be called:* (See Ainsw. in Gen. xvi. 14. and Neh. ii. 7. Isa. xliv. 7. Mic. ii. 4. Amos iv. 2. 4.) So in the New Testament, Luke xii. 20. *Thy soul shall be required of thee,* ἀπαιτοῦσι. Chap. xvi. 9. δέξωνται ὑμᾶς, *you may be received.* (See Dr. Ham. there.) Note,

Secondly, That in the Scripture-phrase *to be called,* and *to be,* is the same thing; so, *My house shall be called a house of prayer,* Isa. lvi. 7. *i. e. is,* or *shall be so.* Luke xix. 46. Isa. ix. 6. *His name shall be called Wonderful,* i. e. *he shall be a wonderful person.* And Jer. xxiii. 6. *he shall be called the Lord our Righteousness, i. e.* he shall be so. This being so, it is no objection against the application of

* Hegesip. apud Euseb. Hist. Eccl. lib. iii. cap. 19, 20.

* Ux. Heb. lib. iii. cap. 23.

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these words to Christ, that he did not bear this name, if really he was *God with us*, which is the import of it. And Philo* having said, Ἰησοῦς δὲ σωτηρία τοῦ Κυρίου, *that the word Jesus signifies the salvation of God;* he that is called Jesus, must in effect be called Emmanuel.

Obj. And whereas the Jews farther object, that this promise, being made to Ahaz as a sign, must have relation to a child born in his time, and therefore not to our Jesus born above seven hundred years after his death,—

Ans. This objection is founded on a mistake; this promise or sign being not given to Ahaz, who refused to ask a sign, Isa. vii. 12. but *to the house of David*, according to the following words, *Hear ye now, O house of David, the Lord himself will give you a sign:* now the house of David being then in great danger of being cut off and extinguished, (ver. 2.) because the kings of Israel and Syria were come against them; the promise of a Messiah, who was to be of the seed of David, and to sit upon his throne, was a great security that the house of David should not be extinguished, and so a proper remedy against those fears. It is inquired farther, whether this name given to Christ, be any certain argument of his Divine nature, as it seems to be, for Christ is called אל גבור, *the mighty God*, Isa. ix. 6. Now he who is properly called *El*, and is also really *Emmanu, with us*, he must infallibly be that *Emmanuel*, who is *God with us*. But to this the Socinians answer, That God is said to be *a God with us*, when he gives us some special tokens of his grace and favour to us, as Josh. i. 5. Jer. i. 8. Acts xviii. 10. Rev. xxi. 3. Since then Christ came to be our *Jesus*, to *save us from our sins*, and give us life eternal, he may well on that account be called *Emmanuel*, seeing God, by sending him to us for these great ends, was, in the most signal manner, present with us: and therefore it is first said, *his name shall be called Jesus, for he shall save his people from their sins;* and then it is added, that *this was done that it might be fulfilled, which was spoken by the prophet, His name shall be called Emmanuel.*

They add, that divine names are given to things and places on the account of things done or to be done there; the place in which Abraham offered Isaac, is called *Jehovah-jireh*, the *Lord hath seen*, Gen. xxii. 14. the place where Jacob wrestled with God, *Penuel*, Gen. xxxii. 30. the place in which God appeared to him, *Bethel*, Gen. xxviii. 19. the altar which Moses built, *Jehovah-nissi*, Exod. xvii. 15. the city of Jerusalem, *Jehovah-shammah, the Lord is there*, Ezek. xlviii. 35. This divine name therefore, say they, might in like manner be given to Christ; because of the great things God designed to do by him for us.

[18] Ver. 25. Ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *till she had brought forth her first-born son.*] The person that first opens the womb being in Scripture styled the first-born, whether any other birth did follow or not; as in those words, *Sanctify to me all the first-born*, i. e. *whatsoever openeth the womb*, Exod. xiii. 2. xxxiv. 19. it cannot from this word be gathered, that the blessed Virgin had any other offspring.

But then it is not so easy to answer to the argument taken from these words, *He took unto him Mary his wife, but he knew her not till she had brought forth her first-born;* for to *know his wife* in the Scripture-phrase, still signifies to *cohabit* with her as a wife. (See Gen. iv. 1. 17. 25. xxxviii. 26. Judg. xix. 25. 1 Sam. i. 19.) Secondly, Joseph was a just man, and tenacious of the Jewish rites; wherefore it being certain, that the marriage duty * was by the law, and by the canons of the Jews, to be paid by the *husband* to the *wife*, Exod. xxi. 10. and the angel having commanded him to take her as his wife, without any intimation that he should not perform the duty of a husband to her, it is not easy to conceive he should live twelve years with her he loved so well, and all that while deny that duty, which by the law was not to be diminished when the wife was less beloved: and whereas it is said, that the words ἕως οὗ, *he knew her not until*, &c. do not imply he knew her afterward; because the like expression is used, when it cannot be concluded that was done afterward, which was said not to be done till then; it seemeth evident, that scarce any of the places cited seem truly parallel to this. For, 1. Most of them speak of a thing not done afterward; because it could not be done as when it is said, *Michal had no child till the day of her death.* (2 Sam. vi. 23.) *Samuel came not to see Saul till the day of his death.* (1 Sam. xv. 35. so Job xxvii. 5. Isa. xxii. 14.) Or, because the cause ceased afterward, as when it is said, Gen. viii. 7. *The crow returned not till the waters were dried up;* there was no reason for his returning afterward; and when Christ saith, Matt. xxviii. *ult. I will be with you* (teaching all nations) *to the end of the world; i. e.* to the end of teaching them. So when God said to Jacob, Gen. xxviii. 15. *I will be with thee, I will not leave thee till I have done that which I have spoken to thee of;* if that refers to the blessing promised to his seed, *that it should inherit the land of Canaan*, he could not leave him afterward, he being long before that with God, and so it is an instance of the first kind; or, if it refers to his being with him going down to Padan-Aram, till he had brought him safe from thence; then the reason of that promise ceased after his return: or, lastly, because the reason of the thing still remains, as when it is said of the sepulchre of Moses, *No man knoweth of it to this day.* (Deut. xxxiv. 6.) For the same reason, no man doth, or without a revelation will, know of it for ever; whereas, certain it is, that it was not impossible in the nature of the thing, for Joseph to know his wife after she had brought forth her first-born. And, secondly, The reason why he should know her at all, being, because she was his wife, that reason ceased not after the birth of her first-born; nor did she conceive any second son of the Holy Ghost; and so the reason why he knew her not till she had brought forth her first-born, remained not. I therefore conclude with St. Basil,† that till she had brought forth her first-born, her virginity was necessary, that a virgin might conceive, and bear a son, τὸ δὲ ἐφεξῆς ἀπολυπραγμώτατον τῷ λόγῳ τοῦ μυστηρίου καταλείψομεν, *but what she was afterward let us leave undiscussed, as being of small concern to the mystery.*

CHAP. II.

1. NOW when Jesus was born in Beth-lehem of Judea, in the days of Herod the king, behold there came wise men [1] from *(Arabia in)* [2] the east of Jerusalem.

* De Mut. Nom. p. 823. E.

* Vide Seld. de Uxor. lib. iii. cap. 4. G. † Fol. 1. p. 509.

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2. Saying, [3] Where is he that is born king of the Jews? for we have seen his star *(being)* in the east, and [4] are come *(thence)* to worship him.

3. When Herod the king had heard these things, he *(knowing that the Jews were then expecting Messiah their king to rule over them, and throw down all other kingdoms)* was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where *(i. e. in what place)* Christ *(their expected Messiah and King)* should be born.

5. And they said unto him, *(he is to be born)* In Beth-lehem of Judea: for thus it is written by the prophet *(Micah; saying,* v. 2.)

6. [5] And thou Beth-lehem in the land of Judah, art not *(to be reputed)* the least among the princes *(or thousands)* of Judah: for out of thee shall come a governor, that shall rule my people Israel *(and this shall render thee truly great).*

7. Then Herod, when he had privily called the wise men, *(he)* inquired of them diligently, what *(was the exact)* time *(at which)* the star appeared *(to them?)*

8. And *(having done this)* he sent them to Beth-lehem, and said *(to them)*, Go, and search diligently for the young child, and when ye have found him, bring me word again (Gr. *tell me of it)*, that I may come and worship him also; *(though his intention was not to worship, but to destroy him,* ver. 16.)

9. When they had heard the king *(say this)*, they departed, and, lo, [6] the star, which they saw *(or had seen, being)* in the east *(of Judea)*, went before them till it came, and stood over *(the house)* where the young child was *(i. e. till coming over the house where the child was, it stood still).*

10. *(And)* when they saw the star *(again thus conducting them to, and then standing over, the house where the child was)*, they rejoiced with exceeding great joy *(for the Divine conduct).*

11. And when they were come into the house, they saw the young child with Mary his mother, and *(they)* [7] fell down, and worshipped him: and when they had opened their treasures, they presented to him gifts, *(viz.)* gold, and frankincense, and myrrh.

12. And being warned of God in a dream, that they should not return to Herod, they *(in obedience to the Divine command)* departed into their own country, another *(and more private)* way.

13. And when *(or after)* they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying *(to him)*, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word *(that thou with safety mayest return)*: for Herod will seek *(after)* the young child to destroy him.

14. And when he arose *(from his bed)*, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod, that *(by his abode there)* it might be fulfilled which was spoken of the Lord by the prophet, *(Hosea* xi. 1.) saying, [8] Out of Egypt have I called my Son.

16. Then [9] Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth *(his officers)*, and *(they having received commission from him so to do)* slew all the children that were in Beth-lehem, and *(in)* all the coasts thereof, from two years old and under, according *(or even)* to the time, which he had diligently inquired of the wise men.

[10] 17. Then was fulfilled *(by another more eminent completion)* that which was spoken by Jeremy the prophet, saying, (xxxi. 15.)

18. In Ramah *(near to Beth-lehem)* was there a voice heard *(of)*, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (i. e. *because they were dead).*

19. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph *(being then)* in Egypt,

20. Saying *(to him)*, Arise, and take the young child, and his mother, and go *(back)* into the land of Israel: for they are *(he is)* dead which sought the young child's life.

21. And he *(accordingly)* arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding (Gr. *but)*, being warned of God in a dream *(so to do)*, he turned aside into the parts of Galilee *(where Herod Antipas was seated, from whom there was less apprehension of danger).*

[11] 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, He shall be called *(by way of reproach)* a Nazarene.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΜΑ'ΓΟΙ, *wise men.*] Though the Greek word signifies *magicians*, yet seeing in the *ancient* times that word was not appropriated to that evil sense which now it bears, but generally signified men of wisdom and learning, skilled in the knowledge of things natural and divine; and more especially in that sort of learning which relates to the sun, moon, and stars, as we learn from Porphyry,* Apuleius,† Dio Chrysostomus,‡ and others: and, seeing the evangelist seems to have given them that name, not as a note of infamy, but as an honourable title; therefore doth our translation style them *wise men*, such as the old Greeks named σοφοὶ, the *sages* of their time. The Arabians of the east, especially the sons of Teman, being renowned for wisdom. (1 Kings iv. 30. Jer. xlix. 7.)

As for the dignity and number of these men, the tradition of the Roman church saith, that for number they were three, and all of royal dignity: hence in their office for Epiphany, they apply that of the Psalmist to them, *The kings of Arabia and Saba shall bring gifts:* but had they been of so great quality, we cannot reasonably think the evangelist would have omitted a circumstance of so great moment, both for their honour and our Lord's; we also should, in likelihood, have had some mention of their royal train and equipage, and all Jerusalem would have been

* Παρὰ μὲν τοῖς Πέρσαις οἱ περὶ τὰ θεῖα σοφοὶ—καὶ τούτου θεράποντες Μάγοι μὲν προσαγορεύονται· Porphyr. de abst. lib. iv. §. 16.

† Μαγεία—ἔστι δὲ τοῦτο θεῶν θεραπεία· Plato apud Apul. Apol. p. 290.

‡ Μάγος οὖν ὁ θεραπευτὴς τῶν θεῶν, ἢ ὁ τὴν φύσιν θεῖος. Dio. Orat. 36. F. 449. Vide Brisson. de Regno Persarum. lib. ii. à p. 178. ad 186. Laert. in Proem.

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moved as much to see them come, as they were at the hearing their question: Herod would likely have received them with more respect, and not have let them go alone to Beth-lehem; much less would he have laid upon them his commands to return back and give him an account of the child found. This therefore is an instance of the uncertainty and vanity of the traditions of that church.

[c] Ἀπὸ ἀνατολῶν, *from the east.*] Hence the opinion of some, that the wise men came from Chaldea, a country renowned for magicians and astrologers, may be confuted; because the *ancient prophets,* who foretold the destruction of Jerusalem by the Chaldeans, tell us, that they lay not east, but north of Jewry, and came from thence upon them. Hence they are called *the families of the north,* and *an evil breaking out of the north,* Jer. i. 14, 15. *a people coming out of the north country,* Jer. vi. 22. (See Joel ii. 20.) It is therefore more probable they came from Arabia, which was, saith Tacitus,* *the bound of Judea eastward:* and hence, in the Scripture, the Arabians are sometimes called *the men of the east.* So Judg. vi. 3. *The children of the east came up against them,* that is, the Arabians. Job i. 3. *This man was the greatest of all the men in the east.* Moreover, the gifts, which these men offered, were the native commodities of Arabia; *the gold of Sheba in Arabia,* Psal. lxxii. 15. Frankincense and myrrh of the same place, according to that of the poet, "Molles suathura Sabæi." Add to this, that much of Arabia was in the land of Canaan; whence David and Solomon, to whom the promise of having the land of Canaan was made good in its full extent, dilated their dominions over these countries, even to Euphrates; and they, who lived there, were of the seed of Abraham. Now it is more likely, these first-fruits of the gentiles should be brought to do homage to the King of the Jews, from a country which did as much to David and Solomon, the types of Christ, than from a foreign nation, and to conceive, that they were of the seed of Abraham rather than of another race. Nor is it to be wondered, that the magi should be said to come from the east, since Porphyry† informs us, that Pythagoras went into Arabia to acquire wisdom: and Grotius here cites Ptolemy, saying, That Arabia was "magorum sinus," *the receptacle of the magi:* and Pliny‡ saith, *this art* "toto terrarum orbe, plurimisque sæculis valuit," *obtained through many ages in the whole world; that it prevailed in most nations,* "et in oriente regnum (l. regum) regibus imperet," *and in the east ruled over kings of kings.* (See Examen Millii here.)

[d] Ver. 2. Ποῦ ἐστὶν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων, εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα; *Where is he that is born King of the Jews, for we have seen his star?*] Here the inquiry is, How these men could know that this was *his star,* or that it signified the birth of a king? Most of the ancients§ answer, That they learned this from these words of Balaam, (Numb. xxiv. 17.) *There shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Seth; and Edom shall be a possession to him.* But evident it is, that these words speak not of a star that should arise at any *prince's* birth, but of a *king,* which should be glorious and splendent in his dominions, as stars are in the firmament, and who should vanquish and possess those three nations as David did. Moreover, from this text, they might have as rationally expected to have seen a *sceptre* as a *star;* it being as expressly said, *a sceptre shall arise out of Israel,* as that *a star shall come out of Jacob.* Add to this, that we know of no record in which this prophecy was preserved, but the books of Moses, which these nations neither read nor believed. Others do therefore say, these wise men were by a revelation, or by an angel, told the meaning of this star: and one among the ancients cites an apocryphal history, saying,* *This star appeared in the form of a child, holding a cross in his hand, and telling them, that Christ was born, and that they should go to Jerusalem to worship him.* But these conjectures are all sufficiently confuted by this one consideration, That the *wise men* give not this as the reason of their coming, that *they had seen an angel, a vision,* or had *a revelation* of this matter, but that *they had seen a star.* For the true resolution therefore of this question, let it be considered, That Tacitus† and Suetonius‡ inform us, That *through the whole east it was expected, that about that time a king was to arise out of Judea, who should rule over all the world.* Nor could it well be otherwise, since from the time of the Babylonian captivity, we find the Jews dispersed throughout all the provinces of the Persian monarchy, (Esth. iii. 8.) and that in numbers sufficient to gather themselves together, and to defend themselves against their enemies in those provinces, (Esth. ix. 2. 16.) and many of the people of the land became Jews. (Esth. viii. 17.) And after their return into their land they increased so mightily, as that they were dispersed throughout Africa, Asia, and many cities and islands of Europe; and, as Josephus saith, wherever they dwelt, they made many proselytes to their religion. (See the note on James i. 1. and on 1 Pet. i. 1.) These *wise men* therefore living so near to Judea, the seat of this prophecy, and conversing with the Jews, *i. e.* among them who were every where expecting the completion of it at that time; they being also skilled in astrology, and seeing this star or light appearing in Judea, might reasonably conjecture, that it signified the completion of that celebrated prophecy touching the king of Jewry; over the centre of which land, they, being in the east, then saw it hang. And sure it was a better way to read this lesson to them, by setting this light upon the very place where the king that it betokened was born, rather than in the east part of heaven, where it might seem to denote something among the Indians or other eastern nations, rather than among the Jews. The learned Dr. Alix saith, the Jews believed that there were prophets in the kingdom of Saba and Arabia, they being of the posterity of Abraham, by Keturah, as you may learn from the note of the bishop of Ely, on Gen. xxv. 2, 3. and that they prophesied, or taught successively in the name of God, what they had received by tradition from the mouth of Abraham.

* "Terræ finesque quæ ad Orientem vergunt Arabiâ terminantur." Hist. lib. v. Ed. Lips. p. 617.

† In vitâ Pythag. p. 185. Cyril. contr. Julian. lib. x.

‡ Lib. xxx. cap. 1.

§ Orig. Hom. 13. in Numb. lit. M. Ambr. lib. ii. cap. 15. Iren. lib. iii. cap. 9. Tertul. adv. Marc. cap. 28.

* "Auctor operis imperfecti in Matthæum."

† "Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judeâ rerum potirentur." Tacit. Hist. lib. v. p. 621.

‡ "Pererebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judeâ profecti rerum potirentur." Suet. in vitâ Vesp. cap. 4.

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And so when Solomon was exalted to the kingdom, these Sabeans said, perhaps he is the Messiah, and therefore came to him; for this he cites Bereschith Rabba Moses Haddarson, cap. 25. B. Now if this tradition continued with them to these times, as in all likelihood it might, seeing, as Philostorgius relates, *οὐκ ὀλίγον πλῆθος Ἰουδαίων αὐτοῖς ἀναπέφυρται, a considerable number of the Jews was mixed with them;* here is a more plausible account, both of the coming of the Arabian *magi*, and of their faith in the *king Messiah*. What this star was, see note on ver. 9, 10.

[4] *Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, and are come to worship him.*] Here the inquiry is, when they came to Jerusalem, whether within thirteen days after the birth of Christ, as the received time of celebrating the Epiphany imports, and as most Christians have from the fifth century supposed; or, whether they came only in the second year of Christ's age, as some conjecture from these words, ver. 16. *Herod sent forth, and slew all the children that were in Beth-lehem, and all the coasts thereof, from two years old, and under, according to the time that he had diligently inquired of the wise men.* For resolution of this question, observe, That it seems evident, from comparing St. Matthew and St. Luke, that the *wise men* came within forty days after our Saviour's birth; for St. Matthew expressly saith, they found Christ at Beth-lehem; whereas St. Luke informs us, that *when the forty days of his mother's purification were accomplished, they brought the child to Jerusalem to present him to the Lord;* and after that we never read of their return with him to Beth-lehem, and therefore have no reason to presume they did so, (Luke ii. 22.) but on the contrary we are told, that *when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth,* (ver. 39.) Arabia then being so near unto Judea, that much of it belonged to the land of Canaan, the *wise men* having also their swift dromedaries to ride upon, and the same cause to say as did the *shepherds*, when the light shone from heaven upon them, *Let us now go and see this thing which is to come to pass,* (Luke ii. 15.) I see no reason why these *wise men* might not come within the compass of these days to Jerusalem, and so no certain ground to think this festival hath been misplaced by the church.

Obj. Against this it is said, That *immediately after these wise men's departure, the angel appeared to Joseph,* (ver. 13.) *and dispatched them to Egypt;* which could not be before the time of Mary's purification, for then they went up to Jerusalem, (Luke ii. 22.) and so not to Egypt; nor after their return from Egypt, could they go up to Jerusalem for this end; for the text saith expressly, that Joseph then was *afraid to go into Judea*, and therefore receded to Nazareth; nor could they go up to Jerusalem after the departure of the magi, for that had been to cast themselves into Herod's hands at Jerusalem.

Ans. But (1.) the text doth not say, That the angel appeared to *Joseph immediately after the departure of the wise men*, but only that *ἀναχωρησάντων αὐτῶν*, he did so, *they being returned*, leaving the time indefinite: seeing therefore there is a necessity of saying, the angel appeared a considerable time after their departure, I therefore conjecture, that he appeared to Joseph with this message, being not at Beth-lehem, but at Jerusalem or at Nazareth, and that thence he fled into Egypt.

(2.) I add, that going to Jerusalem after the magi were departed, when the days for the purification of his mother came, could not be casting themselves into the hands of Herod; because he knew nothing of this being the child they came to worship; and so, they staying there so little time, might be as safe there as elsewhere. Nay, had Herod known which personally was the child they worshipped, why should he slay all the young children in Beth-lehem without distinction? As to the second objection from ver. 16. see what may be answered to it in the note there.

But, after all, I confess there is one circumstance that seems to make it probable, that the angel spake to Joseph to depart from Beth-lehem into Egypt; whence it must follow, that after the purification of the Virgin-mother, they returned to Beth-lehem; *viz.* that Herod's seeking to destroy the child, is assigned as the cause of this flight. Now we find not, that he ever made or designed any other attempt to destroy him, than by slaying the young children at Beth-lehem. But to this the answer is easy; That Simeon having made such an honourable mention of this child at his appearance in the temple, as of the *Lord's Christ;* (ver. 26.) and Anna the prophetess speaking of him as such, *to all that looked for redemption in Jerusalem,* (ver. 38.) where perhaps Herod stayed for the answer of the *wise men;* this must render Christ's stay at Jerusalem, or in Herod's jurisdiction, very dangerous; and so might give occasion to the message of the angel to Joseph, to depart thence quickly with him into Egypt, lest Herod hearing this fame of him should attempt to slay him. Moreover, Herod might have inquired what children might have been born in Beth-lehem in the time of the enrolment, whose parents lived elsewhere, and so might have come to the knowledge of this supposed son of Joseph: and this might make it necessary that he should fly with him into Egypt.

[5] Ver. 6. *Καὶ σὺ Βεθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· And thou Beth-lehem, in the land of Judah, art not the least among the princes of Judah.*] These words are cited from Micah v. 2. where, according to the original, they run thus, *Thou Beth-lehem-Ephratah, though thou art little among the thousands of Judah.* And to make them agree perfectly with St. Matthew's version, observe,

First, That Beth-lehem-Ephratah and Beth-lehem-Judah, are both names of the same town, as appears from these words, *And Rachel died, and was buried in the way to Ephratah, which is Beth-lehem;* and it is called *Beth-lehem-Judah*, Judg. xvii. 7. xix. 2. in these words, *And the husband of Naomi was a man of Beth-lehem-Judah*, Ruth i. 1. Yet of Boaz, who married Ruth, to raise up seed unto him, it is said, *Do thou worthily in the house of Ephratah*, (Ruth iv. 11.) and it is so named to distinguish it from another Beth-lehem in the tribe of Zebulun, mentioned Josh. xix. 15. Here also David's father lived, and he himself was born. (1 Sam. xvii. 12. John vii. 42.) Note,

Secondly, That *the thousands of Judah*, and the *princes* or *governors* of *Judah*, are in sense the same; for *thousands* are mentioned in allusion to the custom of the Israelites, of dividing their tribes into *thousands*, over every one of which *thousands* was a *prince* or chief: (Exod. xviii. 25. 1 Sam. x. 19.) so that to say, *among the thousands* or *princes* is all one. Note,

Thirdly, That the Hebrew word צָעִיר, which is rendered *little*, Micah v. 2, signifies also *great*, or of great note and

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esteem. Hence R.Tanchum renders the place thus, *Thou shalt be chief, prince,* or *ruler,* among the thousands of Judah: so קרן מצעירה, *the little horn,* Dan. viii. 9. is rendered by the LXX. *κέρας ἰσχυρὸν,* and by the Arabic, *cornu forte, a strong horn.* So Jer. xlviii. 4. צעיריה *his little ones,* is in the Chaldee, *sultanum, his rulers;* and, Zech. xiii. 7. הצערים is rendered by the LXX. *ποίμενες.* (See MSS. Alex. by the Syriac, *superiors.*)

[6] Ver. 9. *Καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς· And, behold, the star which they saw in the east went before them, till coming over the place where the child was, it stood.*] Hence it is evident, this star could not be one of the heavenly orb, but only some new and extraordinary appearance, seated only in the air: (1.) Because it actually did, and was designed to shew the place of Christ's nativity, the very house of his abode, which no celestial star could do: because they never hung over one country more than another, and much less over any certain place. (2.) Because it moved so as they do not, by intervals, moving sometimes, and sometimes standing still; whereas they move perpetually, their motion also is from east to west, whereas the motion of this star was from north to south. It therefore seems probable this seeming star appearing to the wise men of the east, might only be that *glorious light* which shone upon the Beth-lehem shepherds when the angel came to impart unto them the tidings of our Saviour's birth; for that this light was exceeding great, is clear from that expression which styles it *the glory of the Lord;* that it was a light from heaven hanging over their heads, the Greek assures us; that "emicuit ex alto," *it shone upon them from on high,* the Latin saith. Now we know that such a light at a great distance appeareth like a star, or at least after it had thus shone about the shepherds, it might be lifted up on high, and then formed into the likeness of a star. This body of light, or another like it, when they journeyed to Jerusalem, was formed into the likeness of that star they had formerly seen, and went before them in the air to Beth-lehem, and then sunk down so low as to point out the very house where the babe lay. And if this should be so, the star the wise men saw must have appeared to them the very day of Christ's nativity; for of the light appearing to the shepherds, St. Luke informs us, (ii. 8. 11.) that it was then seen the very day and night of Christ's nativity.

[7] Ver. 11. *Καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν, and falling down they worshipped him, and when they had opened their treasures, they presented to him gifts, gold, frankincense, and myrrh.*] Of the import of the word *προσκυνεῖν, to worship,* and that it doth as well signify civil as religious worship, even when it is performed by prostration, see the notes on Matt. viii. 2. But though this word will do us no service against the Socinians, it is worthy our observation, that the Christians from the beginning, either from this adoration, or the gifts offered, did collect even then that Christ was God, or at the least that both were fitly given to him, as being truly God, whatever the wise men might think of him. Thus Justin Martyr* teacheth that Christ being God, could not receive the Holy Ghost as wanting him, or his assistance; and saith, of this we have a testimony from the magi of Arabia, who, *as soon as the child was born, came and worshipped him.* Irenæus* saith, the *wise men,* by the gifts they offered, *shewed who he was that was worshipped; offering myrrh, because he was to die for mankind; gold because he was a king, whose kingdom should have no end; and frankincense, because he was God.* Tertullian† saith, they honoured him with these gifts, "quasi Deum et regem," *as a God and king:* and when Celsus laughed at the wise men as *προσκυνοῦντες ἐπὶ νήπιον, ὡς Θεὸν, worshipping Christ whilst an infant, as God;* Origen‡ answers, *that they brought gifts to him compounded, as it were, of God and man; gold, as an ensign of his kingly power; myrrh, as to one that was to die; and frankincense, as to a God.* It also may deserve to be observed that Kimchi on those words of Isaiah, lx. 6. *All they of Sheba shall come, they shall bring gold and incense,* &c. saith, *They shall bring them for an offering to the king Messiah.*

[8] Ver. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, *Out of Egypt have I called my Son.*] This is cited from Hos. xi. 1. and not from Numb. xxiv. 8. for the words in Numbers are the words of Balaam, whom the evangelists would not cite by the honourable name of a prophet without any distinction from the prophets sent by God to the Jews; nor doth he say, as Hosea doth word for word, *I have called my Son out of Egypt.*

Secondly, Note that it cannot be truly said, that these words are by St. Matthew mentioned as belonging to Christ only by way of application or accommodation, though the Holy Ghost, who spake them by the prophet, intended not they should be again fulfilled in him: for this cannot answer what is here said by St. Matthew, that Christ was called out of Egypt, *that it might be fulfilled which was spoken of the Lord by the prophet;* for certainly these words can import no less than that the calling of Christ out of Egypt, was by God intended as a completion of these words, and that till he was called thence, they had not their full and ultimate completion. Note,

Thirdly, That Israel was a type of Christ, as being by God called *his Son, his first-born,* Exod. iv. 22. and God bearing the relation of a *father* to Israel, Jer. xxxi. 9. hence Israel is put for Christ, Isa. xlix. 3. in these words, *Thou art my servant, O Israel, in whom I will be glorified;* and what is in the Hebrew, *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth,* Isa. xlii. 1. is in the Chaldee, *My servant the Messiah;* and in the Greek, *Jacob my servant, and Israel mine elect:* now as a *prophetical* prediction is then fulfilled when what was foretold is come to pass; so a *type* is then fulfilled when that is done in the *antitype,* which was done in the *type* before. Note,

Fourthly, That the words run in the time past, Out of Egypt *have I called;* and that not only because this is the way of *prophetical* predictions, to speak of those things as already done, which shall be as certainly accomplished, as if they were already done; but because they had already been fulfilled in the *type.* Note,

* Τοὺς ἀπὸ τῶν Ἀραβίας Μάγων οὕτως ἅμα τῷ γενηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ. Dial. cum Typh. p. 315. C.

* "Per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur; Myrrha quidem quod ipse erat qui pro mortali humano genere moreretur; Aurum vero, quoniam Rex cujus Regni finis non est; Thus vero, quoniam Deus," lib. iii. cap. 10.

† Adv. Marcion, lib. iii. cap. 12. Adv. Jud. cap. 9. p. 196.

‡ Orig. contra Cels. p. 45. Φέροντες μὲν δῶρα ἃ συνθέτῳ τινὶ ἐκ Θεοῦ καὶ ἀνθρώπου ἀς βασιλεῖ τὸν χρυσὸν, ἀς δὲ τεθνηξομένῳ τὴν σμύρναν, ἀς δὲ Θεῷ τὸν λίβανωτόν, p. 46. See Caten. in Matt. p. 18.

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Fifthly, That St. Matthew cites only these words of Hosea, *Out of Egypt have I called my Son*, as words to be fulfilled in Christ, and not any more, making Israel a type of Christ only in this regard, that they were called out of Egypt, as he was to be so; so that it doth not hence follow, that any other words in this *prophecy* are to be referred to Christ, and so no argument taken from the following words, which do not belong to him, can be of any validity to prove that these do not, which here the Holy Ghost applieth to him. Nor is it any objection against what hath been said, that the Jews could not understand this intendment of these words, for they were not concerned to understand it till the completion of these words in Christ; and then sure they who abounded with *mystical* interpretations of the law and the *prophets*, could not reasonably object against this application of these words to God's calling his own Son out of Egypt. The Jews have no cause to blame the evangelist for ascribing these things to the Messiah, which, in their literal sense, belong also to the people of Israel, it being the manner of their nation so to do. So the author of Midrash Tehillim, on Psal. ii. 7. saith, *The mysteries of the king Messiah are declared in the law, the prophets, and the hagiographa. In the law, as it is written,* (Exod. iv. 22.) *Israel is my Son, even my first-born.* Hence R. Nathan, in Schemoth Rabba, on those words speaks thus; *As I made Jacob my first-born, as I said,* Exod. iv. 22. *so have I made the Messiah my first-born; as it is said,* Psal. lxxxix. 28.[1] *I will make him my first-born, higher than the kings of the earth.* And since God delivered this people out of Egypt, with respect to the Messiah, who should be born of them, those places, which do immediately respect the people of Israel, may well be thought to have a farther respect to that Messiah, who was to be born of them.

[9] Ver. 16. *Then Herod —— sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof,* ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν Μάγων, *from two years old and under, according* (or even) *to the time that he had diligently inquired of the wise men.*] Hence some infer that it must have been above a year after our Saviour's birth, that the *wise men* came to Jerusalem, or that they gave an account to Herod of the appearance of the star; for why else should Herod slay the children *from two years old and under?* And why is he said to have done this *according to the time that he had learnt exactly from the wise men?* but this seems not certain from these words; for (1.) διετίζειν is only to *live a year:* thus of some wasps Aristotle* says, οὐ διετίζουσι, *they live not a whole year,* but all die in the winter, and the like he saith of the fish polypus; and in Hesychius and Phavorinus, he is διετὴς *who lives,* δι' ὅλου τοῦ ἔτους, *a whole year;* and if so, these words may be rendered *from a year old and under;* even so much under as κατὰ τὸν χρόνον, *even to the time of the appearance of the star,* of which time he had diligently inquired; and if the words will admit of this construction, it is evident they afford no semblance of an argument, that the wise men came above a year after our Saviour's birth. But let διετὴς signify two years, yet if κατὰ τὸν χρόνον refer not to it, but only to the word κατωτέρω *under, even so far under as to,* or *according to, the time of the star's appearing,* we cannot from these words collect, how long it was after Christ's birth before these wise men came to Jerusalem. There is little account to be given of the actions of a tyrant, who slew three of his own sons, and it is reasonable to conceive he would endeavour to make sure work, and so might be induced to slay all born in Beth-lehem, a year before and more, even to the time of the star's appearing to declare the birth of this King; thus, though the Jews had told him from the oracle, that Christ was to be born in Beth-lehem, he is not content to slay the infants there, but shed their blood *in all the coasts thereof.*

It is much admired why Josephus, who relates his murder of some youths when he was only governor of Galilee, and the cry of their mothers for justice against him for it, should yet say nothing of the slaughter of these infants. But Josephus* being only born in the first year of Caius, and the thirty-eighth of Christ, and writing his History of the Jewish Wars in the fifty-sixth† year of his age, and this slaughter of these infants being not likely to be preserved in the Jewish records, it is not so much wonderful, that he who wrote ninety-four years after the fact was done, should make no mention of it. It is sufficient that it is preserved in Macrobius,‡ who saith, that *when Augustus had heard, that among the children, which under two years old Herod the king had slain in Syria, his own son was one, he passed this joke upon him, It is better to be Herod's hog than his son;* though it must also be confessed that Macrobius is mistaken in the circumstances of this story.

[10] Ver. 17. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ Προφήτου, λέγοντος, 18. Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, &c. *Then was fulfilled that which was spoken by the prophet Jeremiah, saying, A voice was heard in Rama, Rachel weeping for her children, and would not be comforted, because they were not.*] Here note (1.), that it is not here said as ver. 15. ἵνα πληρωθῇ, *this was done that it might be fulfilled, but* τότε ἐπληρώθη, i. e. *then that happened which gave a more full completion to those words of Jeremy,* and so a greater occasion to Rachel to weep for her children than before, which the providence of God foreseeing, his Spirit might have a reference to it in these words. For, (1.) Rachel being dead so long before the captivity, she may as well be introduced weeping here as there. (2.) The slaughter of the Beth-lemites might well be styled the slaughter of *her children,* she being buried there, (Gen. xxxv. 19.) and the Beth-lemites being descended from her husband and her own sister. (3.) The slaughter of the innocents being not restrained to Beth-lehem, but extended *to all the coasts round about,* and Ramah being in the tribe of Benjamin, which sprang from Rachel, and not far from Beth-lehem, the voice of her weeping may be well said to be heard in Rama.

Secondly, Note, that this weeping for her children was, saith the prophet, *chi ainnu, because they were not.* (Jer. xxxi. 15.) Now the import of this phrase is this, *they were dead,* or taken away from the land of the living. (Gen. v. 24. xlii. 13. Psal. xxxix. 13. civ. 35. Jer. x. 20. xlix. 10. Lam. v. 7.) Accordingly, though the Jews then undoubtedly had embraced the doctrine of the immortality of the soul, yet saith the son of Sirach, (xvii. 28.) *Praise perisheth* ἀπὸ νεκροῦ, ὡς μηδὲ ὄντος, *from the dead, as not being;* and in

* Hist. Anim. lib. ix. cap. 41. cap. 37.

* De vitâ suâ ab initio. † Antiq. lib. xx. cap. ult.

‡ "Cum audivisset (Augustus) inter pueros quos in Syria Herodes Rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quam filium." Saturn. lib. ii. cap. 4. p. 279.

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that very chapter in which Josephus* asserts the perpetual duration of the soul; he saith, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, *and to him we render again our not being;* that is, as the context shews, we return that soul which he hath given us; and this being not literally true of her own children gone into *captivity*, from which, saith God, they shall come again to their own borders, (ver. 16, 17.) why should it be thought strange that so literal a completion of these words should also be referred to by the Holy Ghost?

[11] Ver. 23. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν, ὅτι Ναζαραῖος κληθήσεται, *He dwelt in his own city Nazareth, that it might be fulfilled, which was spoken by the prophets, He shall be called a Nazarene.*] Here note,

First, That, because that is here said to be fulfilled, which was spoken by the prophets, τὸ ῥηθὲν, not that which was written, some here think it enough to say, there was among the *ancient prophets* a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. But I cannot acquiesce in this; for (1.) the foundation of this criticism is false, the phrase τὸ ῥηθὲν being used thirteen times in this gospel, and but once elsewhere in the New Testament; and it is always used of that which is written. It is twice so used in this chapter, ver. 15. 17. once i. 22. (See iv. 14. viii. 17. xii. 17. xiii. 35. xxi. 4. xxii. 31. xxiv. 15. xxvii. 9. and Mark xiii. 14.) (2.) How comes any one to know that any such tradition was delivered by the *ancient prophets* to the Jews, when they themselves know nothing of it; and therefore upon this account accuse St. Matthew as citing what was no where to be found? nor find I any of the *ancient Christians*, who mention this supposed tradition; but either say the apostle refers to some writings of the prophets, which were then extant, but are now lost, or to some writings not put into the canon, or some interpretations of their writings. Let it be therefore noted from St. Jerome,

Secondly, That St. Matthew doth not cite any particular *prophet* for these words, as he had done, i. 22. and here v. 15. 17. and in other places above cited, but only saith, this was spoken by the prophets in general,† "pluraliter autem prophetas vocans ostendit, se non verba de Scripturis sumpsisse, sed sensum," *and thereby shews he took not the words from the prophets, but the sense only.* Note,

Thirdly, That all the interpretations, which refer this to Christ's being called Netzer, *the Branch*, (Isa. xi. 1. Jer. xxiii. 5.) or the *Holy One*, or one *separated from the faults of mankind*, fail in this, that they give no account how this was fulfilled by Christ's being at Nazareth; he being as much the Branch, the Holy One, when he was born at Beth-lehem, and before he went to Nazareth, as after.

Fourthly, Note therefore, that ὁ Ναζαραῖος, *the Nazarite*, was a name of infamy put upon Christ and Christians, both by the unbelieving Jews and gentiles. There was among the Jews a celebrated thief, called Ben Nezer, and in allusion to him, they gave this name to Christ. So Abarbinel saith, the little horn, mentioned Dan. vii. 8. is *Ben Nezer*, that is, *Jesus of Nazareth*. And this title of *Nazaræan*, both the Jews and the enemies of Christianity gave always by way of contempt to our Jesus, and that because he was supposed to come out of this very city; yea, his very going to dwell there, was one occasion of his being contemned, despised, and rejected, by the Jews. Thus when Philip saith to Nathanael, *We have found Jesus of Nazareth of whom Moses spake:* Nathanael answers, *Can any good thing come out of Nazareth?* (John i. 47.) and when Nicodemus seemed to favour him, the Sanhedrin spake thus to him, *Search and look, for out of Galilee ariseth no prophet.* (John vii. 52.) Note,

Fifthly, That most of the prophets speak of Christ as of a person that was to be reputed vile and abject, despised and rejected of men. Thus the Psalmist saith of him, *For thy sake have I suffered reproach, shame hath covered my face,* מוזר הייתי. *I was an alien to my brethren, and a foreigner to my mother's sons; for the zeal of thine house hath eaten me, and the reproaches of them that reproached thee fell on me.* (Psal. lxix. 9, 10.) Isaiah saith of him, (liii. 3.) *He was despised and rejected of men; he was despised, and we esteemed him not.* Here then is a plain sense of these words; the angel sent him to this contemptible place, that he might thence have a name of infamy and contempt put upon him, according to the frequent intimations of the prophets.

At the close of this chapter, I think it proper to consider two new opinions of Mr. Whiston, who, in his Harmony of the Gospels, asserts,

First, That *Herod slew the infants at Beth-lehem the same day that he cut off his son Antipater;* that is, saith Josephus, but five days before his death.

Secondly, That *Joseph fled into Egypt, and returned thence before the purification of the Virgin Mary in the temple at Jerusalem.* Now, the second opinion is demonstratively false; for the Virgin-mother coming to Jerusalem with her offering, *when the days of her purification were accomplished,* (Luke ii. 23—34.) must come thither before her flight into Egypt, or not at all, seeing at their return from Egypt into the land of Israel, St. Matthew hath expressly told us, that *Joseph was afraid to go into Judea,* (ii. 22.) And that by a Divine admonition, he was diverted from any thoughts of doing so, and ἀνεχώρησε returned, or went back into *Galilee to his own city Nazareth;* and how absurd is it to imagine, that after his own fears, and the Divine admonition to the contrary, he should go on, not only into Judea, where Archelaus then reigned, (ver. 24.) but even to Jerusalem, where he continued till he took his journey to Rome? Nor is Joseph bid to return back into *the land of Judea,* but into the land of Israel; (Matt. ii. 20.) that is, as that message is farther explained, ver. 22, 23. *into Galilee to his own city Nazareth.*

Obj. But it is said, that he could not pass from Egypt to Nazareth, but through the land of Judah.

Ans. The way from Pelusium to Nazareth was by Gaza, Azotus, Joppa, and so on by the sea-side till you turn up to Nazareth. Now though in the division of the tribes, Gaza was added to the tribe of Judah, they did not possess it, but it was in Samuel's time a city of the Philistines, (1 Sam. vi. 17.) and was afterward by Pompey made a free city, and annexed to Syria; and though he in his journey might pass through either the city or the desert, he might not hear that Archelaus reigned till he got to Azotus in the tribe of Dan, and so might fear to go into Judea.

Obj. St. Luke saith, ii. 39. That *when they had per-*

* De Bell. Jud. lib. iii. cap. 25. p. 852.
† Joseph. Antiq. lib. xiv. cap. 8. p. 475.

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formed all things according to the law of the Lord, they returned into Galilee into their own city Nazareth.

Ans. First, This place seems rather to confute than to establish this assertion, as shewing that when the days of her purification were accomplished, they brought him not out of Egypt, but from Beth-lehem, to present him to the Lord; for, ver. 15. the shepherds go to Beth-lehem to see him; and, ver. 21. he is circumcised still at Beth-lehem, and then immediately it follows, ver. 22. that *they brought him to Jerusalem to present him to the Lord; i. e.* they brought him from Beth-lehem to Jerusalem; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Ans. Secondly, St. Luke having brought them up from Nazareth to Beth-lehem to be enrolled, he here informs us, that after this purification, they returned not to Beth-lehem, as some have imagined, to abide there, but that their future abode was their own city, in which they formerly had dwelt, but that nothing happened between this purification and their settled abode there, or that they fled not after from thence into Egypt, he saith not. All, therefore, that St. Luke saith may be true, though Joseph fled after this purification from Jerusalem, or from Nazareth into Egypt; but what St. Matthew saith cannot be true, if Joseph came with him from Egypt to Jerusalem before he went to Nazareth. In fine, as St. Luke saith nothing of their going any whither after the purification of the Virgin, but to Galilee, so he says nothing of their going any whither after Christ's circumcision, but to the temple at Jerusalem at the purification; so that the argument from St. Luke's silence can be no stronger for their flight into Egypt before, than after the purification.

Obj. 3. Had this flight and slaughter been deferred till after the purification, that was a thing so public, and attended with such public circumstances in the temple, that it was not possible for Herod to be ignorant of it.

Ans. First, He who makes this objection should have considered, that he earnestly contends that Herod was not then at Jerusalem, but at Jericho, under the extremity of his numerous distempers, and so there was no fear of his being instantly advertised thereof what was done in the temple; but to wave this, I answer, That Herod, though he was then at Jerusalem, neither repaired to the temple, into which he could have no admittance, nor troubled himself with any thing done there, unless it were done in a riotous, seditious manner, and much less with the talk of one old man and woman, not regarded that we read off, by any but Joseph and the Virgin-mother. We find another story published by the shepherds, of the appearance of angels, declaring that *one Christ the Lord was born in that very city of David,* which made all the people *wonder at the things which they had spoken,* and yet Herod takes no notice of it.

Ans. Secondly, Herod knew nothing either before or after, that this was the child the magi came to worship; for then, why should he slay all the young children about Beth-lehem without distinction, and so they staying there so little time, might be as safe there as elsewhere; though, lastly, the possibility that these things might come to his ear, or that his curiosity might move him to inquire what children were born at Beth-lehem during the time of the taxation, and removed thence to other places, was perhaps the occasion of the angel's being sent to Joseph to hasten his flight from Jerusalem, or Nazareth, into Egypt. For, whereas some imagine, that the text of St. Matthew seemeth to imply, that the angel appeared to Joseph immediately after the departure of the wise men; and, therefore, whilst he was at Beth-lehem, the text doth not enforce this inference, for it saith only that ἀναχωρησάντων αὐτῶν, *they being returned;* he did so, leaving the time indefinite. (See Woltzogenius on Matt. ii. p. 105—107.)

Arg. 2. Moreover, Josephus * saith expressly, that Herod had sent messengers to Rome concerning the conspiracy of Antipater before the disciples of Judas and Matthias attempted to pull down his eagle; for which, after examination and imprisonment for some time at Jericho, they suffered death upon the 3d of March, old style, and that these messengers returned with letters from the emperor but five days before his death. Now can any man imagine, they should spend nine months in such a journey to Rome and back again, which even in winter might be performed in less than two? And yet this evidently must be done, if Herod died not till the 25th of November following, and yet died in five days after their return.

It therefore is highly probable, and will appear so to any one who reads Josephus carefully, that Herod died some time before the Passover, which that year happened on the 5th of April, in which interval Archelaus might do all that was requisite to celebrate his father's funeral, and yet come to Jerusalem, as Josephus† saith he did, a little before the Passover. Now if his father died the 25th of November, he must spend four full months in celebrating his funeral; which sure must seem incredible to any, who considers that he was ἔχων τάχος, *intent upon the quickest performance* of his journey to Rome for confirmation of his royal dignity: for though in hereditary kingdoms, where the successor is proclaimed the same day that the king dies, and hath no competitor, these funeral solemnities may be deferred for some considerable time: yet seeing the validity of that will which made Archelaus king, depended absolutely upon the pleasure of the emperor, and a competitor was ready, and appeared as quick as he at Rome, to contest the matter with him by virtue of a former will, it cannot reasonably be thought that Archelaus would make so long a stay before he took his journey to Rome.

Obj. Against this argument it is objected, that the funeral could not be performed in so short a time, because the very journey from Jericho to Herodion was, saith Josephus, two hundred stadia, that is, twenty-five miles; and, saith the same Josephus, they went only eight stadia, *i. e.* one mile per diem, and so must be twenty-five days in going to Herodion.

Ans. First, This objection is upon this account highly improbable, that it must either find them a town at every mile's end, sufficient to contain so great a concourse as then attended on the corpse of Herod, or make them lodge many days in the open field or wilderness, in the winter-time, provided Herod died on the 25th of November.

Ans. 2. Secondly, It is built upon a false foundation; for though Josephus‡ doth expressly say, that Herodion was two hundred stadia distant from Jericho, *i. e.* the castle of Herodion was at that distance from it; he doth not say they went but one mile a day, but only that ἦσαν δὲ ἐπὶ

* Antiq. lib. xvii. cap. 8.
† Ibid. cap. 11.
‡ De B. Jud. lib. i. cap. 21. p. 774. E.
§ Antiq. lib. xvii. cap. 10. p. 600. E

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Ἡρώδου στάδια ὀκτὼ,§ *they came* (*viz.* the first day) *within eight stadia of Herodion; i. e.* they came to the town there built by Herod, which was eight stadia from the castle, it being, saith he, a large town like a city, from which there was an ascent of two hundred marble steps to the Mammea, or place of his interment. This being so, I am of the opinion of Kepler,* Dr. Alix, and Langius, that all that Josephus mentions after the eclipse till the death of He- may be comprised within twenty or twenty-two days, which is the interval betwixt the 13th of March and the 5th of April, new style; especially if we consider that Eusebius† saith, that what was done after the 13th of March, was done παραύτικα παραχρῆμα, by the Divine vengeance very suddenly, till the time of his death.

Arg. 3. Thirdly, We are assured from Josephus,‡ that it was after the disease of Herod had been some time upon him, that Judas and Matthias moved their scholars to cut down the eagle Herod had placed upon the great porch of the temple, as being contrary to their laws, judging this time of Herod's distemper καιρὸς ἐπιτηδειότατος, *the fittest time* for the enterprise; and that they moved this the more confidently, upon a report that *the king was dying;* that when he sent to the principal men of the Jews to assemble about this matter, he was carried to them in a bed, ἀδυναμία τοῦ στῆναι, *being so weak that he was not able to stand;* that instantly after the 13th of March, he lay under such a complex of diseases that all men thought he could not live long, a violent inward fever burning up his bowels, attended with a *boulimia,* or perpetual voracity, which must needs feed his fever, ulcers in his bowels, cholic passions, an asthma, convulsions in all parts, a putrefaction in his *scrotum* breeding worms, so that he stank alive; and when presently he went to the hot baths at Callirhoes, he had there a *deliquium,* and was for some time dead, and had no hopes left of life, and was, saith Josephus, ἀπίων τοῦ βίου, even *departing* when he shut up the Jews in the Hippodromium at Jericho. Now can any man think he should live above eight months after this, and keep the Jews shut up there all that time, as he must have done if he had lived till the 25th of November following? especially if we consider that the next thing Josephus mentions of him is, that he endeavoured to stab himself with a knife, and then kills Antipater; who hearing this, attempted to escape from prison, and in five days after dies. Now is it reasonable to conceive, that an angel should be sent to command Joseph to fly into Egypt but seven days, as Mr. Whiston's computation hath it, before the death of Herod (when his whole body was full of torment, and his heart of grief, and his head full of other employments), to avoid Herod's future attempts to slay the child, when he might have been as secure any where in the land of Israel for so short a time, and could scarce get thither before his death?

Mr. Whiston indeed saith in answer to this, that there is no time set for the duration of the disease of Herod; but in opposition to this, Josephus§ expressly affirms, that he did εἰς νόσον ἐμπίπτειν, *fall into his disease* after the time that he had sent messengers with letters to Rome concerning the condemnation of Antipater; and that upon the receipt of an answer to them, he killed Antipater, and five days after died: allowing them two months for the going and return of his messenger, he must die within two months and five days after he fell sick, and so could not live from the 13th of March, when his disease increased, till the 25th of November.

Arg. 4. Fourthly, According to Mr. Whiston's opinion, Herod must be near eight months at Jericho before he died; for he went thither, saith Josephus, soon after the slaughter of Judas and Matthias, with their disciples, and there continued till his death; and yet the history of St. Matthew, especially according to his supposition, that it relates to what happened only two weeks and a few days before the death of Herod, plainly proves the contrary; for he informs us, that *the wise men came to Jerusalem,* adding that, at their coming thither, *Herod was troubled, and all Jerusalem with him;* that he inquired *of the chief priests and scribes,* whose residence was there, *where Christ should be born;* and of the wise men then at Jerusalem, *what time the star appeared to them;* and this, saith Mr. Whiston in his Harmony, p. 159. *was a consultation at Jerusalem.* From thence therefore he sends them to Beth-lehem; when therefore he bids them bring *him word again when they had found the child,* must he not bid them bring him word to Jerusalem, the place where he consulted with them? Must he not there expect them? When therefore, being frustrated of his expectation of their return thither, ἐξαπέστειλεν, *he sends forth his* officers to slay the infants of Beth-lehem; must not he send them from Jerusalem; and is not all this sufficiently intimated in their Divine warning, μὴ ἀνακάμψαι, not *to return back* to the place from whence they came to Beth-lehem? How therefore could it be that the wise men should come to him at Jerusalem but two or three weeks before he died? or, Why doth he now deny that Herod was then at Jerusalem, when he sent forth to slay the infants? Why also doth he say, in contradiction to his former self, *I believe the famous and unexampled summons of all the chief of the Jews a little before Herod died in Josephus, was the very same summons mentioned in St. Matthew for the inquiry of the place where the King of the Jews was to be born upon the coming of the magi, and that by consequence the summons was to Jericho, and not to Jerusalem?* Which is as great an instance of a man resolved to say any thing though never so improbable, δουλεύειν ὑποθέσει, to serve an hypothesis, which otherwise must fall, as can be offered: he is the first, and I believe will be the last, who ever entertained such a vain imagination. For, (1.) That the wise men came to Jerusalem, and that at their coming thither *Herod was troubled, and all Jerusalem with him,* the text saith expressly: and can it then be reasonably said, that Herod was not then at Jerusalem? (2.) The men shut up in the Hippodromium were the ἐπίσημοι καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the nobles of every village* (who were then at court); nor was there one word said unto them when they were thus shut up. The men convened in St. Matthew were only high-priests and scribes, whose residence was at Jerusalem, and inquiry is made of them where *Christ should be born.* (3.) When Herod* was dead, Salome and Alexas sent these men home, ἐπὶ τοὺς ἀγροὺς, *into the fields,* or *villages, to mind their own business,* whereas the high-priests had no business to do

* "Omnia illa quæ Josephus de morbo Herodis ab illa Eclipsi usque ad mortem ejus recenset, commodissime intra 20 dies, etiam itinere ad Thermas simul incluso, fieri potuerunt." Kepl.

† Hist. Eccl. lib. i. cap. 8. ‡ Antiq. lib. xvii. cap. 8. § Ibid. cap. 9.

* Joseph. Antiq. lib. xvii. cap. 10. p. 630. B.

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there. And, (4.) Herod shut them up, ἤδη τελευτῶν, καὶ ἀπίων τοῦ βίου, *when he was a dying, and ready to depart this life*, saith Josephus: and was this a time for him to say to the wise men, *Bring me word of the child, that I may come and worship him?* In a word, there is not one word of St. Matthew's story in Josephus, or of the story of Josephus in St. Matthew; and can it then be reasonable to think they relate to the same thing? To conclude, this new opinion confounds the general doctrine of the fathers from Origen to Theophylact, that Herod fell into that disease which so tormented him, "ob cædem infantum," *for the slaughter of infants*, seeing, according to this opinion, he must have lain long under these torments, and had been ready to expire with them, before he did this fact, it being done, saith this opinion, but five days before his death. To come now to consider what Mr. Whiston offers to confirm his opinion;

First, He saith, that in the ancient account of the Jewish feasts and fasts, *viz.* in the Megillah Taanitz, we find the seventh day of the month Chisleu, which answers to our 25th of November, recorded for an anniversary holiday, because *Herod the king*, who hated the wise men, *died on that day*.

Ans. Dr. Alix in his answer to Bishop Usher concerning the true date of the death of Herod, saith, That *had Bishop Usher seen this book, he would never have cited it; for it is not the Megillah Taanitz mentioned by the Mischna, but a late fabulous, ignorant author, not known to, and much less credited by, the Jews, who do not follow or agree with him in this matter, and who mentions a feast in the month Chisleu not known to the Jews, not extant in their calendar published by Mr. Selden, nor by Buxtorf, among their occasional feasts; and which would never have been permitted by Herod's family, who governed till the destruction of Jerusalem.*

Mr. Whiston saith farther, that this is wonderfully confirmed by the circumstances of Herod just before his death; and *by the words of Augustus concerning his barbarity to his children recorded by Macrobius*, it appearing by Josephus, *that Herod was in a strange fury and rage but a few days before his death.*

Ans. Here the point in dispute is so plainly and so fully given up, that if Mr. Whiston will abide by his own words, it must be at an end: for it is evident from the words of Josephus, that *he fell into this rage, or* ἐξηγρίωσεν ἀκράτῳ τῇ ὀργῇ, *was exasperated to the utmost rage, upon suspicion of the contempt of the Jews; and that he was confirmed in this suspicion by the following attempt of the disciples of Judas and Matthias;* who thereupon are taken by one of Herod's captains,* examined by Herod, then sent to Jericho, and after consultation with the chief men of the Jews, they are slain on the 13th of March. If therefore Herod fell into his rage but *a few days*, yea even *just* before his death, it is certain that he must die soon after this 13th of March, as indeed he did, and therefore could not live till the 25th of November, that is, eight months after. He therefore elsewhere contradicts himself, *i. e.* saith, p. 154. That *Herod burnt these men alive some considerable time before his death;* though it is plain from Josephus, that he did it *after that rage*, which, saith he, happened *just*, or a *few days*, before it.

Secondly, To proceed to the words of Macrobius,† they run thus, When *Augustus had heard that among the children within two years old, which Herod king of the Jews had commanded to be slain in Syria, his own son was killed; he said, It is better to be Herod's hog than his son.* It is observable here:

First, That as Strauchius saith, There are not wanting men who look upon this story of Macrobius as a *mere fiction;* as also doth Grenobius in his notes upon these words; (1.) Because no Roman historian whatsoever, before Macrobius, who lived almost four hundred years after Augustus, nor any Christian writer, though both historians, commentators, and homilists, speak largely of the cruelty of Herod towards the infants of Beth-lehem, make any mention of this jest, which gives just reason to suspect it is a fiction; like to that other in Philo's book of Chronology, that *Herod had then a son of two years old, begot by one Salome, of the line of David, whom he then slew.* Or, (2.) We may say with Grotius,* That Macrobius finding that the Christians kept the solemnity of Innocents' day, when, saith Origen, "Horum memoria, ut dignum est, in ecclesia celebratur," *the memory of these infants is deservedly celebrated in the church*, he out of error applied the jest of Augustus to it.

Secondly, These words contain no testimony of Augustus about this matter; he only says, *It is better to be Herod's hog than his son;* and this he might say rather upon occasion of Herod's slaying his two sons, Alexander and Aristobulus, against his advice, to which Dr. Alix refers this speech, than his slaying Antipater; which being done with his permission, he had no just occasion to pass this jest upon him for doing that which he himself allowed. Moreover, Antipater being slain by Herod but five days before his death, Augustus could not hear of it till he heard also of his death, and then it seems too late to pass this jest upon him; whereas Alexander and Aristobulus being slain long before, might give a just occasion for it. And he who contradicts the full assertion of so many fathers of the second and third century, saying, That our Saviour was baptized *when he began to be thirty years old*, as St. Luke also doth; may permit us to question the authority of Macrobius as to the occasion of a jest made four hundred years before, and mentioned by him alone.

Thirdly, It is evident, that if any son of Herod's was slain "inter pueros," *among the infants of Beth-lehem*, it could not be Antipater, he being neither slain among them, nor near Beth-lehem, but alone at a castle far distant from it. Nor, secondly, could he be slain at the same time with these infants; for it plainly appears from Josephus, that Antipater was slain soon after the eclipse, which happened on March 13. the infants, saith Mr. Whiston, were slain Nov. 20. Antipater was slain not long before the return of Archelaus to Jerusalem, the five days of his father's life and his funeral solemnity only intervening; and, yet we learn from Josephus,† that Archelaus came thither, ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς, *the Passover being then at hand.* Lastly, The infants were slain whilst Herod was at Jerusalem; for thence he sent forth to slay the children at Beth-

* Antiq. lib. xvii. cap. 8.

† "Cum audivisset Augustus inter pueros quos in Syria Herodes Rex Judæorum infra himatom jussit interfici, filium quoque ejus occisum; ait, Melius est Herodis porcum esse, quàm filium." Saturnal. lib. ii. cap. 4.

* "Videtur Macrobius errore quodam duas Historias ejusdem temporis miscuisse." Grot.

† De Bello Jud. lib. ii. cap. 2.

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lehem, whereas he had left Jerusalem, and was gone to Jericho before he slew Antipater; though therefore it might so happen that Augustus might hear of the relation, or discourse of both these acts of cruelty at the same time; it is impossible that they should happen both at the same time.

See the appendix to this chapter at the end of this Gospel.

CHAP. III.

1. IN those days *(viz. in the fifteenth year of Tiberius,* Luke iii. 1.) came John the Baptist, preaching in the wilderness of Judea, [1] *(and about Jordan,* Luke iii. 3.)

2. And saying, Repent ye [2] *(and amend your lives):* for the kingdom of heaven *(i. e. of the Messiah)* is at hand *(that so ye may be prepared to receive the blessings of that kingdom).*

3. *(And this he did according to what was foretold of him;)* For this *(John)* is he that was spoken of by the prophet Esaias, saying, (xl. 3.) The voice of one crying in the wilderness *(shall be this),* Prepare ye the way of the Lord, make his paths straight; [3] *(and of whom God by Malachi had said,* iii. 1. *Behold I will send my messenger, and he shall prepare the way before me,* Mark i. 2.)

4. And the same John *(who thus cried)* had his raiment of camel's hair, and leathern girdle about his loins [4] *(as Elias, whom he represented, had);* and his meat was locusts and wild honey. [5]

5. Then *(after notice of his proclaiming the approach of the Messiah)* went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him, confessing their sins [6] *(and promising the reformation of their lives).*

7. But when he saw many of the [7] pharisees and sadducees come to his baptism, he said unto them, O generation of vipers, [8] who hath warned you to *(make use of this means to)* flee from the wrath to come? *(if indeed you would escape it.)*

8. Bring [9] forth therefore *(then)* fruits meet for repentance:

9. And [10] think *(it)* not *(sufficient)* to say within yourselves, We have Abraham to our father: for I say to you, That God *(rejecting you)* is able of these stones [11] *(before your eyes)* to raise up *(such who believing as he did, shall be accounted by him)* children unto Abraham.

10. And *(to engage you so to do, consider that)* now also is the axe laid to the root of the tree; therefore every tree that bringeth not forth good fruit is *(to be)* hewn down, and cast into the fire.

11. I indeed baptize you *(only)* with water [12] *(calling you by this rite)* to repentance: but he that cometh after me is mightier than I, *(being one)* whose shoes [13] I am not worthy to bear *(i. e. whose servant I am not worthy to be):* he shall baptize you *(who believe in him)* with the Holy Ghost, and with fire *(i. e. appearing in the emblem of fire).*

12. *(And he is one)* whose [14] fan is in his hand, and he will thoroughly purge his floor, and he will gather the wheat *(the sincerely penitent)* into his garner; but the chaff *(the wicked and the unbelievers)* he will burn with unquenchable fire.

13. Then *(while John was thus preaching and baptizing)* cometh Jesus from *(Nazareth of)* Galilee to Jordan unto John, to be baptized of him.

14. But John *(being a prophet full of the Spirit from his mother's womb,* Luke i. 15. *and by the afflatus of that Spirit knowing who he was)* forbade [15] *(or would have hindered)* him, saying, I have need to be baptized of thee *(with the Holy Ghost),* and comest thou to me *(to receive my water baptism)?*

15. And Jesus answering said unto him, Suffer it to be so now: for thus it behoveth [16] us to fulfil all righteousness *(i. e. to own every righteous institution of God).* Then he suffered him.

16. And Jesus, when he was baptized, [17] went up straightway out of the water: and, lo, the heavens were opened to him, and *(both)* he *(and John Baptist,* John i. 32.) [18] saw the Spirit descending like *(as)* a dove *(descends),* and [19] lighting upon him:

17. And lo a voice *(was heard)* from heaven, saying, [20] This is my beloved Son, in whom I am well pleased.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΕΝ τῇ ἐρήμῳ τῆς Ἰουδαίας, *preaching in the wilderness of Judea.*] Ἔρημος, a *wilderness* among the Jews, did not signify a place wholly void of inhabitants, but a place in which they were fewer, and their habitations more dispersed, than in villages and cities: hence we read of six cities with their villages in the *wilderness,* Josh. xv. 61, 62. that Nabal dwelt in the *wilderness of Paran,* 1 Sam. xxv. 1, 2. and Joab had his house in the *wilderness,* 1 Kings ii. 34.

[2] Ver. 2. Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, *Repent ye, for the kingdom of heaven is at hand.*] Of the repentance here mentioned, see ver. 8. But to treat here more largely of the *kingdom of heaven* mentioned here, and elsewhere frequently in the gospels, let it be noted,

First, That the kingdom *of heaven* and the kingdom *of God* signify the same thing, as will be evident from the variation of the word: *Blessed are ye poor, for yours is the kingdom of heaven,* Matt. v. 3. *The kingdom of God,* Luke vi. 20. *The kingdom of heaven is at hand,* Matt. iv. 17. *The kingdom of God,* Mark i. 15. *The least in the kingdom of heaven is greater than John,* Matt. xi. 11. *In the kingdom of God,* Luke vii. 28. To you it is given *to know the mysteries of the kingdom of heaven,* Matt. xiii. 11. *Of the kingdom of God,* Mark iv. 11. So Matt. xix. 14. and Mark x. 14. The reason seems to be, because this kingdom is erected by the *God of heaven;* and in Scripture phrase it is the same to be from God and to be *from heaven,* Matt. xxi. 25. Luke xv. 18. And שמים *Heaven* is the name of God, Dan. iv. 26. and among the rabbinical writers frequently. (See Buxt. Lexi. Talmud. in voce.) Note,

Secondly, That the *kingdom of heaven* in the gospel sometimes unquestionably signifies *that heavenly kingdom in which all pious persons shall enjoy endless felicity* with God as their reward in heaven: as when it is said, *Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven;* (Matt. v. 10.) i. e. *great is their reward in heaven,* (ver. 12.) *Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father,* (Matt. vii. 21.) To the rest I will say *in that day, I know you not,* &c. (ver. 22, 23.) *It is better to enter into the kingdom of heaven with one eye,*

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than having two eyes to be cast into hell, Mark ix. 46, 47. See Matt. xiii. 40. 43. xxv. 34. 46. Luke xii. 32,33. Note,

Thirdly, That it very frequently in the gospel signifies *the coming of the Messiah to erect his spiritual kingdom,* or that *evangelical state and government of the church he was to set up, with the benefits belonging to them, who should by faith in him become members of this kingdom, and would be governed by his laws;* this is undoubtedly the import of the phrase, (1.) when the kingdom of God is said to be *at hand,* as here and Matt. iv. 17. x. 7. Luke x. 9. that the *kingdom of God is near,* Luke xxi. 31. that it was *presently to be manifested,* Luke xix. 11. that it was *among the Jews,* Luke xvii. 21. that it was *come to them,* Matt. xii. 28. that devout men expected it, Mark xv. 43. that the pharisees asked *when the kingdom of God would come,* Luke xvii. 20. and when Christ said, *There are some standing here, who shall not taste of death till they see the kingdom of God come with power,* Matt. xvi. 28. Mark ix. 1. Luke ix. 27. (2.) When it is said that *Jesus preached the gospel of the kingdom of God,* Mark i. 14. that from the *days of John the Baptist the kingdom of God was preached,* Luke xvi. 16. that *Christ preached the gospel of the kingdom,* Matt. iv. 23. ix. 35. that he preached *the kingdom of God,* Luke iv. 43. and spake to them *of the kingdom of God,* Luke ix. 11. that he sent his *apostles to preach the kingdom of God,* Luke v. 2. and told the Jews the *kingdom of God should be taken from them,* Matt. xxi. 43. (3.) This sense it also bears in almost all the parables which speak of the *kingdom of God,* as Matt. xiii. 11. 31. 33. 44, 45. 47. xviii. 1. 3, 4. xx. 1. xxii. 2. xxv. 1. (4.) It seems to bear this sense, when it is said *the least in the kingdom of heaven is greater than John the Baptist,* Matt. xi. 11. that the *kingdom of heaven suffers violence, and the violent take it by force,* ibid. ver. 12. that *to the disciples was given to know the mysteries of the kingdom of heaven,* Matt. xiii. 11. see ver. 19. 52. to thee will I *give the keys of the kingdom of heaven:* Matt. xvi. 19. when the mother of Zebedee's children asks for her two sons that they might *sit on the right and left hand in his kingdom,* Matt. xx. 21. This is that kingdom which the scribes shut men out from, Matt. xxiii. 13. which the scribe was not *far from,* Mark xii. 34. and of which it is said, *Blessed is he who shall eat bread in the kingdom of God,* Luke xiv. 15.

Fourthly, In other places I am yet doubtful whether it refer to the times of the preaching of the gospel, and the erecting of Christ's kingdom, or to the first and higher sense of the kingdom of heaven, as it imports the kingdom into which the righteous shall enter at the great day of recompence, *viz.* Matt. v. 3. 19, 20. vi. 33. viii. 11. xix. 12. 24. Mark x. 14, 15. 23—25. Luke xviii. 29. xxii. 29, 30.

[3] Ver. 3. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the way of the Lord, make his paths straight.*] From these words compared with Mark i. 2. Mal. iii. 1. some prove that Christ is God, even the same in essence with the God of Israel, because the way of which Isaias speaks, (xl. 3.) is דרך יהוה or the *way of Jehovah,* the path which he requires to be made straight is the path τοῦ Θεοῦ ἡμῶν, *of our God.* And it is the God of Israel who saith, Behold, *I send my messenger before my face,* or before me. (Mal. iii. 1.) Now this messenger is by Christ himself declared to be John the Baptist, (Matt. xi. 10.) and he is said to be sent πρὸ προσώπου σου, *before the face of Christ to prepare his way;* (ibid. and Mark i. 2. Luke vii. 27.) this therefore, say some, is an evident proof that Christ is one God with the Father, and that in Christ God came, and was manifested in the flesh. But to this the Socinians answer two things, which seem to lessen the force of this argument, *viz.*

First, That the Baptist was sent before the face of God, but not of God only, but of Christ also, for he was sent to call the people to *repentance towards God,* and so he went before God *to turn many of the people to the Lord their God.* (Luke i. 16, 17.) He was also sent to bear witness to Christ, *that all men might believe in him;* (John i. 7.) and so *he went before the face of Christ to prepare his way.*

Secondly, They add, that this messenger may well be said to go before the face of God, as being sent before the face of this great prophet and ambassador of God, who therefore sustained his person, and was his image and representative in a more excellent manner than any prophet or any angel mentioned in the Old Testament; yea, say they, *God was in Christ reconciling the world to himself;* (2 Cor. v. 19.) which shews that Christ in a more perfect manner represented him, so that the messenger sent before Christ's face, might well be said to be sent *before the face of God.* For if he, who persecutes the members of Christ, persecutes Christ himself, (Acts ix. 4.) he that *despiseth Christ's messengers,* despiseth him, and he that despiseth him, despiseth also him that sent him, (Luke x. 16.) and he that lied to the apostles lied to God; (Acts v. 4.) and if he that received them, received him, (Matt. x. 40.) and he that shews an act of charity to his members, shews it to him; (Matt. xxv. 40.) then, in like manner, he that goes before God's great prophet and ambassador, may be said to go before God also. These answers must be confuted before we can depend upon the strength of this argument. (See also note on Luke iii. 4, 5.)

[4] Ver. 4. Εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, &c. *And this John had his raiment of camel's hair, and a leathern girdle about his loins,* &c.] It is very true as Ctesias, Apollonius,* and Ælian declare,† that some garments made of *camel's hair* were very soft and fine, and therefore worn by priests and noblemen; these, saith Paulus Venetus, in Tartary are called *zambilottes,* lib. i. cap. 63. and by us *chamblets;* but doubtless the garment of the Baptist was made *ex villis, of the long and coarse hair* of camels, that he might in habit, as well as in spirit and office, resemble Elijah, who was a *hairy man,* and *girded with a girdle of leather about his loins.* (2 Kings i. 8.)

[5] Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, *and his meat was locusts and wild honey.*] That some locusts were clean meat we learn from these words, Lev. xi. 22. of *these ye may eat, the bald locust after his kind.* That locusts were a common meat, not only in the eastern and the southern parts, but even in Palestine itself, is fully proved by Bochartus, Hieroz. par. ii. lib. iv. cap. 7. Eustath. in Dionys. p. 37. and by Ludolphus in his Ethiopic History, and in his dissertation de Locustis: so that vain are all the *criticisms* to change the word ἀκρίδες.

[6] Ver. 6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπὸ αὐτοῦ, ἐξομο-

* Mirab. cap. 20. † Hist. Animal. lib. xvii. cap. 34.

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λογούμενοι τὰς ἁμαρτίας αὐτῶν. *And were baptized of him in Jordan, confessing their sins.*] In the river Jordan, Mark i. 5. (See note on ver. 16.) Of this confession of sins, Maldonate owns it could not be *auricular* confession, because that was not yet instituted: moreover, it was a confession of them not to John, but unto God, much less was it a confession of all their offences made secretly in the ears of John; for how could one man have sufficed for that work, when all *Judea and Jerusalem went out unto him?* but only a *general* confession that they were sensible of their sins, and so repaired to his *baptism*, professing their repentance for them; and such were the confessions we meet with in the Old Testament, (Ezra ix. Neh. ix. Dan. ix.) and that made by the high-priest on the day of *atonement of all the iniquities of the children of Israel.* (Lev. xvi. 21.) It was a confession not of those who had been *baptized* concerning sins committed after *baptism*, but of those who were to be baptized: and, lastly, it was not a confession required of them by the Baptist, but made freely of their own accord; in all which circumstances it differs from the *auricular confession* of the church of Rome.

[7] Ver. 7. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. *And seeing many of the pharisees and sadducees coming to his baptism*, &c.] That these pharisees and sadducees not only came to the place of baptism, but also actually were baptized by John, is proved, (1.) Because as much is said of them here, as of the multitude, Luke iii. 7. *they came to be baptized*, and of the publicans, ver. 12. ἦλθον βαπτισθῆναι, *they came to be baptized.* And the same admonitions and words are spoken to the multitude there, (ver. 7, 8.) as to the pharisees and sadducees here. Now the multitude and publicans were actually baptized; only observe, that many of them are said to come to his baptism not comparatively, as if but few refused, for St. Luke saith, (vii. 30.) that *the pharisees and lawyers rejected the counsel of God towards them, being not baptized of John;* but absolutely, they being not a few who were baptized. Now from this example of the Baptist admitting this generation of vipers to his baptism upon their profession of repentance, and a desire to escape the wrath to come, we may learn that such professors may be admitted to the sacrament, as have been very bad, upon the like profession, provided we do warn them as the Baptist did these men, that as they domake profession of repentance and amendment, so they would be as careful to *bring forth fruits worthy of repentance.*

[8] Τίς ὑπέδειξεν ὑμῖν, *who hath warned you to flee from the wrath to come?*] This is not, as Mr. Clerc conceives, a negative, or declaration that *none had warned them to do this;* for, doubtless, the prophets of the Old Testament, and their own consciences, must warn them to avoid impendent wrath: but it is a *who* of *admiration*, like that of St. Paul to the Galatians, *Who hath bewitched you?* iii. 1. where sure he did not intend to say *that no man had done it:* (see the like, Isa. xlii. 19. xlix. 21. liii. 1. lx. 8. lxiii. 1. Matt. xxi. 10. Luke v. 21. ix. 9. Rev. xiii. 4.) and is as if he should have said, *How wonderful is it that such men should do things so alien from their temper and inclinations!*

[9] Ver. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας. *Bring forth therefore fruits worthy of repentance.*] *i. e.* A change of the mind from the approbation or good-liking of sin, as seeing in it something we conceive desirable, to the aversion and alienation of the mind from it, as being convinced of the vileness and the destructive nature of it; and this is properly μετάνοια repentance, and to be thus affected is ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ἡμῶν, *to be renewed in the spirit of our mind;* (Eph. iv. 23.) and because hence naturally follows a change of the will and the affections from love to the hatred of sin, and so from choosing to the refusal of it: hence it is well defined by Phavorinus, ἡ πρὸς τὸ κρεῖσσον ἐπιστροφὴ καὶ γνησία ἀπὸ πταισμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή, *a conversion from our evil ways to the contrary good, or to that which is better;* and because, where these ruling faculties are truly thus affected, we shall *cease to do evil*, and *learn to do well*, (Isa. i. 16, 17.) so that *if we have done iniquity we will do it no more*, (Job xxxiv. 32.) therefore it is styled μετάνοια ἀπὸ νεκρῶν ἔργων, *repentance from dead works*, (Heb. vi. 1.) and *repentance to salvation* is styled ἀμεταμέλητος, (2 Cor. vii. 10.) i.e. *such as is not reversed* by any voluntary returning to, or *relapsing* into, our former sins. And seeing God is unchangeably holy and righteous, and must for ever hate iniquity with a perfect hatred, it is certain from his very nature that he cannot be reconciled to, or have communion with, the sinner, till he cease from sin, and a change is wrought in his conversion from sin to righteousness; for a change there must be either in God or man: now since God's nature is *immutable*, it cannot be in him, and so of necessity must be in man. Now it is evident both from reason and experience, that confession of sins, a present sorrow for them, and displeasure against them, and a warm resolution to forsake them, is neither necessarily nor always attended with this change, and so that these alone cannot be *fruits meet for repentance;* and, oh! how necessary was this admonition for the men of that age, who, as Dr. Lightfoot notes, placed their repentance in a mere *oral confession of their sins*, as the schoolmen and some Latin fathers did in a mere groan; saying, *Si ingemueris, salvaberis.* And I wish this note were not as necessary for too many of our age.

[10] Ver. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ· *And begin not to say within yourselves, We have Abraham to our father.*] There seems no necessity of making δοκέω here or ἄρχομαι Luke iii. 8. an *expletive:* for the sense runs clearly thus, When you are called to *bring forth fruits meet for repentance*, begin not to obstruct the efficacy of this admonition with those thoughts so common among you, that you are secure from wrath by being the *children of Abraham.* How prone they were to such vain imaginations you may learn, note on Rom. ii. 13. and from these words of Justin Martyr,* calling the Jews to repentance, and desiring them not to be deluded by their rabbins and masters, who told them, that though they continued in their sins, yet if they knew God, οὐ μὴ λογίζηται αὐτοῖς ὁ κύριος ἁμαρτίαν, God *would not impute their sin to them.* And conceiving that *being Abraham's seed, though they continued in their disobedience to God, and in infidelity, the kingdom of heaven should be given to them.*

[11] Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of these stones to raise up children to Abraham.*] I see no reason for the interpretation of

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς, τῆς κατὰ σάρκα, τῶν Ἀβραὰμ οὖσι, κἂν ἁμάρτωλοι ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369. cap. 370. D.

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Clemens Alexandrinus* here *out of these stones*, that is, ἐκ τῶν λίθοις πεπιστευκότων ἐθνῶν, *out of the gentiles who worshipped stones*, or that of Jerome on the place, "Lapides Æthnicos vocat propter cordis duritiem," *He calls the heathens stones for the hardness of their hearts*, though almost all the ancients concur with them; unless perhaps it might be thought he pointed to the heathen soldiers standing there; the sense seems rather to be this, That God, who raised Adam from the earth, and children to Abraham from the *dead womb of Sarah*, can from these *stones* create such persons, whose faith shall render them more truly and acceptably *the sons of faithful Abraham* than you are. (See the note on Luke xix. 40.)

[12] Ver. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with water to repentance*, &c.] They seem to be much mistaken, who think the *baptism of John* was for substance the same with that which afterward Christ did institute to admit disciples into the Christian church; for (1.) John neither did nor could baptize disciples *in the name of the Holy Ghost*, as the apostles did; because *the Holy Ghost was not yet given*, (John vii. 39.) and much less could he baptize them *with the Holy Ghost*, as here he saith Christ would, and yet Christ makes both these baptisms necessary to our entrance into the kingdom of God, John iii. 5. (2.) John did not baptize in the name of Christ, for had he done so, there could have been no doubt, *whether he himself were the Christ*, or not; (Luke iii. 15.) nor any occasion for the question, *Why baptizest thou, if thou be not the Christ?* (John i. 25.) He only admonished those he baptized in general, that *they should believe in him that was coming after him.* So that he baptized only those who as yet believed not in Christ; whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him. And, lastly, St. Paul baptizes them again, who had before received the baptism of John, to fit them for the reception of the Holy Ghost. (Acts xix. 6, 7.)

[13] Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whose shoes I am not worthy to carry.*] *i. e.* Whose servant I am not worthy to be. (See note on John i. 27. and Grotius here.)

[14] Ver. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whose fan is in his hand, and he will thoroughly purge his floor, and burn the chaff with unquenchable fire.*] That which we render here *a fan* from Vannus, is, say Hesychius and Phavorinus, a *sieve*, in which they separate the wheat from the chaff. It is, say Didymus and Eustathius, (in Iliad. v.) τὸ λικμητικὸν, *a winnowing instrument*, by which they shake the grains together, ἀναχωρίζοντες τοῦ ἀχύρου, *separating them from the chaff.* Now the wheat or other grain thus cleansed, was put into the granary; to the chaff they put fire to prevent the winds blowing it back into the thrashing-floor, and that fire burnt on till it had consumed it, without being quenched; and to this practice do these words refer.

[15] Ver. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν. *But John forbade him.*] To the question, how the Baptist knew him to be the Christ before the Spirit descended on him, it is answered by almost all the commentators on the Gospel of St. Matthew, that John the Baptist being a *prophet filled with the Holy Ghost from his mother's womb*, (Luke i. 15.) knew by the afflatus of that Holy Spirit, that he, who then came to him, was the person on whom the Holy Ghost should descend so plentifully, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to prophets by an immediate intimation of the Holy Spirit. So Simeon being told that *he should not die till he had seen the Lord's Christ*, (Luke ii. 26.) had an afflatus declaring to him that our Lord was that Christ, (ver. 27. 32.) So Anna the prophetess being one of them who expected his coming, by a like afflatus, was moved *to speak of him* as the promised Messiah, (ver. 38.) So Samuel being told by God, that, *on the morrow a man should come to him to be the captain over his people Israel*, (1 Sam. ix. 15.) when Saul appears, hath another afflatus resembling that of the Baptist's here, *viz. Behold the man of whom I spake to thee*, (ver. 17.) and on whom thou mayest expect to see the signal promised. Thus, though Moses knew before from the mouth of God, and many other antecedent evidences, that he was by him designed to bring his people out of Egypt, yet God speaks thus to him, *This shall be a sign to thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.* (Exod. iii. 12.) In a word, the Baptist being to preach, when he baptized with water, that another should baptize them with the Holy Ghost, God tells him, that of this he should see an evidence, by the visible descent of the Holy Ghost upon him, who from his fulness was to impart this Spirit to all true believers; and when our Saviour came to be baptized, tells him again, this was that very person.

[16] Ver. 15. Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for so it becomes us to fulfil all righteousness.*] *i. e.* To own every Divine institution, and so to shew my readiness to comply with all God's righteous precepts, and to justify God and approve his counsel, (Luke vii. 29.) and celebrate his wisdom in sending thee to prepare his and my way, by calling men to repentance, and by so doing to fit them for the blessings of my kingdom, and the avoiding of the wrath to come. So the Apostolical Constitutions (lib. vii. cap. 22.) say, that Christ was baptized, *not that he needed any purgation*, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογραμμον παράσχηται, *but to testify the truth of St. John's baptism, and be an example to us.*

[17] Ver. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· *And Jesus being baptized came up straightway out of the water.*] The observation of the Greek church is this, That he, who ascended out of the water, must first descend down into it: *Baptism therefore is to be performed not by sprinkling, but by washing the body;** and indeed it can be only from ignorance of the Jewish rites in baptism that this is questioned; for they, to the due performance of this rite, so superstitiously required the *immersion of the whole body in the water*, that if any dirt hindered the water from coming to any part of it, the baptism was not right, and if one held the baptized by the arm, when he was let down into the water, another must after dip him, holding him by the other arm that was washed before; because his hand would not suffer the water to come to his whole body.

* Protrept. p. 3.

* Ἀνίζη ἀπὸ τοῦ ὕδατος, δῆλον δὲ ὅτι κατίζη· ἰδοὺ οὖν κατάδυσις καὶ οὐ ῥαντισμός. Hieron. Patriarch. cap. περὶ μυστηρίων.

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(See Lightfoot here, on ver. 6. and Selden, de Jure Nat. et Gent. lib. ii. cap. 2. p. 14.) Note also that the divines hence infer, that baptism may rightly be received by, and administered to, a subject incapable of many of the chief ends of it, provided he be capable of some other end for which it was also designed. For Christ being *without sin*, could neither repent nor promise amendment of life; being *the wisdom of the Father*, he could be taught nothing; being the Christ, he could not profess he would *believe in him that should come after him*, that is, in himself. He therefore was baptized, to testify that he owned the Baptist, as one commissioned by God to do this office; and (2.) that by this *rite* he might profess his willingness *to fulfil all righteousness;* and (3.) that by this *rite* he might be initiated to his *prophetical office*, and consecrated to the service of God; though therefore, say they, *infants* can neither be taught nor believe, nor give *the answer of a good conscience at baptism*, yet may they be baptized. (1.) That they may by this ceremony be obliged to observe the laws of that Jesus, into whose name they are baptized, even as the circumcised infant, by virtue of that rite, became *a debtor to observe the whole law of Moses*, Acts xv. 5. Gal. v. 3. (2.) That by this *rite* they might enter into covenant with God, and become federate children of God, of which they are declared capable by Moses, Deut. xxix. 11. And so when by their parents that *circumcision* was neglected, they are said to have *broken God's covenant*, Gen. xvii. 14. And seeing *parents* might consecrate their children to God's service from the womb, as in the case of Samson (Judg. xiii. 5.) and of Samuel, (1 Sam. i. 11. 22. 28.) why might not God appoint that this might be done to children, by that only rite which he instituted under the *old* and the *new covenant*, for entering any into the number of his *federal servants?* And,

(3.) By this rite to consign unto them a *right to the kingdom of heaven*, and to a *blessed resurrection;* of which, if *infants* of believing parents are not capable when dying in their infancy, they are lost for ever. Now they all being the offspring of Adam, and therefore all obnoxious to death by reason of his sin, (Rom. v. 12.) they cannot be delivered from this death but by the grace of God, which Christ hath purchased, and promised to them only, who are made some way members of his body, and children of God: why therefore should we not conceive they should obtain this favour by that baptism, which is alone appointed by Christ for making any one a *member of his body*, (1 Cor. xii. 13.) and entering any one into the *kingdom of God?* (John iii. 5.)

[18] Καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he saw the Spirit of God descending as a dove.*] See the note on Luke iii. 22.

[19] Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the Socinians object thus:

Obj. If Christ had been God as well as man, he could not have needed this descent of the Holy Spirit upon him, as being able by the Divinity residing in him, to do all those things for which the Holy Ghost can be supposed to descend upon him: "What is it (saith Crellius) that the high God could not do himself? or, what help could the Holy Spirit give unto him? If you say, his human nature needed the assistance of this Holy Spirit, how can that be; seeing it is supposed to be personally united to the Divinity, and to have the whole *fulness of the Godhead dwelling in it?* Or, why should Christ be rather said to cast out devils *by this Spirit of God*, than by his Divine nature; or to be *endowed with wisdom, counsel, knowledge, fortitude, and the fear of the Lord by the Spirit*, and not by his *Divine nature?*" (Woltzogen upon the place, and Crellius, de uno Deo Pat. b. i. §. 2. cap. 33.)

Ans. In answer to this objection it is to be observed, first, That the most *ancient fathers* have taken notice of it as a specious objection against the received doctrine of the *Divinity of Christ*, and have attempted to return divers answers to it; which is a demonstration, that the doctrine, that Christ was truly God, was then received by the *church of Christ.* Trypho, in his dialogue with Justin Martyr, asks this very question of the Socinians, *Why Jesus Christ, whom Justin owned to be God, should have the Spirit resting on him, ὡς ἐνδεὴς τούτων ὑπάρχων, as needing his assistance?* Justin Martyr * replies, That he accurately and prudently made this inquiry; this being a just cause of doubting in this case; and then he tells him, That *the graces of the Holy Spirit*, mentioned Isa. xi. 2. *did not descend upon him, as if he needed them; but to testify they were to rest upon him, and be accomplished in him: so that these prophetical graces should no longer be in the Jewish church.* Irenæus,† speaking of the same thing, saith, As to *that nature* by which *Christ the word of God was man, the Spirit rested on him, and he was anointed to preach the gospel;* "secundum autem quod Deus erat," *but as he was God he knew all men, and what was in man*, (John ii. 24, 25.) Now hence the answer to this argument is this, That Christ as God could not need this unction of the Holy Spirit, but as he was to execute the *prophetic office*, it was needful for him; because a prophet being not to speak *in his own name*, but *in the name of God*, and what he had suggested to him by *the Spirit of God*, this *prophetic office* was to be performed not by the Divine nature of our Lord, but by the afflatus of the Holy Spirit. (See to this effect the discourse in the preface to St. John.) It was also needful for the execution of his *priestly office*, that he by the Spirit sanctifying him from the womb, might offer himself a lamb without spot to God. (Heb. ix. 14.) So that in all the actions relating to his *prophetic office*, the *Divinity of Christ* must be supposed *quiescent*, and Christ must be said to perform his miracles, to confirm the doctrine which he delivered, *by the Spirit of God*, by which also he was assisted to *speak the words of God:* (John iii. 34.) and seeing all the orthodox allow, that the Divinity was *quiescent* in Christ till he was thirty years old, why may they not allow it was *quiescent* also after, in all the actions relating to the execution of his *prophetical office* here on earth?

Duoditius‡ indeed exclaims not against this hypothesis, but against the words of Irenæus, That Christ suffered ἡσυχάζοντος τοῦ λόγου, *the Divine nature being quiescent*, as if the Λόγος, or Divine nature, must be then *a deserter of the human nature*, as not assisting it in his agonies, calling this a *portentous and impious opinion.* But this is only a vain exclamation; for that Christ did not suffer because he

* Ταύτας τὰς κατηριθμημένας τοῦ πνεύματος δυνάμεις, οὐκ ὰς ἐνδεοῦς αὐτοῦ τούτων ὄντος, φήσιν ὁ Λόγος ἐπεληλυθέναι ἐπ' αὐτὸν, ἀλλ' ὰς ἐπ' ἐκεῖνον ἀναπαυσιν μελλούσαν ποιεῖσθαι, τοῦτεστιν, ἐπ' αὐτοῦ πέρας ποιεῖσθαι τοῦ μηκέτι ἐν τῷ γένει ὑμᾶν κατὰ τὸ παλαιὸν εἶδος προφήτας γεννήσασθαι. Dial. cum Tryp. p. 314. B. C.

† Lib. iii. cap. 10. p. 254.

‡ Inter Epist. Socin. p. 512.

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wanted power to repel his enemies, or to deliver himself from death; but because he was willing to give up his life an offering for sin, and to obey his Father's command, *to lay down his life for the sheep,* (John x. 18.) and shed his blood for the redemption of mankind, is evident from this, That he who by a *word struck back his adversaries to the earth,* and by *a touch healed the ear of Malchus;* (John xviii. 6. Luke xxii. 51.) he that had power to *reassume his life when he had laid it down,* (John x. 18.) must sure have power to preserve his life, if it had pleased him so to do: shall we then say, Christ was a deserter of himself, because he was not pleased to do this? Does he not say, *he could call for twelve legions of angels to deliver him?* (Matt. xxvi. 53.) Must we then call him a deserter of himself, because he did not do it? Is it not plainly said, *he had the Father dwelling in him,* (John xiv. 10.) and had *the Spirit without measure?* (John iii. 34.) Shall we then say, the Father and the Spirit deserted him; because they, after all his cries, permitted him to suffer on the cross? If not, why should we say, the Divine nature did desert him; because it permitted him, according to the predictions of the prophets, and the counsel and decree of the Father, to suffer for the salvation of mankind, and would not rescue him from that death on which depended our redemption, sanctification, and salvation? (Heb. ix. 13. x. 9.)

[20] Ver. 17. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. *This is my beloved Son, in whom I am well pleased.*] Here note, (1.) That this is introduced with an ἰδοὺ, *behold!* as being spoken in the audience of the Baptist, that he might testify this of him, that he was the Son of God. Note, (2.) That this voice was directed to Christ himself; and therefore, Mark i. 11. Luke iii. 22. the words run thus: *Thou art my beloved Son, in thee I am well pleased:* i. e. thou art the person sanctified by this descent of the Holy Ghost upon thee to declare my will to the world, according to the prophecy concerning him, Isa. xlii. 1. and whose words and doctrine it therefore concerns all men to hear and obey, (Matt. xvii. 5.) as a person highly favoured by me, and commissioned to teach what he delivers in my name.

CHAP. IV.

1. THEN was Jesus led up of the Spirit [1] *(with which he was filled,* Luke iv. 1. *farther)* into the wilderness, to be tempted of the devil *(that we by his example might learn how to resist temptation).*

2. And when he had *(by a miraculous assistance)* fasted forty days and forty nights, *(and was, during that time, invisibly tempted of the devil,* Mark i. 13. Luke iv. 2.) he was afterward an hungered. [2]

3. And when the tempter [3] came unto him, he said (Greek, *and the tempter coming (then visibly) to him said),* If thou be *(indeed)* the Son of God, command that these stones be made bread *(to satisfy thy present hunger).*

4. But he answered and said, It is written, (Deut. viii. 3. *that)* Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God *(i. e. by any other thing which he shall appoint for his nourishment).*

5. Then *(when this temptation succeeded not)* the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, (Psal. xci. 11.) He shall give his angels charge concerning thee *(to keep thee):* and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone *(incur any damage).*

7. Jesus said unto him, It is written again (Greek, *again it is written),* Thou shalt not tempt [4] *(i. e. distrust)* the Lord thy God *(as I must do, if after a voice from heaven, saying to me, Thou art my beloved Son,* Mark i. 11. *I should require any farther experiment of that matter).*

8. [5] Again, the devil *(being baffled in this second assault)* taketh him up into an exceeding high mountain, and *(there)* sheweth him *(in a landscape)* all the kingdoms of the world, and the glory of them; *(in a moment of time,* Luke iv. 5.)

9. And *(he)* saith unto him, All these things will I give thee, if thou wilt fall down and worship me, *(for they are given to me,* &c. Luke iv. 6, 7.)

10. Then said Jesus unto him, Get thee hence, Satan: for it is written, (Deut. vi. 13.) Thou shalt worship the Lord thy God, [6] and him only shalt thou serve.

11. Then the devil *(having ended all his temptations)* leaveth him, *(for a season,* Luke iv. 13.) and, behold, angels came and ministered to him *(food).*

12. Now when Jesus heard that John was cast into prison, he departed *(from Judea)* into Galilee *(to avoid the envy of the pharisees,* John iv. 3. *and to continue the preaching interrupted by John's confinement);*

13. And leaving Nazareth, *(by reason of their infidelity,* Luke iv. 29.) he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled [7] which was spoken by Esaias the prophet, saying, (ix. 1, 2.)

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, *(which is called)* Galilee of the gentiles;

16. *(Are)* the people which sat in darkness, *(but afterward)* saw great light; and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say *(to the people),* Repent *(ye):* for the kingdom of heaven is at hand, *(i. e. from the time of John's imprisonment, he began to preach upon that subject,* ver. 23.)

18. And Jesus, walking by the sea of Galilee, [8] saw two brethren, Simon *(afterward)* called Peter, and Andrew his brother, casting a net into the sea: *(to wash it,* Luke v. 2.) for they were fishers.

19. And he saith unto them, Follow me, and I will make you *(to become)* fishers of men *(by gaining them to the faith, or bringing them within the net of the gospel).*

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, *(viz.)* James the son of Zebedee, and John his brother, *(returned now to, and)* in a ship with Zebedee their father, mending their nets; and he called them.

22. And they *(also)* immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom *(shortly to be erected),* and healing all manner of sick-

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ness *(es)* and all manner of disease *(s, which were)* among the people.

24. And his fame went throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*] By the Spirit, *i. e.* by that Holy Spirit, with which he was filled. (Luke iv. 1.) Now, doubtless, there must be some very great and good ends, why the Holy Spirit should thus move our Lord to repair into the wilderness for that end, amongst which, saith Theophylact, this was one, *to teach us, that, when by baptism we have consecrated ourselves to God's service, we must expect temptation:* and, (2.) to teach us in our Lord's example, how we may best and most effectually resist them, even by an unshaken faith, (1 Pet. v. 9.) and *by the sword of the Spirit, which is the word of God.* (Eph. vi. 17.)

[2] Ver. 2. Ὕστερον ἐπείνασε, *And when he had fasted forty days and forty nights, he was afterward an hungered.*] Hence we may learn how vain a thing it is, to institute or to pretend to keep a fast of forty days in imitation of this example of our Lord; for it is certain, that so great and so long abstinence is inconsistent with the frailty of our natures, and so can be no duty; it is also certain, that our Saviour felt no hunger all this while; for *he was* only *hungry afterward,* saith St. Matthew, and so his fasting was miraculous. Moreover, his fast was not intended to chastise or to subdue that body which never was irregular, or to prepare him for those spiritual duties, which *by the unction of the Holy Ghost* he was abundantly fitted for; and upon these accounts can give no precedent to our fasts, which should afflict the body, and are intended for the ends aforementioned. To conclude, hence our obligation to a more than ordinary temperance for forty days, is to place *morality in numbers,* and to introduce an endless heap of *superstitious follies;* for, by like reason, we must deem ourselves obliged to ride upon an *ass,* in token of our *humility,* or to renounce our title to our temporal estates, and throw away our money, to be like him who had not where to lay his head, nor could procure sixpence without a miracle. Better here is the note of Theophylact and others, that *we are then especially to expect temptations when we are alone, and when we are in straits and exigencies, from which we see no ordinary way of deliverance;* which was the case of Christ, he being hungry in the wilderness, and fed at last only by angels ministering to him.

[3] Ver. 3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν, *And the tempter coming to him, said,* &c.] From this and the first verse, where Christ is said *to be led into the wilderness to be tempted of the devil,* the Socinians raise two objections against the *Divinity of Christ.*

Obj. 1. If Christ were God why should he be thus tempted? Was it to shew, that God was able to sustain and overcome the temptations of the devil? Could there be any doubt of this? If it be here said, that he was only tempted as he was man; they still reply, That seeing his *human nature* was personally united to the *Divine,* it must be still superfluous to shew, that even his human nature, thus strengthened and assisted, should be able to resist and baffle the assaults of Satan; nor will his doing this by a *Divine assistance* afford us any comfort, who can expect no like assistance when we do grapple with the *tempter.*

Ans. To this I answer, That the ancient fathers were not ignorant of this objection, made, as it seemeth, by the Ebionites, the *elder brethren* of the Photinians and Socinians. And therefore Irenæus,* in answer to them, lays this for the foundation, That never any of the sons of Adam were ever in the Scriptures called God or Lord, but he who, "Præter omnes qui tunc fuerunt homines, Deus, et Dominus et Rex æternus, et unigenitus, et Verbum incarnatum prædicatum et à prophetis, et apostolis, adest videre omnibus, qui vel modicum veritatis attigerint," *of all men then in being, was only by the prophets and apostles declared to be God and Lord, and the eternal King, and the only-begotten, and the Word made flesh, as they who have little insight into the truth may easily perceive: and these things* (saith he) *the Scriptures would not testify of him,* " si similiter ut omnes, homo tantum fuisset," &c. *had he been only a man as others were, but because he had an excellent generation from God the Father, and another in the womb of the Virgin;* the Scriptures testify of him, both *that he was one without form, and subject to sufferings, one that rid upon the foal of an ass, had gall and vinegar given him to drink, was despised of the people, and humbled himself to death:* and also, *that he was the holy Lord, the wonderful Counsellor, the mighty God,* (Isa. ix. 6.) *coming upon the clouds to be judge of all men.* And having premised these things, he answers thus to the objection of the Ebionites, That† *as he was man, that he might be tempted, so he was the Word, that he might be glorified; the Word being quiescent, that he might be tempted, crucified, and die.* Which words, being preserved and cited by Theodoret, shew, that the latter fathers approved of this solution of this difficulty. Among the reasons assigned of our Lord's temptation, this is one, *viz.* the consolation of his members conflicting with the adversary of their souls, and that upon these two accounts: (1.) That he *suffered being tempted, that he might afford suitable help to us when we are tempted;* (Heb. ii. 17, 18. iv. 15, 16.) and, (2.) That we have the same Spirit in us which was in him, and who *is greater than he that was in the world,* (1 John ii. 14. iv. 4.) and so may combat him with the same weapons, and overcome him with the same assistance, by which he in his human nature did it. Now this ground of comfort will be wholly taken from us, if Christ did only overcome him by virtue of that nature by which he was ἀπείρατος κακῶν, *incapable of being vincible by temptation.* But, if with Irenæus we affirm, That the Divinity was then *quiescent,* and that he overcame him by virtue of the Spirit given to him, we, who have the same *unction from the Holy One,* may also hope to do it by his aid: and, since even the most orthodox do grant, that the Divinity in Christ was so

* Lib. iii. cap. 21. p. 287.

† Ὡσπὶς γὰς ἦν ἄνθςωπος ἵνα πειρασθῇ, οὕτω καὶ Λόγος ἵνα δοξάσθη, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν.

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quiescent for the space of thirty years, as to afford no specimen of its residence in him, why might it not be *quiescent* also in these things, which did particularly relate to his *prophetic* office here on earth, and to that *grand exemplar* in which we stand obliged to follow his steps. In a word, that our Lord could not be overcome of Satan, was the result of the union of the *human nature* to the *Divinity;* that he repelled all his assaults, might be, because he was anointed, and *filled with the Holy Ghost.*

Obj. But the Socinians do still inquire, how a Spirit so wise and subtle as the devil is, should venture to assault, and should assay to tempt, the great God, especially to so vile an action as to fall down and worship him, seeing it is scarce imaginable he should not know it was impossible to succeed in this temptation, or that he should attempt a thing he beforehand discerned impossible to be effected?

Ans. To this, after a *jocular reply,* that this argument depends upon the *modesty* and *other virtues of the devil,* Bisterfield saith thus, That the malice of the devil hath oft prevailed upon him to attempt things very foolish and impossible; for what could be more so, than for a creature to attempt *to be like God,* or to annul the truth of the *prophecies* concerning Christ? What could be more pernicious to him than the death of Christ for the redemption of mankind, which yet he by all means did attempt, though it was *impossible he should be held under the power of death?* (Acts ii. 24, 25.) And hence Petavius retorts this argument upon the head of Crellius thus: Whatsoever Satan might conceive of Christ, he could not but certainly know from the Scriptures he was to be *the Redeemer of mankind,* and the author of salvation to them, that he should *bruise his head,* that he should *sit upon the throne of David, to rule there for ever;* and knowing this, he could not hope to prevail in his temptations of Christ, unless he could believe that he was able to reverse both the decrees and oath of God. To this the fathers add, (2.) That the devil was ignorant of this mystery, when he tempted Christ. Thus Ignatius saith, that the *virginity of Mary,** καὶ ὁ τοκετὸς αὐτῆς, and he *that was born of her,* and *the death of our Lord, were three mysteries concealed from Satan;* where by ὁ τοκετὸς he cannot understand our Lord's nativity of the blessed Virgin, since in that very section he styles him, Θεὸν ἀνθρωπίνως φανερούμενον, *a God appearing after the manner of a man.* And Origen† observes, that "cum ab ipso diabolo tentaretur, nusquam confessus est Dei se esse filium," *when he was tempted of the devil he had never confessed himself to be the Son of God.* And since this was so great a mystery, that even *angels desired to look into it,* (1 Pet. i. 12.) and learned somewhat of it from the church, (Eph. iii. 10.) what wonder is it the devil either should not know or should doubt of it? All his temptations shew he looked upon our Saviour not as a God, but only as one who might be dear unto him; whence he assays to tempt him *with the glories of the world.* This argument doth therefore prove, not that our Saviour was not truly God, but only that the devil did not then know him so to be.

[4] Ver. 7. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου· *Thou shalt not tempt the Lord thy God.*] It is here well noted by Dr. Hammond, that *to tempt the Lord* doth not in Scripture language signify, to *presume too much on the Divine goodness,* but rather to *distrust his power, truth, or providence, after sufficient demonstrations and reasons given for our encouragement to depend upon them;* and consequently *to tempt God* here must be, as it relates to Christ, *to doubt whether he was the Son of God, after the voice from heaven had said unto him,* (iii. 17.) *Thou art my beloved Son:* so the phrase signifies throughout the Old Testament. Thus, when the Jews *murmur against Moses for the want of water,* saying, *Thou hast brought us out of Egypt to kill us, and our children, and our cattle, with thirst:* Moses replies, *Why do you tempt the Lord?* (Exod. xvii. 2, 3.) and calls the name of the place Massah, *i. e. temptation,* because *they tempted the Lord, saying* (after he had dried up the Red Sea, and provided manna for them, and gone before them in the cloud, the symbol of his presence), *Is the Lord among us, or not?* doubting of his goodness to, protection over them, and presence with them, after so many signal evidences of these things; and to this relate the words here cited by our Lord from Deut. vi. 16. *Thou shalt not tempt the Lord thy God; i. e.* thou shalt not question his presence with thee, or distrust his providence, *as ye tempted him in Massah.* So again God saith, *Because these men, which have seen my glory* (in the cloud) *and the miracles which I did in Egypt, and in the wilderness* (after all these demonstrations of my presence with them, and of my power and readiness to rescue them from the hands of their enemies), *have tempted me now these ten times; therefore they shall not* (personally) *enter into the land of promise.* (Numb. xiv. 22.) Now thus they tempted him by not believing God could and would make good his promise of bringing them into that land, but thinking they should die by the sword of those giants which were in that land; (ver. 2, 3.) and therefore God speaks thus, *How long will this people provoke me? How long will it be ere they believe me, after all the signs which I have shewed among them?* (ver. 2, 3.) And to such instances of their distrust as these, refer those passages of the Psalmist; *They tempted God, and limited the Holy One of Israel,* not believing that his power was sufficient to do those things which he had promised, and shewed that he was able to perform; (Psal. lxxviii. 41.) for they thus limited and tempted him, because *they remembered not his hand, nor the day when he delivered them from the enemy: how he had wrought his signs in Egypt, and his wonders in the field of Zoan,* ver. 42, 43.; (see also ver. 18—20.) and this being spoken of them, when *they turned back into Egypt,* (ver. 41.) relates to the tempting of God, mentioned Numb. xiv. to the temptation, mentioned Exod. xvii. relates to these words, Psal. cvi. 14, 15. *Though he had dried up the Red Sea for them, and saved them from the hand of their enemies, they soon forgat his works, and lusting in the wilderness, they tempted God in the desert:* and to those in Psal. xcv. 8, 9. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, and proved me,* (Gam. Rahu) *though they saw my works; i. e.* how I delivered them at the Red Sea, made bitter water sweet, and sent them bread from heaven. Whence the apostle's inference is this, (Heb. iii. 12.) *Take heed there be not in you an evil heart of unbelief.* So Judith viii. 12. *Who are you that* ἐπειράσατε τὸν Θεὸν, *ye tempt God,* by limiting him to such a time as *five days,* as if he could not help you, if he did it not within that time? (ver. 15.) this also is the import of these words of Ahaz, (Isa.

* Ep. ad Magn. §. 19. † Hom. 6. in Lucam.

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vii. 12.) *I will not ask a sign, neither will I tempt the Lord;* as may be gathered by comparing them with the like words of Gideon, asking a sign of the fleece, *Let not thy anger be hot against me* (for being thus slow of belief), πειράσω δὴ ἔτι ἅπαξ, *let me try or tempt thee yet once more; i.e.* let me have this farther sign for confirmation of my weak faith. (Judg. vi. 39.) This also is the constant import of this phrase in the New Testament. So Acts xv. 10. *Now therefore,* (after God hath given so full a discovery of his receiving the uncircumcised gentiles, upon their faith, into his grace and favour, as the effusion of the Holy Ghost upon them, ver. 8.) *why tempt you God,* (by distrusting this testimony of his favour to them, and desiring still) *to put this yoke* (of circumcision) *on their necks?* (1 Cor. x. 9.) *Neither tempt ye Christ the Lord,* (by distrusting his readiness to support you under, and to give a happy issue from, your temptations, ver. 13.) *as some of them (i. e.* the Jews) *tempted him,* by saying, God had brought them out of Egypt to die in the wilderness, because they wanted bread and water, (Numb. xxi. 5.) *and* (therefore) *were destroyed of serpents,* (ver. 6.) Thus to *tempt the Spirit of the Lord,* (Acts v. 9.) is to question or distrust his wisdom, to discover what Ananias and Sapphira had concealed.

[5] Ver. 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. *Again the devil taketh him up into an exceeding high mountain, and shews him all the kingdoms of the world, and the glory of them.*] Mr. Clerc, in his note on the first verse, saith, "What is here related may more safely be conceived to have happened to Christ in a vision or dream, than really; it looks, methinks, very odd (saith he) that an evil spirit should be permitted to have such a power over our most holy Saviour, as to carry him through the air; and then this prospect *of the kingdoms of the whole world* could no more be shewed from a mountain than from a plain; for what can be seen from a mountain besides woods, fields, rivers, villages, and towns, which are not used in any language to signify *the kingdoms of the world,* and *the glory of them?* This glory consisting rather in their splendid attire, guards and attendants, and their costly edifices." But this is a vain dream, and a vision of his own brain, and that which robs us of all the practical improvement of our Lord's temptation; for why should Christ be led into the wilderness to have this dream, or vision? Did he fast only in a vision forty days and forty nights? That sure was a long dream or vision. Or, why is it said that he *afterward was hungry?* Why is it said, *the devil said to him, the devil set him upon a pinnacle,* and *upon a high mountain?* And Luke iv. 13. that *when the devil had ended all his temptations, he departed from him for a season?* Must not these words unavoidably import, that either the devil did really thus tempt him, or else did frame this vision in his brain? And looks it not far more odd to give the devil power over the fancy of our Lord to raise such imaginations in him and suggest such dreams to him, than barely to give him that power over our Lord's body, which neither did nor could do him any hurt? Secondly, As God caused Moses to see the whole land of promise from the top of Nebo, either by strengthening his eyes to see it thence, or else by representing it to him, as it were in a large plan or map, in all the valleys round about him, so might the devil in the valleys round about that *high mountain* upon which Christ stood, make a large draught of the stately edifices, the guards and attendants of kings, appearing in their splendour, visible to the eyes of Christ, which appearance could not be so well made unto him, or advantageously seen, had he been in a plain.

[6] Ver. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*] From these words, compared with other like scriptures, it appears that Christ is not a creature; because the worship and service due to God alone cannot be duly given to a creature, that being to own him equal in dignity with God: and the sin of idolatry chiefly consisting in giving that worship to a creature which is due only to the God of heaven: and therefore *religious adoration* and service being here said to be due to God alone, cannot be given duly, or without *idolatry,* to Christ, provided that he be only a creature. Seeing then God doth require, *That all men should worship the Son, even as they worship the Father;* (John v. 23.) and *when he brought the first-born into the world, said, Let all the angels of God worship him:* (Heb. i. 6.) and seeing that this is the *character of Christians,* that *they serve the Lord Christ,* (Colos. iii. 24.) it is certain that he cannot be a creature only, but must be truly God.

To this the Socinians answer, that God alone is to be worshipped as the first and supreme cause of all things, and the chief cause of our salvation, but yet *religious worship* and service may be paid to Christ as the *immediate* cause of that salvation, which God intended by him to procure, and bring to pass for us. But as there are no footsteps of this distinction in the Holy Scriptures, so there are many things contained in it which seem to contradict it. And it is plain the devil here doth not require to be thus worshipped as the first and supreme cause of all things, for he frankly owns that all the power he had over the kingdoms of the earth *was given to him,* and yet our Lord rejecteth his temptation, not by saying, as the Socinians do, that he was an *impudent liar,* no such power being given to him, but by opposing to him this command, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Again, all the angels are ministering spirits, *sent forth to minister to them who shall be heirs of salvation;* (Heb. i. 14.) and the papists, who worship them with *religious adoration,* do it, doubtless, as they conceive it is to the glory of that God whose ministers they are; and, notwithstanding, must we not condemn that worship in them? Moses and Aaron were intermediate causes of the preservation and happiness of the Jews, whom God by them brought out of Egypt; they by their supplications and intercessions preserved them many times from present death; and might they therefore pay *religious worship* to them, provided it was directed to the glory of God whose ministers they were? Might they do this to Joshua, who carried salvation in his very name? The apostles are styled Συνεργοὶ Θεοῦ, *workers together with God* for our salvation, 1 Cor. iii. 9. their doctrine is called the *savour of life unto life,* 2 Cor. ii. 16. and they are said to *save those that hear them,* 1 Tim. iv. 16. Must we therefore pay *religious adoration* to them as the papists do? Vain therefore is this subterfuge, by which the Socinians endeavour to justify their *religious adoration* of that Jesus, whom they maintain to be a creature only, and whose *Divinity* they deny!

[7] Ver. 14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, &c. *That it might be fulfilled which was spoken by Esaias,*

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the prophet, saying, The land of Zabulon and Nephthalim, &c.] I see here no reason for saying with some learned men, that this whole passage of Isaiah is by the evangelist applied to Christ's preaching in the borders of Zabulon and Nephthalim, *only by way of accommodation,* and not in any *mystical* sense intended by the Holy Ghost; for it is very easy to discern, that upon occasion of our Lord's leaving Nazareth, a town in the lower Galilee, in the tribe of Zabulon, and going to Capernaum in the higher Galilee, in the tribe of Nephthalim, which was called *Galilee of the gentiles,* as being partly inhabited, saith Strabo,* by Egyptians, Arabians, and Phœnicians, he only takes the names of these places from Isa. ix. 1. having no farther consideration of the place, than to shew they are the people of whom the prophet said, *The people that sat in darkness had seen a great light;* let this now be understood in the prophetic style, representing things surely to be accomplished in their season, as done already, of which we have an instance, ver. 6. in these words, *for unto us a child is born, to us a son is given;* and then the prediction will run thus; The people sitting in darkness shall see great light, and to those who sit in the region and shadow of death shall the light arise; as we know it did, it being in Chorazin and Bethsaida, situated in lower Galilee, that Christ did his mighty works mentioned Matt. xi. 21. and it being Capernaum that was *exalted up to heaven* by his dwelling there, and preaching in their synagogues, (ver. 23.)

[8] Ver. 18. Εἶδε δύο ἀδελφοὺς, Σίμωνα, καὶ Ἀνδρέαν, &c. *He saw two brethren, Simon, surnamed Peter, and Andrew his brother, casting their nets into the sea.* Ver. 21. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον, &c. *Going thence he saw two other brethren, James the son of Zebedee, and John his brother, with Zebedee their father, mending their nets; and he called them.*] So also we read, Mark i. from ver. 16. to 21. The history of Simon and Andrew's coming, mentioned John i. 41—43. is plainly different from that of St. Matthew and St. Mark, and so cannot be said to contradict what is here said. For (1.) here Christ sees them, and calls them both together; there they hear Christ, and follow him home, and Andrew after finding Peter leads him to Christ, from ver. 37. to 42. (2.) Here it is noted, that Simon was already surnamed Peter; there it is said, Thou shalt be called Peter: (ver. 43.) there they abide with Christ only one night, (ver. 40.) and that uncalled; here they are called and follow him as his apostles, being always with him. (John xv. 27.) As for the history, Luke v. from ver. 1. to 11. I conceive it to be the same with this in St. Matthew and St. Mark, because it happened at the same place, at the *lake of Gennesareth,* (Luke v. 1.) *i. e.* at *the sea of Galilee;* (Matt. iv. 18.) the same persons being present, and following him, having left all to do it. (Ver. 10, 11. Matt. iv. 20. 22.) But then I place the story thus; *He saw these fishermen,* two of them, *viz.* Simon and Andrew, *washing their nets,* (Luke v. 2.) i. e. *casting them into the sea to wash them,* (Matt. iv. 18.) and the other two mending their nets, where they were broken, (ver. 21.) and then he spake to them both to follow him. And presently the multitude resorting to him, to hear the word of God, (Luke v. 1.) he enters into the ship of Simon; and when Simon, at his request, *thrust it a little from the land, he sat down and taught them;* then speaks he to Peter, to *let down his net into the sea* for that draught which filled both the ships of Simon, and of the sons of Zebedee, and struck them all with great amazement; insomuch that Peter was afraid to follow him, or to be with him; but Christ bidding him not to fear, they drew their ships to land, and leaving both ships and fishes with Zebedee, and others that were with them, (Mark i. 20.) forsaking them all they follow him. (Luke v. 11.) It is no objection against what is said, that in St. Luke we find no mention of St. Andrew, it being certain from St. Matthew and St. Mark, that Andrew was then with Peter, though Simon only be named by St. Luke; because Christ spake only to him. Thus it is easy to remove those manifold disagreements which some mention betwixt the history of this matter in St. Luke and in St. Matthew and St. Mark. For, according to the series of the story thus placed, St. Luke, being to supply what was not told by St. Matthew and St. Mark, begins where they ended, and St. Mark having only said in the general that Christ came thither *preaching the gospel of the kingdom,* St. Luke shews how he went on with the work; and this puts an end to Mr. Whiston's four first differences. His fifth is grounded on an evident mistake; for in St. Luke he doth not assure them, that from henceforth they should catch men, but said this only to Simon, astonished at the miracle, and desiring Christ *to depart from him,* repeating to him in particular, what he had said more generally to all, that he might remove his fears. The last is indeed no difference, it being the same thing to leave all that were then with them, and all they had there, and follow him, as St. Luke says they did; and to leave nets, ship, father, and hired servants, to follow him, as in St. Matthew and St. Mark they did.

Ver. 24. Καὶ δαιμονιζομένους, *and men possessed with the devil.*] Dr. Lightfoot gives two reasons why Judea then especially abounded with such persons. (1.) Because they were then advanced to the very height of impiety; the truth of which assertion Josephus fully proves. See the note on Rom. ii. 1. (2.) Because they were then strongly addicted to magic, and so, as it were, invited evil spirits to be familiar with them: and it seems strange to find men, at this distance of time, questioning the truth of that which neither pharisees nor sadducees then doubted of, or ever did object against the pretensions of Christ or his apostles, to cast them out: and both Josephus and the Acts of the Apostles, (xix. 13, 14.) speak so positively of Jewish exorcists. (See the preface to the Epistles, §. xiii.)

CHAP. V.

1. AND [1] seeing the multitudes, he went up into a mountain: and when he was set *(down, as the Jewish doctors did when they taught,* see Luke iv. 16. 20.) his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are [2] the poor in spirit *(i. e. the humble and lowly-minded):* for theirs is the kingdom of heaven *(they are fitted to enter into it here, and to enjoy it hereafter).*

4. Blessed are [3] they that mourn *(for their sins, with that godly sorrow, which works repentance not to be repented of,* 2 Cor. vii. 10.) for they shall be comforted *(with the assurance of the pardon of their sins, and with the hope of future happiness).*

* Lib. xvi. p. 523.

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5. Blessed are the [4] meek *(i.e. the men of a sweet, quiet, affable, and courteous disposition)*: for they shall inherit the earth *(enjoying what is needful for them with the greatest quiet and tranquillity, and with most comfort, satisfaction, and contentedness of mind)*.

6. Blessed are they who do [5] hunger and thirst after righteousness *(i. e. are as concerned to be righteous before God, walking in all the commandments of the Lord blameless, as is the hungry person to have meat, or the thirsty to have drink)*: for they shall be filled *(i. e. be satisfied with the enjoyment of it here, and the completion and reward of it hereafter)*.

7. Blessed are [6] the merciful *(who out of pity to others under all their infirmities, wants, miseries, indispositions of soul or body, are ready not only to forgive, and bear with their infirmities, but to their power to relieve, instruct, support, comfort, and reclaim them from their evil ways)*: for they shall obtain mercy *(at the great day of their accounts)*.

8. Blessed are [7] the pure in heart *(they whose hearts are cleansed from evil thoughts, evil concupiscences, and evil passions)*: for they shall see *(and enjoy)* God *(here and hereafter)*.

9. Blessed are [8] the peacemakers *(who being themselves of a peaceable temper, endeavour to promote peace among others)*: for they shall be called *(i.e. shall be,* see note on i. 23. *and shall be owned as)* the children of God *(and as such rewarded)*.

10. Blessed are they which are [9] persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven, *(who do thus patiently suffer for my name's sake upon earth; your case being like that of the holy prophets, who are now in Abraham's bosom, and sat down with him in the kingdom of heaven,* Luke xiii. 28.) for so persecuted they *(of this nation)* the prophets which were before you.

13. Ye are *(designed by me to be, as)* [10] the salt of the earth *(to preserve men's manners from corruption, and give a good savour to their actions)*: but if the salt hath lost its savour, wherewith shall it be salted? *(if you in example and conversation should become unsavoury, there would be no recovering of you; and so it would be with you, as)* it is *(with unsavoury salt, which is)* thenceforth good for nothing, but to be cast out and trodden under foot of men *(and so you must expect to be cast out by me into outer darkness)*.

14. Ye [11] are *(appointed to be)* the light of the world, *(and as)* a city that is set on a hill cannot be hid *(so neither in this eminent station in which you are placed, can the light of your doctrine or manners be concealed)*.

15. Neither *(should you endeavour to conceal them, for)* do men light a candle, and put it under a bushel? *(surely no:)* but on a candlestick, and *(then)* it giveth light to all that are in the house.

16. *(Accordingly)* [12] let your light so shine before men, that they may see your good works, and *(on the account of them may have cause to)* glorify your Father which is in heaven.

17. *(And though I preach a more spiritual doctrine, than is contained in the letter even of the moral law, yet)* [13] think not that I am come to destroy *(i. e. to dissolve or loose you from the obligation of)* the law or the prophets: *(for)* I am not come to destroy, but to fulfil *(them, to give you the full sense and the spiritual import of the moral law, and also to fulfil the types and predictions of the law and the prophets)*.

18. For verily I say unto you, Till heaven and earth pass *(away)*, one jot or one tittle shall in no wise pass from the law *(or the prophets)* till all be fulfilled *(which was both typified in the law, and foretold by the prophets)*.

19. Whosoever therefore [14] shall break one of these least (Gr. *the least of these)* commandments, and shall teach men so *(to do)*, he shall be called the least in the kingdom of heaven *(i. e. he shall not be admitted as a true member of my kingdom)*: but whosoever shall do and teach them, the same shall be called great *(i. e. he shall be an eminent person)* in the kingdom of heaven.

20. *(And let it not be thought a sufficient excuse that your scribes and pharisees thus teach)*; For [15] I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, *(who by their traditions exempt themselves and others, in many cases, from the observation of this law,* Mark vii. 8, 9.) ye shall in no wise enter into the kingdom of heaven.

21. [16] Ye have heard that it was said by them of old time (Gr. *to them of old)*, Thou shalt not kill; (Exod. xx. 13.) and, whosoever shall kill shall be in danger of the judgment (Gen. ix. 6. Numb. xxxv. 31. *and are taught by your scribes, that by this precept you are not obnoxious to guilt for any thing but murder)*:

22. But I say unto you, [17] That whosoever is angry with his brother without a cause shall be in danger of the judgment *(or anger of God)*: and whosoever shall say unto his brother, Raca *(i. e. thou art an empty worthless fellow, fit to be whipped, or punished as an idle drone)*, shall be in danger of the council *(i. e. of being punished by them, for vilifying and reviling one of the seed of Abraham)*: but whosoever *(from the like rancour of spirit against his brother)* shall say *(to him)*, Thou fool *(i. e. shall censure him as a profane person, or a hell-hound)*, shall be in danger of hell-fire *(the portion he assigneth to his brother)*.

23. [18] Therefore, if thou bring thy gift to the altar *(to make atonement for thy sin)*, and there rememberest that thy brother hath aught against thee *(i. e. hath received from thee any injury of this or any other kind)*;

24. Leave there thy gift before the altar, and go thy way; *(and)* first *(use thy endeavour to)* be reconciled to thy brother, and then come and offer thy gift *(it being not acceptable for the atonement of thy sins committed against God, till thou hast thus endeavoured to make satisfaction for thy faults committed against thy brother.*

25. *And if there be any person to whom thou art indebted and who upon that account may implead thee before the judge)*, [19] agree with thine adversary quickly, whilst thou art in the way *(to the judge)* with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer *(appointed for that purpose)*, and *(so)* thou be cast into prison.

26. Verily I say unto thee *(if thou permit things to go so far)*, Thou shalt by no means come out thence, till thou hast paid the utmost farthing *(and so will it also be if thou neglectest to be reconciled to God, and so he cast thee into the infernal prison)*.

27. [20] Ye have heard that it was said by (Gr. *to)* them of old time, Thou shalt not commit adultery: (Exod. xx. 14.)

28. But *(know this is not all which is forbidden by that*

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precept, for) I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And *(if then)* thy right eye offend thee *(by thus lusting)*, pluck it out, and cast it from thee *(i. e. suppress all such impure lustings)*: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell *(i. e. it is better for thee to want these delights at present, than by enjoying them to plunge both soul and body into hell)*.

30. And if thy right hand offend thee *(by ministering to this or any other sin)*, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. [21] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: *(and this being permitted for the hardness of your hearts, you think may lawfully be done for any cause,* Matt. xix. 3.)

32. But I say unto you, That *(according to the primitive institution of marriage)* whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery *(by giving her this occasion to go and be married to another)*: and whosoever shall marry her that is *(thus)* divorced committeth adultery *(with her)*.

33. Again, [22] ye have heard that it hath been said by (Gr. *to)* them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (Exod. xx. 7. Lev. xix. 12. *and this you think is all that is criminal in oaths,* viz. *to swear falsely by the name of the great Jehovah)*:

34. But I say unto you, Swear not at all *(in your common conversation)*: [23] neither by heaven; for it is God's throne: *(and so by swearing by it, thou swearest by him who sits upon it,* Matt. xxiii. 22.)

35. Neither by the earth; for it is his footstool *(and he that sweareth by it, sweareth also by him whose footstool it is)*: neither by Jerusalem; for it is the city of the great King *(and he that sweareth by it, sweareth also by him that dwelleth in it)*.

36. Neither shalt thou swear [24] by thy head, because thou canst not make one hair white or black *(for the preservation of that life, of which the head is the fountain, is not in thy power, but depends on him by whom we live; and therefore to swear by it, is in effect to swear by him who hath the power of life and death in his hands)*.

37. But let your communication be, [25] Yea, yea; nay, nay *(an ordinary, or at the most a redoubled affirmation, or negation)*: for whatsoever is more than these cometh of evil *(i. e. from some evil principle, as want of reverence of the great name of God, or from that evil one who is the enemy to God, and to his honour)*.

38. [26] Ye have heard that it hath been said, *(that he who maimeth any body, shall restore)* An eye for an eye, and a tooth for a tooth (Exod. xxviii. 24. *if the maimed person shall require the judge to execute this punishment on the offender, and will not admit a pecuniary compensation)*:

39. But I say unto you, That you resist not evil *(i. e. oppose not violence to violence)*: but whosoever shall smite thee on the right cheek, turn to him the other also *(i. e. bear rather that disgrace redoubled patiently, than give him stroke for stroke)*.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also *(i. e. suffer one small and reparable wrong after another, rather than contend by law with him)*.

41. And whosoever shall compel thee to go a mile, go with him twain *(rather than maintain thy liberty by forcibly opposing his compulsion.*

42. *And if men do not use force, but only ask, or desire to borrow of thee),* [27] give to him that asketh of thee *(what thou hast to spare)*; and from him that would borrow of thee turn not thou away.

43. [28] Ye have heard that it hath been said, Thou shalt love thy neighbour, and *(this by the scribes and pharisees is interpreted as a permission to)* hate thine enemy:

44. [29] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you *(i. e. be kindly affected towards your enemies, and ready to do good to them for evil, and the good you cannot do yourselves, pray that God would do for them)*;

45. That *(so)* you may *(appear to)* be the children of your Father which is in heaven *(by your likeness to him)*: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if you *(restrain your)* love *(to)* them *(only)* which love you, what reward have you? *(i. e. what reason to expect any reward from God for so doing? for)* do not even the publicans *(whom you look upon as men deserted by God, do)* the same?

47. And if ye salute *(or kindly treat)* your brethren only, what do you more than others? do not even the publicans so *(also)*?

48. Be ye therefore perfect *(in your charity and mercy to others)*, even as your Father which is in heaven is perfect *(and then your eminent good works will eminently be rewarded by him)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΤΟΥΣ ΔΕ ΟΧΛΟΥΣ ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ, &c. *And seeing the multitudes, he went up into a mountain; and sitting down, his disciples came to him.*] Here note, (1.) That Christ seeing the multitude, taught them; for though his disciples may be especially concerned in some few verses of this fifth chapter, yet it is certain from these words in the close of this sermon, *the multitudes were astonished at his doctrine, for he taught them as one that had authority,* that the multitude not only heard, but were taught the things contained in this sermon, according to those words of Chrysostom, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deserveth to be noted, that the whole multitude of them who attended on his doctrine, and thought well of him, are called his disciples, and not the twelve apostles only; so doth St. Luke inform us, by saying, *he called to him his disciples, and out of them he chose the twelve,* Luke vi. 13. and ver. 17. *that the whole multitude of his disciples* were then with him. So John vi. 66. *From that time many of his disciples went back, and followed no more after him;* and ver. 67. he said *to the twelve, Will ye also go away?* What therefore was here spoken to his disciples, might also be spoken to the multitude. (2.) This sermon was spoken upon the mount, which he made choice of, saith Dr. Hammond, that as the law had been delivered from Mount Sinai, so might the preaching of the gospel be-

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gin from a mountain: say others, that he might be the better heard by his auditors, instructing us by his example so to form this service, as may be most conducing to the advantage of the hearers.

The question here raised by interpreters, whether this sermon be the same with that which we find mentioned Luke vi. or only like a sermon spoken at another time and place, is of some concern for the right understanding of the words; for if the sermon be the same in both, and it were spoken only once by Christ, though it be set down twice by the evangelists, the words of one evangelist must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St. Luke at any other time and place, than the discourse related by St. Matthew was delivered at, we may give different interpretations to their words; and that this was so seems highly probable,

First, Because St. Luke omits so many things recorded by St. Matthew as parts of this discourse, *viz.* all the fifth chapter from ver. 13. to 39. the whole sixth chapter, and chap. vii. from ver. 6. to 16. that is, he omits the greatest part of this sermon; and therefore it is probable he did not intend to set down the same sermon: since otherwise it must be granted, that he had performed what he intended very imperfectly; and also added many woes, of which St. Matthew makes no mention.

Secondly, As for the time, St. Matthew doth sufficiently inform us that his sermon was delivered before the healing of the leper, for *as Christ came down from the mount, the leper came to him*, viii. 2 whereas St. Luke, though he promiseth to discourse in order of what Christ did, gives us the story of the leper, v. 12. and the history of Christ's sermon, vi. 17. Again, St. Luke reckons Matthew amongst those whom Christ had chosen to be of the twelve, and ver. 17. he adds, that Christ went down with them and preached the following sermon, whereas the sermon mentioned by St. Matthew was preached long before his calling to be one of Christ's disciples; for after Christ was come down from the mount, had healed the leper, and the centurion's servant, and had done many other things; *he saw a man sitting at the receipt of custom, named Matthew, and said unto him, Follow me*, ix. 9. Whence it appears, that he was called long after the preaching of this sermon on the mount, and yet before the preaching of the sermon mentioned by St. Luke. Lastly, St. Matthew's sermon was preached on the mount by our Lord, calling his disciples up to him; whereas St. Luke informs us, ver. 17. that our Lord *came down with his disciples from a mount*, and stood in the plain, and from thence preached what he recorded: wherefore the difference of these sermons being so great, both as to matter and to circumstance of time and place, it seems most reasonable to conceive that they were severally spoken, and therefore may admit of divers senses. Yet seeing soon after both these sermons we find him entering into Capernaum, and healing the centurion's servant, (Matt. viii. 5. Luke vii. 1.) it may be probably conjectured, that he spake the sermon in St. Matthew, whilst he was *sitting on the mount*, to his disciples, and that in St. Luke, when he afterward *came down into the plain with them*, (Luke vi. 17.) *in the audience of all the people.* (Luke vii. 1.)

[2] Ver. 3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Blessed are the poor in spirit.*] Here note,

First, That by the *poor in spirit* we are not to understand, as many Romish commentators do, such persons as, having riches and plentiful possessions, do voluntarily quit them, and choose a state of poverty as most conducing to the free exercise of religion, as did some Eremites and monks of old, and as the mendicants or begging friars of that church pretend now to do; for it is assuredly the duty of all men, who would obtain this bliss, to be poor in spirit; whereas it cannot be the duty of all Christians to turn monks and friars mendicant to this end, for then all other Roman catholics must be excluded from the kingdom of heaven. Nor,

Secondly, Doth our Lord here pronounce this blessing on the poor properly so called, that is, on such as have no riches and possessions in this world, as being the most likely persons to embrace that gospel which calls for the forsaking all that they have, which they who have but little will be most easily persuaded to do, and so will be most ready to enter into the kingdom of God. (1.) Because our Lord expressly limits this beatitude, not to the poor in purse, or in externals, but to the poor in spirit. (2.) Because Christ actually pronounces that the poor he speaks of are blessed, and that theirs is the kingdom of heaven; which is not true of all, or of the most part, of those who, as to temporals, are poor; for by experience we find they are often discontented with their state, are apt to steal, lie, flatter, and use sordid arts to get a penny, and have but little sense of piety, and but little knowledge of, and less concernment for, religion. (3.) This interpretation seems to exclude the rich, who do not actually quit their temporal enjoyments, from any interest in the kingdom of heaven; whereas St. Paul only requires them to be *rich in good works*, that they may lay hold of eternal life. (1 Tim. vi. 18, 19.) And therefore,

Thirdly, The most received and best interpretation of this phrase is this—that by the *poor in spirit*, our Saviour understands the man of a true, humble, lowly spirit; this being the usual expression by which the Scriptures and the Jewish writers still represent the humble man, that he is *shephal ruach, i. e.* poor, low, or contrite in his spirit. So Prov. xvi. 19. *Better is it to be* shephal ruach, *of an humble spirit with the meek, than to divide the spoil with the proud;* and xxix. 23. The pride of man shall humble him, but *shephal ruach*, he that is of an humble spirit obtaineth glory. So Isa. lxvi. 2. To whom will I look but to the poor in spirit? which lvii. 15. is *shephal ruach*, to the man of an humble spirit. Accordingly, in their Pirke Avoth,* they have these instructions, *Be thou* shephal ruach, *humble in spirit towards all men; he that is* shephal ruach *is worthy of honour, and the Holy Ghost will rest upon him.* And *great are the humble in spirit in the sight of God.*† And they who are thus poor in spirit are blessed, because their humility rendering them teachable, submissive, contented, and obedient, prepares them to enter into Christ's kingdom, and makes them living members of his body; and seeing they who are thus holy shall be also happy, they must be also meet to enter into the kingdom of glory hereafter.

[3] Ver. 4. Μακάριοι οἱ πενθοῦντες, *Blessed are they that mourn.*] Here note,

* Chap. iv. §. 4. 10. v. 19. † Buxt. Floril. p. 17.

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First, That by the *mourners* here, I do not think it reasonable to understand men whose condition in this world is sad and lamentable, as being destitute of all those outward things which render this life comfortable, and perhaps also under great afflictions, which some conceive to be the import of these words, because a like beatitude in St. Luke runs thus, *Blessed are ye that weep now, for ye shall laugh.* For (1.) if this mourning did only import a condition sad and lamentable as to outward circumstances, then must the laughter in St. Luke opposed to it, be only a promise of outward temporal felicity, which, as it is no gospel promise, so it is far from rendering any person truly blessed. (2.) Because either we must then pronounce all blessed who are in such a lamentable state, which is far from being true, there being many who fall into it by their own sin and folly, and many who being in it are nothing better by it, as to the inward frame and disposition of their spirit; or else we must restrain this to them, who do thus suffer for the name of Christ, and for the sake of righteousness; and then it will not be the import of the second but of the eighth beatitude. Nor,

Secondly, Do I think, as some of the fathers did, that the mourners here are those who mourn for the sins of others, for the iniquities committed by the professors of Christianity, and especially for the sins committed in the place and nation where they live; for though when men thus weep out of a fixed hatred to sin, from a true zeal for God, and a sincere affection for the souls of men, this must be highly acceptable in the sight of God, and therefore matter of just comfort to them also; yet the word *mourn* is general, and therefore seems not fit to be restrained unto such mourners in particular. The mourner therefore here intended is the person filled with that *godly sorrow which works repentance to salvation not to be repented of,* or not reversed by our return again to the like sins: (2 Cor. vii. 10.) this person must be blessed in the pardon of his sins, for *blessed is he whose iniquity is forgiven, and whose sin is covered.* (Rom. iv. 6—8.) He also will be comforted with the assured hope of future happiness; this true repentance being styled, *repentance unto life,* Acts ix. 18. *repentance unto salvation,* 2 Cor. vii. 10.

[4] Ver. 5. Μακάριοι οἱ πραεῖς. *Blessed are the meek.*] *i. e.* The men of such a happy frame of spirit as renders them averse from wrath, even when they are provoked to it by the injuries they have received from others, and from retaliation, or recompensing evil for evil; but, on the contrary, are inclined rather to remit something of their right, and overcome evil with good; and by the sweetness, friendliness, and affability of their conversation, to reconcile and win their brother to a good-liking and kind affection to them. The blessing promised to these meek persons is this, that *they shall inherit the earth;* which words being taken from Psal. xxxvii. 11. cannot admit of that strained exposition of some of the ancients, who by the *earth* understand heaven, as being eminently *the land of the living;* for it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to shew, that wicked men shall by God's judgments suddenly perish, whilst righteous men live easily and quietly in the land of Canaan. So ver. 9. *Evil-doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth; for yet a little while and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him shall inherit the earth, and they that are cursed of him shall be rooted out.* So ver. 34. *Wait on the Lord, and keep his way, and he shall exalt thee,* τοῦ κληρονομῆσαι τὴν γῆν, *to inherit the earth: when the wicked are destroyed, thou shalt see it.* It is therefore well observed by Chrysostom upon the place, that because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to: this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

But then it must be noted, (1.) that our Saviour doth not here promise to advance the meek unto an affluence, or great abundance of things temporal, to make him great in power, or rich and wealthy in the world. For a *man's life, i. e.* the true comfort and satisfaction of it, *consists not in the abundance of the things which he possesseth;* (Luke xii. 15.) and so we have no reason to expect those things which are not needful to the comfort and satisfaction of our lives. Experience shews that this is not the ordinary portion of the meek, and therefore doth sufficiently instruct us, that this is not the blessing promised by that God, who cannot lie or fail of the performance of his promise; and therefore positively this phrase seems rather to import, that meekness is the best way to the most sure enjoyment of these things, as far as they are needful and convenient; and (2.) to enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety, and trouble, which embitter the enjoyment of these things, to others; and (3.) with the truest comfort, satisfaction, and contentedness of mind.

[5] Ver. 6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, &c. *Blessed are they that hunger and thirst after righteousness.*] The righteousness here mentioned is by some thought to be the righteousness of faith, by which we being justified, or freed from the guilt of sin, have peace with God; and this undoubtedly is a fit matter of our spiritual thirst and hunger: but yet I think this cannot be the proper import of the words; (1.) because the word δικαιοσύνη, *righteousness,* bears no such sense in the gospel; but only in the Epistles of St. Paul; (2.) because the Jews, to whom Christ speaks, had no idea of this righteousness, no apprehension that their Messiah was to die, and much less that they should be justified by his death; and therefore had Christ spoken of this righteousness, none of them could have understood his meaning, as we may learn from his discourse on this subject, John vi. for the Jews could not understand it; wherefore the righteousness here intended is that inherent righteousness, which consists in a sincere endeavour to practise all those duties which God requires at our hands, and to eschew that evil which he hath forbidden; in which sense Zacharias and Elisabeth are said to be *both righteous before God, walking in all the commandments of the Lord blameless;* (Luke i. 6.) and it is represented as our duty, to *serve God in righteousness and holiness before him all the days of our life;* (ver. 74, 75.) and here it is said, that *except our righteousness exceed the righteousness of the scribes and pharisees, we can in no case enter into the kingdom of God,* (ver. 20.) To hunger and thirst after this righteousness, is to be as sensible of the want of it, as fervently desirous to have it, as industrious to obtain it, as restless and incessant

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till we do enjoy it; as men usually are when they are pinched with hunger and thirst. And they, who stand thus affected to it, shall be satisfied with it; *i. e.* they shall have all the means and aids required to make them thus righteous here, and shall have the reward of righteousness hereafter, and so shall be blessed: for seeing it is God himself, who by his word and spirit raises in them this disposition towards righteousness; since he inviteth every hungry soul to eat of this spiritual food, and saith to every thirsty soul, *Come drink of these waters of life;* seeing this righteousness renders them so acceptable and well-pleasing in his sight; and, lastly, seeing he hath promised them this satisfaction, they all on these accounts may rest assured, that they shall obtain this food of the soul. (See note on John vi. 27.)

[6] Ver. 7. Μακάριοι οἱ ἐλεήμονες, *Blessed are the merciful.*] *i. e.* They who from an affecting sense of a sympathy with others, and a charitable affection and good-will towards them, are ready to relieve them, as they are able, under all their wants; to pity them in their infirmities; to comfort and support them under their calamities; and ready to forgive, and to shew mercy to them when they have offended; and to pray to their heavenly Father to give them those supports and consolations we are not able to afford them; and who especially have this compassion for their souls, by endeavouring to instruct the ignorant; and to reclaim the wicked from their evil ways: such merciful persons shall be blessed both in the inward comforts and satisfaction they shall find arising from those dispositions which render them so like to their heavenly Father, and also from that mercy they shall obtain from him at the great day of their accounts.

[7] Ver. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *Blessed are the pure in heart.*] They whose hearts are pure from those evil thoughts and reasoning, those evil desires, lustings, and affections, those evil passions and perturbations, and from those evil intentions, devices, and machinations, which defile the soul, are blessed; for they are fitted to enjoy communion with God here, (1 John iii. 3.) and happiness with him hereafter. (Heb. xii. 14.)

[8] Ver. 9. Μακάριοι οἱ εἰρηνοποιοὶ, *Blessed are the peacemakers.*] *i. e.* (1.) The men of a peaceable mind; for as he that is inclined to lying is said *to make a lie,* (Rev. xxii. 15.) and he that is inclined to sin, ποιεῖν ἁμαρτίαν, *to do, make sin,* (1 John iii. 8.) so he that is disposed to follow after the things which make for peace, may be styled a peacemaker: (2.) they who endeavour in their stations, and as occasions do present themselves, to preserve peace, love, and friendship, and to prevent contentions, quarrellings, and discords, among Christian brethren: and (3.) they who labour to promote the peace and quiet of the public, both in church and state, are blessed, because they shall be called; *i. e.* they are and shall be owned by God, as sons, by reason of their likeness to the God of peace, (1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 2 Thess. iii. 16. see note on i. 23.) and being sons shall be *heirs of God, joint heirs with Christ,* (Rom. viii. 17.) such as shall reign with him in glory; they shall be *sons of the resurrection,* (Luke xx. 36.) and shall receive υἱοθεσίαν the blessing consequent on this sonship, or adoption, to wit, *the redemption of their bodies from corruption.* (Rom. viii. 23.)

[9] Ver. 10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Blessed are they which are persecuted for the sake of righteousness.*] Or for Christ's sake, &c. *i. e.* (1.) for persevering patiently and steadfastly in the profession of the Christian faith: or (2.) for the performance of that duty which they owe to God the Father, and our Lord Jesus Christ, and to our Christian brother for their sakes: or (3.) who are persecuted; because they do not own that as an article of faith, or any part of the Christian duty, which God hath not declared to be so: for seeing this cannot be done without making profession of a lie, or saying we believe what we can see no reason to believe, to suffer for this cause is evidently to suffer because we will not play the hypocrite, or give the lie to our own consciences; and therefore this in St. Peter's language is to suffer *for conscience towards God,* and to suffer wrongfully or unjustly. Yea, seeing this cannot be done, but we must own another teacher, lawgiver, and author of our faith, besides the Lord Christ, our sufferings for refusing to do this are truly sufferings *for the sake of Christ;* and such as make us happy sufferers, since Christ hath promised them the blessings of this heavenly kingdom, and hath assured them that *great is their reward in heaven:* and therefore, as their state on earth under these persecutions doth render them conformed to their head, and like to the holy prophets and apostles; so shall they hereafter be like to them in glory. (Rom. viii. 17. 2 Tim. ii. 11.)

[10] Ver. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the salt of the earth.*] "Sal sapit omnia," *Salt is given to make things savoury,* according to that question of Job, (vi. 6.) *Can that which is unsavoury be eaten without salt?* and also to save them from putrefaction: (see note on Mark ix. 49.) so that the import of this metaphor is this; Ye are appointed by that pure and holy doctrine, which you are to preach, and by the savour of your good conversation, to purge the world from that corruption in which it lies, and represent them to God as *a sacrifice of a sweet-smelling savour, holy and acceptable to God;* but if you yourselves should lose the savour of your good conversation, and become putrefied members in my body, you would be wholly useless to these good ends; and therefore can expect nothing but to be rejected by me, and cast off, as *unsavoury salt* is cast unto the dunghill.

[11] Ver. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the light of the world.*] The effect of light is to make things manifest, (Eph. v. 13.) and to direct us in the way in which we are to walk. So that the import of this metaphor seems to be this;—I have appointed you to manifest to the world my doctrine, which will discover to them what is *the good, and acceptable, and perfect will of God,* and so direct their feet into the way that leadeth to eternal life, and will enable them to *walk as children of the light;* and if you do not hide this light from them, but cause it to shine forth both in your doctrine and Christian conversation, the light of it is so clear and radiant, that it cannot be hid from them.

[12] Ver. 16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν, &c. *So* (therefore) *let* (this) *your light shine before men, that they may* (from your conversation, as well as from your doctrine) *see your good works, and* (then they will see cause to) *glorify your Father which is in heaven.*] Hence note,

First, That though Christ's twelve apostles are chiefly concerned in these metaphors, yet are they in some measure applicable to all Christians; for it is the duty of all Christians to *shine as lights in the world.* (Phil. ii. 15.) And Christ having said, *He that forsaketh not all he hath,*

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cannot be my disciple; presently subjoins, *Salt is good, but if the salt hath lost its savour, wherewith shall it be salted?* (Luke xiv. 33, 34.) Note,

Secondly, That the good works here mentioned, must be such as by the light of nature seem good and honourable in the sight of men; because they must give occasion even to heathens to think well of Christianity: these works may therefore be performed to be seen of men, provided we desire this not for ostentation, but for God's glory, and their edification; that they discerning the holiness, justice, and goodness, of his precepts, and the excellent effects they have on those who embrace them, may thereby be convinced that they are derived from a God, just, holy, and full of kindness and good-will towards men.

[13] Ver. 17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to destroy* (Gr. *dissolve*) *the law or the prophets.*] Our Lord hath taught us that all the law and the prophets are comprehended in these two precepts, *Thou shalt love the Lord thy God with all thy heart,* &c. and *thou shalt love thy neighbour as thyself;* (Matt. xxii. 40.) St. Paul, that *he who loves his neighbour as himself,* νόμον πεπλήρωκε, *hath fulfilled the law;* (Rom. xiii. 8.) and that *the whole law,* πληροῦται, *is fulfilled,* (Gal. v. 14.) or is perfected, (James ii. 8.) in this, *Thou shalt love thy neighbour as thyself:* it is not therefore to be thought that Christ came to dissolve the *moral law,* or any rules of *morality* delivered by the prophets, but he came rather *that the righteousness of the law,* πληρωθῇ, *might be fulfilled by us, who walk not after the flesh, but after the Spirit.* (Rom. viii. 4.) And that this is the law chiefly intended here, may be concluded, (1.) because Christ only undertakes the true interpretation of the precepts which respect the *moral* law; in these alone can he be rationally conceived to require *our righteousness should exceed that of the scribes and pharisees,* not in the literal observance of the ritual precepts, in which they were exactly scrupulous, whilst they neglected *judgment, mercy, and the love of God.* And of them only could he say, that *he who brake the least of them, and taught men so to do, should be the least in his kingdom:* (ver. 19, 20.) since otherwise the apostle Paul must have been chief in that number. (2.) As for the rituals of the law and prophets, our Lord declares, *the law and the prophets were till John,* (Luke xvi. 16.) and says, the time was coming, when *neither in Samaria nor in Jerusalem should they worship the Father,* but should worship him every where in a more spiritual manner. (John iv. 22—24.) Yea, he foretells the dissolution of that temple and Jewish polity, on which their *ritual* and *judicial* precepts did depend, (ch. xxiv.) St. Paul informs us, that the law was only given *till the promised seed should come,* (Gal. iii. 19.) and that he being come, we were no longer under the pedagogy of the law; that Christians were *dead to the law through the body of Christ;* (Rom. vii. 4.) that they were *loosed from the law, that being dead under which they were held;* (ver. 6.) that it was evacuated; (2 Cor. iii. 11.) that they were redeemed from it by Christ, (Gal. iv. 5.) and that they ought no more to be subject to that *yoke of bondage,* or return to those beggarly *elements;* (ver. 9. and v. 1.) that Christ had broken down this *partition-wall,* and evacuated that law of commandments; (Eph. ii. 14, 15.) that he had *blotted out that handwriting of ordinances, and took it out of the way, nailing it to his cross;* (Col. ii. 14.) that it was only to continue *to the time of reformation;* (Heb. ix. 10.) that *the priesthood being changed, there was a necessity of a change of the law;* (vii. 12.) and that there was *a disannulling of the commandments going before, because of the weakness and unprofitableness of it,* (ver. 18.) Which things seem inconsistent with the doctrine that Christ came not to dissolve that *ceremonial* law, from which he freed all Christians, and made them dead to it, by his body, evacuating his *handwriting of ordinances,* and *taking it out of the way,* by nailing it to his cross. Nor seems it here sufficient to say, This law was not abolished by Christ, but vanished by the maturity of the time appointed for the continuance of it, seeing it therefore only vanished because Christ came to evacuate it by his death and cross; and what he came to take away, he came also to dissolve. But (3.) these rites may be considered as they were *typical* of things future, and were a *shadow of good things to come by Christ.* (Col. ii. 17. Heb. x. 1.) The prophets also may be looked upon as foretelling his days, and speaking of the things he was to do and suffer, and of his future glory, and the glad tidings of the gospel; (Acts iii. 24. 1 Pet. i. 10—12.) of the conversion of the Jews at the close of the world, the fall of antichrist, the coming in of the fulness of the gentiles, and the final judgment; and in this sense, Christ came not to dissolve the law and the prophets, but *to fulfil them,* by exhibiting the antitype and substance, of which these rituals were the types and shadows; and fulfilling these prophecies, and taking care the truth of these things should not fail; nor should the law and the prophets cease to have their force, till these things were accomplished; and so the phrase ἕως πάντα γένηται occurs, importing the performance of what was *typified* by the law, and foretold by the prophets. So Luke xxi. 32. *This generation shall not pass away,* ἕως ἂν πάντα γένηται, *till all things foretold by* me *be done.* (Matt. xxiv. 34. Mark xiii. 30.) And (4.) many of these ritual precepts had a spiritual sense; as the *circumcision of the flesh* denoted the *spiritual circumcision of the heart;* the *rest of the sabbath,* a *rest remaining for the people of God,* &c. on which account the apostle declares, not only that the *law was holy, just, and good,* but that it was also *spiritual.* (Rom. vii. 12. 14.) And in this sense Christ came *not to dissolve the law, but to fulfil,* establish, and perfect it, by changing him that was a Jew *outwardly,* to one *inwardly;* and the *circumcision of the flesh* in the letter, to the *circumcision of the heart, in the spirit;* (Rom. ii. 29.) and by circumcising us, *not with the circumcision made with hands, but with the circumcision of Christ,* (Col. ii. 11.) that we might be the *true circumcision, who serve God in the Spirit.* (Phil. iii. 3.) And (5.) by one *iota,* or *tittle of the law,* I understand one precept of it, according to that saying of the Jews, *It were better one letter of the law should be razed out,* i. e. one precept of it should be violated, *than that the name of God should be openly blasphemed.* And as for those words *till heaven and earth pass away,* they must be understood only of the *moral* law, or else must bear the sense, which St. Luke gives of them, (xvi. 17.) *Sooner may heaven and earth pass away,* than God fail of accomplishing the things typified by the law, or foretold by the prophets. Moreover, some of these *types* relating not only to *spiritual,* but to *heavenly* things; the rest of the sabbath being typical of *the rest remaining to the people of God;* (Heb. iii. iv.) the tabernacle being a *shadow of*

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the heavenly tabernacle made without hands, and the law being *the shadow of future good things;* (Heb. x. 1.) and the prophets foretelling those things, which were not to be completely fulfilled till the end of the world, or the day of judgment,—our Saviour might well say, *Heaven and earth shall pass away, but one jot or tittle of the law shall not pass away till all things be fulfilled;* some of the things typified by the law, and foretold by the prophets, being then only to be fulfilled, when heaven and earth were to pass away.

[14] Ver. 19. Ὅστις ἐὰν οὖν λύσῃ, &c. *Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven.*] Ἐλάχιστος κληθήσεται, *he shall be called least; i. e.* he shall be unworthy to be reckoned one of the members of my kingdom. So, *I am the least of the apostles,* is, *I am unworthy to be called an apostle.* (1 Cor. xv. 9.) Note also, that Christ is speaking not of the precepts of his new law, but of the precepts of the *moral* law, of which he had discoursed in the two preceding verses, as is apparent from the illative particle οὖν, *therefore.* Moreover, it seems harsh, either to refer this to the beatitudes, which ended ver. 12. or to the following precepts, of which Christ had yet spoken nothing. And, lastly, it is probable that Christ may here reflect on those scribes and pharisees, who by their traditions exempted themselves, and taught others not to observe some of those *moral* precepts, and might hint, that how highly soever they were valued by themselves, or others, for their skill in the law, such teachers of it should be of no account in his kingdom.

[15] Ver. 20. Λέγω γὰρ ὑμῖν· *For I say unto you, Except your righteousness exceed the righteousness of the scribes and pharisees.*] *i. e.* Except (1.) you observe all the precepts of the *moral* law, not making any of them void by your *traditions,* not leaving undone the *more weighty matters of the law, judgment, mercy, and faith,* as they do, (Matt. xxiii. 23.) not thinking to atone for the neglect of some of them by your observance of the rest: see notes on James ii. 10. (2.) Unless you do observe this law, not only according to the outward man and in the letter, but also in the *spiritual* sense, and so as to cleanse your hearts from those inward dispositions, which are in God's sight violations of it, and *defile the man,* you will not be fitted to enter into my kingdom. And that in both these things the legal righteousness of the scribes and pharisees was deficient, is clear, (1.) from our Saviour's care to teach them, it was not sufficient to observe what was said to them of old, according to the letter only, but that they were to regard the higher and spiritual sense of it, not only not to *kill, but not to be angry without cause,* &c. (2.) that adultery might be committed in the heart as well as in the outward action, (ver. 28.) and that *what cometh out of the heart, defileth the man:* which doctrine the pharisees were so unacquainted with, that they were offended at it. (Matt. xv. 12.) And Josephus, who was well acquainted with their doctrine, declares Polybius mistaken, when he saith, Antiochus Epiphanes perished, because he would have robbed Diana's temple of its treasure; for, saith he,* Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἔστι τιμωρίας ἄξιον, *He deserved no punishment for what he only would have done, but did not.* And Kimchi, on these words of David, (Psal. lxvi. 18.) *If I regard iniquity in my heart, the Lord will not hear me,* comments thus, *He will not impute it to me for sin; for God does not look upon an evil thought as sin, unless it be conceived against God or religion.*

[16] Ver. 21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, &c. *Ye have heard it hath been said by* (to) *them of old, Thou shalt not kill; ἐγὼ δὲ λέγω ὑμῖν, but I say unto you, Whosoever is angry with his brother,* &c.] That τοῖς ἀρχαίοις is here to be rendered in the dative case, may be concluded (1.) from the words *I say unto you,* where ὑμῖν is undoubtedly the dative case. (2.) Because the word ἐρρήθη elsewhere is always joined to this case; so Rom. ix. 12. ἐρρήθη αὐτῇ, *it was said to her;* and ver. 26. ἐρρήθη αὐτοῖς, *it was said to them;* Gal. iii. 16. *the promises* τῷ Ἀβραὰμ ἐρρέθησαν, *were spoken to Abraham;* so Rev. ix. 4. 11. And where mention is made of a thing spoken by another, the phrase is still τὸ ῥηθὲν ὑπὸ, or τὸ ῥηθὲν διὰ. (3.) Because the words thus cited by our Lord, are words spoken *to them of old,* as, *Thou shalt not commit adultery,* ver. 27. *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths,* ver. 33. and here, *Thou shalt not kill,* Exod. xx. 13. and, *Whosoever killeth, shall be obnoxious to the judgment,* Gen. ix. 6. Numb. xxxv. 31. *You shall take no satisfaction for the life of a man,* ἐνόχου ὄντος ἀναιρεθῆναι, *worthy to be cut off by the hand of judgment, he shall die.* Of the question, Whether Christ here adds to the law of Moses, or rather declares those things belong to the true scope and intention of it, which the scribes and pharisees never thought, or at least taught not their scholars so to be? see the appendix to this chapter. I incline to this last opinion, and therefore give this sense to the words: *You have heard it said by Moses to them of old, Thou shalt not kill; and understand not, that by this precept you are obnoxious to guilt for any thing but murder: but I say unto you, that by the genuine import of it, all causeless anger against our brother, all contemptuous expressions and treatment of him, all rash judgment of him as a profane and wicked person, are forbidden, as being either dispositions to murder, or to neglect the welfare of our brother's life and soul:* and therefore say,

[17] Ver. 22. Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whosoever is angry with his brother without a cause, shall be obnoxious to the judgment.*] St. Jerome here notes, that *in quibusdam codicibus legitur sine causâ, cæterum in veris definita sententia est,* as if εἰκῇ *without cause* had not been in the true copies: but how little St. Jerome is to be trusted in these matters, is evident from this, and many other instances of like nature; for certain it is, that we find this word in Justin's epistle ad Zenam, &c. p. 311. D. Nor is it any objection against this reading, that in his second Apology, p. 83. the word εἰκῇ is omitted, the whole citation there running thus, ὃς δ' ἂν ὀργίσῃ, ἔνοχος ἐστὶν εἰς τὸ πῦρ, for this is only a brief recapitulation of the whole: and you may as well argue, that neither *Raca* nor μωρὲ was in that verse, as that εἰκῇ was not there. A like instance I find in Irenæus, who, when he gives a brief recapitulation of our Saviour's words, saith, That instead of these words, *Thou shalt not kill,* he commandeth, "Ne irasci quidem," *Not to be angry:* yet whenever he cites these words, (as he doth thrice, *viz.* lib. ii. cap. 56. p. 189. col. 1. lib. iv. cap. 27. p. 314. cap. 1. &c. 3. p. 320. col. 2.) he always adds, "sine causâ,"

* Antiq. lib. xii. 13.

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without cause; so also doth St. Cyprian, Test. lib. iii. p. 64. Constit. Apost. lib. ii. cap. 52. p. 199. So Chrysostom, Euthymius, Theophylact, without any hint of a various reading; so also reads the Syriac. And this, with what I have added, Exam. var. Lection. D. Millii, lib. ii. cap. 1. n. 1. I think sufficient to justify this reading. For explication of these words, note, (1.) that they seem not rightly to interpret these words, who refer them to the judgment of the three Sanhedrins of the Jews; (1.) because the Sanhedrin is only mentioned in the second gradation: for (2.) it did not belong to the lower court of three men to judge of *capital* causes; and so those words, *the murderer shall be obnoxious to the judgment,* (ver. 21.) cannot belong to them, and therefore the words here repeated cannot belong to them: nor (3.) can *hell-fire* be properly applied to the judgment of the highest Sanhedrin. Let it be therefore noted, (2.) that the Jews held that many murderers were not to be punished by the judgment of the Sanhedrin, but only the judgment of the hand of God; and that the word *Raca,* which signifies a vain, empty fellow, was used as a word of scorn and contempt. Now the vilifying a Jew, was a thing punishable by the Sanhedrin: the word *fool,* both in the Scripture and the Jewish phrase, signifies a profane and wicked fellow, or, as we say, *a hell-hound;* for, *the wicked shall be turned into hell:* so in those words, Psal. xiv. 1. *The fool hath said in his heart, There is no God.* This then may be the import of these words, *He that is subject to unjust and causeless anger, shall be obnoxious to the anger and judgment of God: he that publicly reviles his brother, shall be obnoxious to the public censure of the council; and he that represents and censures him as a child of hell, shall be obnoxious to hell-fire:* according to that saying of the Jews, *He that calls another bastard, let him be punished with forty stripes; but he that calls him fool, let him descend with him into his life,* i. e. into his misery. Note, (3.) that these words, *vain* and *foolish,* when they are used by men assisted by the Spirit of God, or speaking by virtue of their office, out of a spirit of charity, and an ardent desire to make men sensible of their folly, do not render them obnoxious to this guilt: not St. James, when he calls the Solifidian, *vain man:* (ii. 20.) not St. Paul, when he saith, *O foolish Galatians!* (Gal. iii. 1.) and much less Christ, when he styles the pharisees, *fools* and *blind,* (Matt. xxiii. 17.) and when he saith to his disciples, *O fools and slow of heart;* (Luke xxiv. 25.) but only then when they proceed from rash and causeless anger, rancour of spirit, and ill-will towards men. Note, (4.) that God, in forbidding murder, forbiddeth also those things which tend and dispose us to it; all rash anger, hatred, rancour of spirit, malice, all that contempt of others, which may make us not to value their lives, and so not fear much the dispatching them out of the way; all that reproachful language, which begets such strifes, as too often end in blood; *Ye fight and kill:* (James iv. 2.) that, in forbidding the outward act, he forbids all inward workings of the heart towards that act, all desires, machinations, and contrivances, all purposes or resolutions so to do; *out of the heart come evil thoughts, murders:* (Matt. xv. 19.) and that, by forbidding us *to kill,* he commands us to do what we are able to preserve our brother's life: (see note on Luke vi. 9.) and, lastly, that by forbidding us to *kill the body,* he much more doth forbid us to *kill the soul,* or suffer that to perish, as did the scribes and pharisees; suffering the sinner and the publican to perish, by their refusal to converse with them, though it were to *save that which was lost,* or to *call sinners to repentance.* Note, (5.) from those words, *He that is angry with his brother without a cause,* that some anger may be just and lawful, not as it is defined to be ὄρεξις ἀντιλυπέσεως, *a desire of revenge,* or doing evil to another, purely because he hath done so to me; we being forbidden to *avenge ourselves,* (Rom. xii. 19.) or even to say, *we will do to others as they have dealt with us:* (Prov. xxiv. 29.) but as it is an inward commotion and displeasure of the mind, arising from the apprehension of some evil done to me, or others for whom I am concerned, with a desire to remove the evil; and in this sense anger cannot be always sinful:

First, Because some anger hath been found even in that Jesus *who did no sin,* (1 Pet. ii. 22.) as when the cause of God and piety were much concerned; for, *he looked upon the pharisees with anger, being grieved for the hardness of their hearts.* (Mark iii. 5.)

Secondly, Because anger is a passion implanted in us by the God of nature; if therefore it were wholly evil in its exercise, that God, who is the author of it, must be the author of our sin, whereas the just avenger of it can never be the author of sin.

Thirdly, Because we are only bid to be *slow to anger,* (James i. 19.) and not to be *hasty in our spirits* to exert this passion; (Prov. xiv. 29.) whereas that, which is always evil, we ought not only to be *slow* to do, but always careful to avoid.

[18] Ver. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον· *If therefore thou bringest thy gift unto the altar,* &c.] Here note,

First, That it was customary with the Jews, who lived at some distance from Jerusalem, to reserve their oblations till the next feast, at which they were obliged to attend, and then to offer them; so that they might easily comply with this precept.

Secondly, The scribes and pharisees held, That the gifts and sacrifices brought to the temple, were sufficient to expiate for all offences, which were not to be punished by the judge (except those which required restitution to be made first, and that without amendment of life); and therefore Christ here teacheth, in opposition to them, that no sacrifice, or other worship, could be acceptable to God, without justice and charity, and a mind reconciled to our brother; and that they did in vain attempt to propitiate an offended God, till they had made satisfaction for the injuries done to their brother: and that, therefore, when they had injured him by causeless anger, reproachful language, or undue and uncharitable censures of his state, or any other way, they should endeavour to be reconciled to him before they sought to render God propitious to themselves; at least, by doing all things on their part necessary to give him satisfaction, and obtain his friendship: so that if they prevail not, the fault shall be in him, and not in them. Note,

Thirdly, That the duties of justice and charity are more acceptable to God than sacrifices, or any other part of outward worship; these being only of positive institution (whilst the others are duties required by the law of nature), and so to be left undone, that we may do the other.

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[19] Ver. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, *Agree with thine adversary quickly*, &c.] Episcopius here saith, These words cannot be properly understood, because *rash anger, reproachful speeches*, and *calling a man a fool*, could not be punished with imprisonment; but it is evident, that our Saviour is not now speaking of these things, but having told us what we ought to do to gain our brother's favour, when we had given him just cause of offence; he here counsels us what to do when we lie at his mercy for our debts due to him, *viz.* to do all we can amicably to compound the matter, lest being brought before the magistrates, we should be put in prison. Now these magistrates were to be in their gates, (Deut. xvi. 18.) that is, in all their cities; (if the city were small, it had only the consistory of three judges; if large, that of twenty-three; and both these are styled ἄρχοντες, Luke xii. 58.) and from them the creditor might appeal to the higher Sanhedrin, here styled the *judge* by way of eminency; and these consistories had their *schoterim, officials, apparitors*, or executors of their sentence, called here ὑπήρεται, and Luke xii. 58. πράκτορι, who carried him to prison who was sentenced thither, or inflicted the punishment to which the consistory adjudged him. Here then δι' ὑπονοίας is insinuated, how much more it concerns us in time to repent of our offences against God, and to endeavour to be reconciled to him, lest we be cast into the infernal prison, according to that good advice of the son of Sirach, *Before judgment examine thyself, and in the day of visitation thou shalt find mercy; humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not until death to be justified.* (Ecclus. xviii. 20—22.)

[20] Ver. 27. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐ μοιχεύσεις, *Ye have heard that it hath been said to them of old, Ye shall not commit adultery.*] And this the rabbins interpret strictly, calling it the thirty-fifth precept, *forbidding to lie with another man's wife;* on which account our Lord proceeds to say, It is also a prohibition of all incitements to adultery, called by St. Peter, *the adulterous eye*, (2 Pet. ii. 14.) and by the poet *adultera mens*, the adultery of the heart, in lusting after any woman; only this seems not to be meant of every sudden desire arising in us before we are aware, and suppressed and contradicted as soon as it is observed; but of morose desires, which we consent to, and entertain with pleasure, without retracting them; and more especially of such desires, which are followed with contrivance how to accomplish what we thus desire, and which we are only restrained from the accomplishment of, by want of opportunity; in the first case, lust hath conceived and *brought forth sin*, a sin against this precept, as it forbids all incentives to adultery; in the second, it is finished in the will, and hath *brought forth death;* and doubtless will be so esteemed by that God, who, as he estimates our good actions, rather from our good minds, purposes, and intentions, than from the act itself, which ofttimes it is not in our power to perform; so will he estimate our evil actions more from the full consent of the will, which makes them morally evil, than from that fact which only renders them more evil in the same kind, as adding to them scandal, and injury to others. And therefore the words, *adultery in his heart*, are not here used to diminish the adultery, or signify it less truly such, but to shew the true interpretation of the precept. And though many things are produced from the Talmudists, to shew some of their rabbins condemned this looking on a woman as a very vile thing, yet nothing is produced from them to shew they held it forbidden by this precept. Pertinent here is the observation of St. Jerome on this place: "Dixerunt jurisperiti, si videat quis mulierem quam in deliciis præ uxore habeat, uxorem demittat, atque eam ducat;" *Their expositors of the law said, If a man sees a woman whom he loves better than his wife, let him divorce his wife and marry her.* This adulterous eye our Lord here styles adultery; and ver. 31, 32. severely taxes their divorces upon any cause. (See note on Rom. ii. 22.)

[21] Ver. 31, 32. Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been said, Whosoever shall put away his wife*, &c.] Here Christ saith not, as before, *It hath been said to them of old*, but only *it hath been said;* to note, that this was not a precept given by Moses to divorce their wives, as the pharisees suggested, xix. 7. but only a permission in some cases so to do, as our Lord there answers, ver. 8. Of what farther relates to this and the following verse, see note on xix. 7. 9. (See Examen Millii.)

[22] Ver. 33. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις. *Ye have heard it hath been said to them of old, Thou shalt not forswear thyself.*] For explication of which words, let it be noted,

First, That Christ, by this prohibition, must not be supposed to forbid all swearing as a thing absolutely evil; for, in those writings which were indited by the Holy Ghost, St. Paul doth often seal the truth of what he delivered with an oath, saying, *God is my witness*, that *without ceasing I make mention of you in my prayers.* (Rom. i. 9.) In the Epistle to the Galatians, he gives a large account of his conversion and apostleship, which concludes thus, *Now the things which I write unto you, behold, before God I lie not.* (Gal. i. 20.) Having given the Corinthians a catalogue of his great sufferings for the gospel's sake, because it might be thought incredible that any sober person would, or that the stoutest person could, endure so many and so dreadful sufferings, he concludes thus, *The God and Father of our Lord Jesus Christ knoweth that I lie not.* (2 Cor. xi. 31.) To confirm his tender love to the same church, he saith, *I call God to record upon my soul, that to spare you I came not yet to Corinth.* (2 Cor. i. 23.) To manifest his passionate affection to the Philippians, *God* (saith he) *is my record, how greatly I long after you.* (Phil. i. 8.) Now these examples prove, that blessed Paul, and that good Spirit, by which he was directed thus to write, did not conceive all swearing to be forbidden by our Saviour's words, but that it was still lawful, when the matter was of great importance to the welfare of the souls of men, and could not be confirmed any other way, to seal it with a voluntary oath. Now undoubtedly St. Paul well understood the mind of Christ in this his prohibition; and therefore, had he conceived it so universal, as some contend it is, he would not have encouraged others, by his example, to transgress it.

It is confessed the words, both in the prohibition of our Saviour and St. James, are universal; *Swear not at all; swear not by heaven, nor by earth, or any other oath:* but it is also certain, that Christ and his apostles do often use such general expressions, which yet must necessarily admit of limitations. Thus, 1 Cor. vi. 7. we meet with an expression, which in the Greek is fully parallel to this, *viz.*

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ὅλως ἥττημα, *it is altogether faulty in you, that you go to law one with another; why do you not rather suffer yourselves to be defrauded?* Which notwithstanding, no man, except some few Socinians, thinks it unlawful to go to law, for preservation of his own family, or to secure the goods of orphans, widows, or the poor, committed to his trust, when these things cannot be secured or preserved by any other means. Christ hath expressly said, *Give to every man that asketh of thee, and of him that taketh away thy goods, ask thou not again:* (Luke vi. 30.) and yet as God himself gives not to them that ask amiss, that they may make provision for their lusts, (James iv. 3.) so neither must the Christian give to such an asker; and it is evidently repugnant to the law of nature and self-preservation, tamely to bear the loss of all that is necessary to our subsistence here, without endeavouring to preserve or to recover it when taken from us. As therefore these, and many other passages of Scripture delivered in universal terms, must be restrained by other scriptures, that so they may not seem to enjoin absurdities, or thwart the law of nature, or the voice of reason: so must the words we now discourse of be restrained and limited by others, which we meet with in the word of God. Especially if, secondly, we consider that Christ himself, after this prohibition given, seems to swear; for, Mark viii. 12. we read thus, *Verily I say unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *If a sign shall be given to this generation,* which is a Hebrew form of swearing, and imports thus much, *Let God punish me,* or *let me not live, if a sign be given to this generation.* So Deut. i. 35. *The Lord was wroth, and swore, saying,* εἰ ὄψεται, ne vivam, *If any of these men shall see the good land of promise.* Psal. xcv. 11. So *I sware in my wrath,* εἰ εἰσελεύσονται, mentiar, *if they shall enter into my rest.* So 1 Sam. iii. 14. *I have sworn touching the house of Eli,* εἰ ἐξιλασθήσεται, *if the iniquity of the house of Eli shall be purged with sacrifice for ever.* So Psal. lxxxix. 35. *Once have I sworn by my holiness,* εἰ ψεύσομαι, *if I fail David:* in all which passages interpreters agree, God sweareth by his life or truth. And Psal. cxxxii. 2, 3. *Lord, remember David, how he sware,* εἰ εἰσελεύσομαι, *if I go into my tabernacle,* εἰ ἀναβήσομαι, *if I climb up into my bed,* εἰ δώσω, *if I give sleep to mine eyes, till I find out a temple for the Lord; i. e.* let me not prosper if I do not this: wherefore the words of Christ being exactly parallel to all these, which are expressly styled oaths, may very reasonably be deemed a form of swearing.

Secondly, These words must not be so interpreted as to forbid all promissory oaths, in which we do engage, by calling God to witness, we will be faithful to our promises, or will do this or that hereafter. For (1.) were it unlawful to use a promissory oath, it must be so, because it is unlawful to engage, as we expect God's favour, for the performance of things future: this being the whole difference betwixt an assertion and a promise confirmed upon oath, that an assertory oath hath always for its object something past or present; whereas a promissory oath hath for its object something future, which oath some therefore think unlawful, because we may forget our promise, or lie under such evil circumstances as render us unable to perform it. But notwithstanding these considerations, that it is not simply unlawful to take a promissory oath, is evident, (1.) from the examples of such oaths recorded and approved in Holy Scripture. For the Lord made his people enter into an *oath to serve him, and to keep his covenant.* (Deut. xxix. 12. 14.) King Asa made all *Judah swear that they would seek the Lord with all their hearts;* (2 Chron. xv. 14.) and this was so acceptable to God, that he was *found of them, and gave them rest round about,* (ver. 15.) Ezra engaged the priests and Levites, and *all the house of Israel, to swear that they would put away all their strange wives and children.* (Ezra x. 5.) And Nehemiah called the priests, and *took an oath of them to do according to their promise.* (Neh. v. 12.) Moreover, he engaged all the nobles and people *to enter into a curse, and into an oath, to walk in God's law, and to observe and do all his commandments;* (x. 29.) and having done these things, he saith, *Remember me, O Lord, for this, and wipe not out the good deeds that I have done for the house of my God.* And, lastly, *I have sworn* (saith David), *and I will perform it, that I will keep thy righteous judgments.* (Psal. cxix. 106.) All these were promissory oaths made by direction, or with the approbation of the God of Israel, to strengthen the good resolutions of a backsliding people, and to increase their obligations to perform their duty; and can it rationally be conceived that the holy Jesus should forbid what wholly was designed and really tended to strengthen and confirm us in the performance of our holy purposes? Can he be thought to do it who hath laid upon all Christians the *baptismal vow,* and the ὅρκος στρατιωτικὸς, *military oath,* to fight under his banner, and hath obliged us to renew this vow at every sacrament? (2.) If Christ did by these words forbid all promissory oaths, no prince may thus confirm a league with other states and princes; whereas both Abraham and Isaac made a promissory oath unto Abimelech, that they would still retain a perfect friendship with him. (Gen. xxi. 24. xxvi. 31.) Again, according to this exposition of the words, no magistrate or officer of justice may exact a promissory oath of any Christian subject, nor could a Christian soldier or trustee give any promissory oaths of his fidelity. Now had the Christian law untied and freed all its professors from these bonds of government, this must have much reflected on the wisdom of its constitutions, and given occasion to the infidels to say, that it exposed all government, by this exemption of the subject from those obligations to obedience which lay before upon them, to the greatest hazards; it being formerly the duty both of Jew and heathen, to keep the king's commandments by virtue of the oath of God. (3.) That which directly tends to the advancement of society, cannot rationally be supposed to be forbidden by our Saviour, because the current of the Christian precepts does most peculiarly tend to the promotion of the *public good;* but *promissory oaths,* as well as *assertory,* directly tend to the advancement of society, and the promotion of the *public good,* they being instrumental both to put an end to these contentions, which tend to the destruction of society, and to the confirmation of men's minds, touching the truth of what another promises; and therefore to encourage them in making those contracts, which are of absolute necessity to human commerce: and all this the apostle seemeth to insinuate by saying, that an oath *is for confirmation,* and for the ending of all strife among men. (Heb. vi. 16.) For that the apostle in that passage speaks chiefly of a *promissory* oath, is evident from the occasion of it; *viz.* the promise of a signal blessing God had made to Abraham, and had confirmed with an oath. And (4.) if all *promissory*

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oaths he utterly unlawful by virtue of Christ's prohibition, then must it be unlawful to adjure a Christian to perform any action we require of him; for to adjure by God, is to engage him, under the curse of God, or under the penalty of forfeiting God's favour, and incurring his displeasure, to do what we require of him. Now that in matters of great concern, the Christian may be thus adjured by his superior, is evident from the example of St. Paul, who writes unto his Thessalonians thus, ὁρκίζω ὑμᾶς τὸν Κύριον, *I adjure you by the Lord, that this epistle be read to all the holy brethren.* (1 Thess. v. 27.) The words I render thus, because I find this is the constant import of this phrase in the Old Testament. Thus, Gen. xxiv. 37. ὥρκισέ με ὁ Κύριος μου. *My master made me swear, saying, Thou shalt not take a wife to my son of the daughters of Canaan;* and ver. 41. *When thou comest to my kindred, if they will not give thee a wife,* ἔσῃ ἀθῷος ἀπὸ τοῦ ὁρκισμοῦ μου, *thou shalt be clear from my oath.* Thus in the case of jealousy, ὁρκιεῖ ἱερεὺς, *the priest shall charge the woman with an oath of cursing, and shall say unto her, The Lord make thee a curse among thy people,* &c. (Numb. v. 19. 21.) Thus ὥρκισεν Ἰησοῦς, *Joshua adjured the people, saying, Cursed be the man before the Lord, that riseth up, and buildeth the city of Jericho.* (Josh. vi. 26.) And *Saul adjured the people, saying, Cursed be the man that eateth any food till the evening;* that is, ὁρκίσας ὥρκισε τὸν λαὸν, *he charged the people with an oath,* 1 Sam. xiv. 24. and ver. 28. *the people feared the oath.* Thus also Solomon speaks to Shimei, οὐχὶ ὥρκισά σε κατὰ τοῦ Κυρίου, *Did I not make thee swear by the Lord, that thou wouldest not go out of Jerusalem; wherefore then hast thou not kept* τὸν ὅρκον Κυρίου *the oath of the Lord?* (1 Kings ii. 42, 43.) If therefore Christians may be bound by others under a curse or oath, to the performance of something future, which they had not promised; much more may they be thus obliged by the magistrate to promise, and confirm that promise by an oath.

And, thirdly, hence it clearly follows, that our Lord doth not here condemn *judicial* oaths, imposed by magistrates and by superiors in matters testimonial: for it is observable in judicial oaths, the custom which obtained among the Jews was this; not for the person who came under the obligation of an oath to pronounce the words of swearing with his own mouth, but an oath was exacted of him by the magistrate, and he became obliged to answer upon oath, by hearing φωνὴν ὁρκισμοῦ, *the voice of adjuration,* or swearing from his mouth; so the law saith expressly, (Lev. v. 1.) *If a man hear the voice of swearing, and is a witness, whether he hath seen or known any thing, if he do not utter it, then he shall bear his iniquity.* To which custom that passage of the Proverbs evidently refers, *Whoso is partner with a thief, hateth his own soul: he heareth* אלה *the adjuration of the magistrate, and bewrayeth it not;* (Prov. xxix. 24.) *i. e.* doth not discover what he knows; if, hearing ὅρκου προτεθέντος, the oath pronounced, he doth not declare it, say the Septuagint and the Targum. Now hence it follows, that Christ could not forbid in these words such *judicial oaths:* (1.) because it was not in the power of the Jews, to whom he spake, to avoid them, they being subject to them, by hearing the voice of swearing pronounced by the judge. (2.) Had Christ by this injunction condemned all *judicial oaths,* he must have dissolved the law of Moses in this particular; and so have given just occasion to the pharisees to complain of him, both as teaching contrary to the law of Moses, and stirring up the people to disturb the government. Then, (3.) after this declaration made against such oaths, he should not have answered when *adjured* by the high-priest, to tell whether he were the Son of God; because he ought not so far to have countenanced this sinful action: wherefore, by breaking of his former silence, and taking the adjuration upon himself, he shewed that he did not conceive it sinful to answer upon oath before a magistrate. (4.) This prohibition therefore only doth forbid all *voluntary oaths* in common conversation and discourse; this (first) clearly follows from the removal of those other glosses which have been put upon the text; and (secondly) from what our Saviour adds, by way of explication of it, *viz.* ἔστω δὲ ὁ λόγος ὑμῶν, *let your discourse or talk be yea and nay; i. e.* let it suffice, that in your ordinary discourse you use a single affirmation or denial, or, if occasion do require, a reduplication of them, and do not on your own voluntary motion, call God to witness the truth of what you ordinarily say. (Thirdly,) This is apparent from the distinction which the Jews observed betwixt such oaths as were imposed by the magistrate in doing justice, and voluntary oaths: in the first kind of oaths, they reckoned it unlawful to swear by any name but that of God; it being written, that *when a cause of parties comes before the judge, then shall the oath of Jehovah be between them:* (Exod. xxii. 11.) wherefore this prohibition of swearing, *by the heavens, the earth, or any other oath,* could not relate to their *judicial* oaths; because in them God only was invoked: it therefore must respect those *voluntary* oaths, which were in frequent use among the Jews, and were less scrupled by them; because they did not swear by God, but by the creatures, accounting that far more excusable than swearing by the name of God. And that this also is the meaning of the prohibition of St. James, is evident; because in the foregoing words he had exhorted Christians patiently to bear afflictions, and not to be provoked to anger by them; and knowing that our impatience under sufferings, and our unbridled passions, do often vent themselves in oaths, he therefore adds, (ver. 12.) *But above all things, brethren, swear not.*

[23] Ver. 34. Μήτε ἐν τῷ οὐρανῷ, Ver. 35. μήτε ἐν τῇ γῇ, &c. *Neither by heaven, nor by earth, nor by Jerusalem.*] That these forms of swearing were very usual among the Jews, we learn from the Jewish writers, saying,* By heaven so it is; By heaven you have brought this to my memory. It was also customary with them, to swear by the heavens and earth together, or by them separately. And accordingly Philo† forbids men to swear *by the Supreme Cause;* but, saith he, if *there be a necessity of swearing, call to record,* γῆν, ἥλιον, ἀστέρας, οὐρανὸν, *the earth, the sun, the stars, the heavens.* They also swore by *Jerusalem,* and by the *temple.* But then observe, they did not look upon these as binding oaths. So Maimonides saith,‡ *If any man swear by heaven, or by earth, yet this is not an oath.* And R. Judah,§ *That he that saith by Jerusalem, it is nothing, unless with an intent purpose he shall vow towards Jerusalem;* and this Martial intimates in that known distich,

Ecce negas, jurasque mihi per templa Tonantis:
Non credo: jura, Verpe, per Anchialum.

* Buxt. Lex. in voce שמים.
† De special. legib. p. 594. C.
‡ See Light. in loc.
§ In Shevaoth, cap. 12.

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And hence our Lord informs them, that this was their great mistake, all these oaths being in effect oaths made by God, and so as binding as those in which he personally was named. And seeing an oath is a solemn appeal to what we swear by, as a witness of the truth, and an avenger of the falsehood of the testimony, it follows, that all our oaths made by insensate creatures, must in effect be oaths made by that God whose creatures they are, or none at all. And therefore St. Jerome here truly notes, that "Judæi per angelos, et urbem Jerusalem, et templum, et elementa jurantes, creaturas, resque carnales venerabantur obsequio et honore Dei." *The Jews are guilty of idolatry in swearing by angels, the temple, and by other creatures.* And therefore, by parity of reason, the papists, who swear by saints, images, and relics, must be guilty of the like idolatry.

[24] Ver. 36. Μήτε ἐν τῇ κεφαλῇ, &c. *Neither by thy head, for thou canst not make one hair white or black.*] This also was a usual form of swearing among the Jews, who said to their neighbour, Swear to me חַיֵּי רֹאשְׁךָ* *by the life of thy head;* now, saith Christ, the preservation of that life, of which the head is the fountain, is not in thy power, but depends entirely upon him, by whom we live; and so to swear by it is, in effect, to swear by him who hath the power of life and death.

[25] Ver. 37. Τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν, *For what is more than this cometh of evil.*] These words import either,

First, That swearing in our common discourse proceeds from some inherent evil, as certainly it doth from an unhallowed heart, from a soul void of reverence to God, and therefore prone to vilify his sacred name; or,

Secondly, That it proceeds from Satan, and that he it is who tempts us to mix them with our common talk. And this interpretation well comports with the signification of the word ὁ πονηρὸς, being most frequently used in the New Testament to signify this wicked one: thus ἔρχεται ὁ πονηρὸς, *the wicked one cometh and snatcheth away the seed,* Matt. xii. 19. the *devil* doth it, ver. 39. Cain is declared to be ἐκ τοῦ πονηροῦ, from the *devil;* God's children have *overcome* τὸν πονηρὸν; they *keep themselves* so that ὁ πονηρὸς *the evil one doth not touch them.* Now this is a full demonstration of the vileness and horrid nature of this sin, that we are most particularly excited to it, by him who is the worst of beings, and bears the greatest hatred and opposition to God's glory; and therefore, if he be so diligent to tempt us to the commission of it, we may be assured it is, because he knows it highly tends to the dishonour of God, and to deprive us of that reverence to his most sacred name, which can alone restrain us from the commission of the worst of evils.

[26] Ver. 38,39. Ἠκούσατε, &c. *You have heard it hath been said to them of old, An eye for an eye,* &c. *But I say unto you, Resist not evil.*] Of this law of *talio,* let it be observed;

First, From Grotius, that it bound not the party damaged to require the like punishment, but left him free, either to forgive or take a compensation; but if this penalty was required by him, it bound the judge to inflict it. For to the judge only it is said, *thy eye shall not spare or pity him, but eye shall go for eye,* &c. (Deut. xix. 18. 21.) And hence it follows, secondly, that the party hurt or damaged, could not himself be the executioner of this law; but was obliged, if he would require the punishment, to repair to the magistrate for the execution of it; for this punishment was to be executed by the judges, (Exod. xxi. 22, 23.) and therefore, as the words, *thou shalt not pity,* (Deut. xix.) relate only to the judge; so also the words, *as he hath done, so shall it be done to him,* (Lev. xxiv. 19.) relate to the same person, as if it had been said, *so shall it be done to him by the judge;* but they oblige not the injured party to require the judge so to do. Now hence it follows, that they mistake Christ's meaning in the following words, opposed to this law, who say, Christ only doth forbid that resistance of evil, and return of injuries, which private persons do themselves attempt, without repairing to the magistrate for redress; for *private vengeance,* or execution of punishment upon offenders, was never permitted to the Jews themselves; whereas those words, *but I say unto you,* seem plainly to evince that Christ forbids the Christian something which was permitted to the Jew. Note, thirdly, that the Jewish doctors generally maintain that the punishment of *an eye for an eye, or a tooth for a tooth,* might be redeemed by money, or that *satisfaction* might be made for it by a *pecuniary mulct;* Josephus* is express, that *the law allowed him that was hurt to estimate his own damage, and that if he would not take a pecuniary satisfaction, he was deemed severe or cruel.* Hence the Targum of Jonathan renders the words thus, *The price of an eye for an eye, the price of a tooth for a tooth,* &c. both in Exod. xxi. 24. in Lev. xxiv. 20. and in Deut. xix. 21. All these, say the Hebrew doctors (except life for life), *may be redeemed by money;* and this they gather from Numb. xxxv. 31. *Ye shall take no satisfaction for the life of a murderer;* so that the other maims or hurts are not forbidden to be satisfied for: and in respect of *satisfaction,* it is said, Deut. xix. 21. *Thine eye shall not pity.* (Maim. Treat. of Hurts, cap. 1. sect. 3, 4.) So of the Roman law of the twelve tables, A. Gellius† asks what cruelty is in it, "cum habeas facultatem paciscendi," *when liberty is granted to compound the matter, and there is no necessity of suffering the law, where men do not choose to do so?* And this seems very reasonable in many cases, there being some cases in which the law of *talio* is impossible—as, if he that has lost his own teeth should strike out the tooth of another; some, in which it seems impracticable, as in *breach for breach, wound for wound;* for how difficult is it to make a wound neither deeper nor wider than that the other hath received? to break a bone, or make a rupture in the *scrotum,* or elsewhere, just like another made already? and sometimes it seems unmerciful to do it, as in the case mentioned by Diodorus Siculus,‡ and by Aristotle, Rhetor. lib. i. cap. 7. of the man with one eye; for would it not seem unmerciful to make him stark blind, because he hath casually, or in a sudden fit of anger, struck out his brother's eye; or to cut off the right hand of a painter, or a scrivener, by which he maintains himself and family, because he hath cut off the right hand of a songster, or one who suffers little in his calling by the loss? Lastly, I cannot think that God allowed

* Thalmud. Sanhed. cap. 3. Hal. 2.

* Ὁ πηρώσας πασχέτω τὰ ὅμοια, στερομένος οὗ τὸν ἄλλον ἐστέρησε, πλὴν εἰ μήτι χρήματα λαβεῖν ἐθέλησεν ὁ πεπηρωμένος, αὐτὸν πεπονθότα κύριον τοῦ νόμου ποιούντος τιμήσασθαι τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωροῦντος, εἰ μὴ βούληται γένεσθαι πικρότερος. Antiq. lib. iv. cap. 8. p. 128. C.

† A. Gell. lib. xx. cap. 1.

‡ Lib. xii. p. 298.

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this to be done by the damaged person out of revenge, he having so expressly said, (Lev. xix. 18.) *Thou shalt not avenge, or bear any grudge against the children of thy people;* nor as a remedy of his grief, it being an unreasonable and ill-natured thing to desire to ease my grief by causing grief to another, nor will either my pain or loss be less, because another suffers the like pain or loss: this therefore only seemeth to be granted as it tends to the public good, by causing men to be more careful how they offend in this kind.

Secondly, That which Christ here forbids, in opposition to what has been granted to the person injured by this law, is ἀντιστῆναι, *to resist* evil in kind, by requiring the execution of this law of *retaliation* upon him; as being that which tended not to the diminution of the Christians' pain or loss, and therefore seemed not suitable to Christian charity. (2.) In matters easy to be borne, rather to suffer them with Christian patience, than to contend before a judge about them, or to require compensation of him for them. For it is to be noted,

(1.) That the *striking* of a freeman *on the cheek* with open palm, was only matter of disgrace; and he that did it was, by the law of the twelve tables,* to pay twenty-five asses, or halfpence; and by the Jewish canons, to pay, if he gave one blow upon the cheek, two hundred zuzees; if he gave him another, four hundred; and these mulcts were established and inflicted by the judge. (See Dr. Lightfoot.) But Christ will rather have both these injuries borne patiently, than that his servants should contend before the judge for reparation of the disgrace put upon them.

(2.) As for the taking the outward coat, that seems but a small loss to him that hath an inward coat remaining: for the Baptist requires him that hath *two coats, to give to him that hath none;* (Luke iii. 11.) and Christ suffers not his disciples to provide two coats for their journey. (Matt. x. 10.) Though, therefore, by the Jewish canons, a mulct of four hundred zuzees was allowed for this, Christ requires those who, being so well provided, may reasonably be supposed able to repair the loss of both, to do it rather than contend, or wage law for the reparation of his loss before a heathen, or a Jewish magistrate: so St. Paul also; *Why do you not rather suffer wrong?* (1 Cor. vi. 7.)

(3.) If the *king's* officer will ἀγγαρεύειν, *compel or press thee,* who hast a privilege or immunity from these affairs, as the Jews thought the disciples of the wise and students of the law had; yet, saith Christ, I require my disciples, rather to wave this privilege, than to contend for this immunity: so that, according to this sense, Christ here requires his disciples to remit tolerable injuries, relating either to their reputation, as in the *first* instance, or to their possessions and estates, as in the *second,* or to their privilege and freedom, as in the *third,* rather than to contend at the law about them. If this exposition be not liked, it is observable, that κρίνεσθαι and κρινεῖν is also to contend by fighting, or striving with another, or using force to repel the injury. So Ecclus. vi. 10. *A man cannot,* κριθῆναι, *strive or fight with one that is stronger than himself.* So 2 Macc. xv. 17. Κρῖναι τὰ πράγματα, is to *try the matter by conflict,* or to *fight it out;* in which sense Christ may be supposed to command, rather that his servants should patiently suffer these things, than fight and strive with those who offer such affronts and injuries to them.

[27] Ver. 42. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπό σου δανείσασθαι μὴ ἀποστραφῇς, *Give to him that asketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain,

(1.) That Christ by saying, (Luke vi. 35.) *Give to every one that asketh,* doth not require us to give to every one that asketh whether he need or not, nor whether we can spare it or not, but only to give to him that asketh out of need, what we are able to bestow, and do not ourselves want: so Paul, by asking the charity of the Corinthians, for the distressed Jews, saith, *I mean not that others be eased and you burdened,* but *that your abundance be a supply for their want,* 2 Cor. viii. 13, 14. (2.) These words may have respect to the precedent, and be intended to teach Christians, not to be unwilling to give to others, because they have disgraced or unjustly taken something from us; nor to upbraid them in their wants, with their deportment towards us, and call upon them first to restore what they have taken from us, but even to shew kindness to them, as if they had not thus offended. (3.) I see no reason for changing our translation from, *Turn thou not away,* into *Turn not him away;* for as men, ἀποστρεφόμενοι τὴν ἀλήθειαν, (Tit. i. 14.) are men *turning away from the truth:* so τὸν θέλοντα,——μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος—— μὴ στραφῇς, *from him that would borrow of thee, turn not thou away.*

[28] Ver. 43. *Ye have heard that it hath been said, Thou shalt love thy neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and shalt hate thine enemy.*] Here note, (1.) that these words, *Thou shalt hate thine enemy,* are not found in the law of Moses; though nothing is more frequent in the Jewish canons, nothing more certain in their practice, than that they had, as Tacitus observes, "intestinum odium adversus omnes alios," *a deadly hatred against all that were not of their religion;* which affords a strong argument, that Christ here is not correcting or adding to the *moral* precepts of the law; but opposing the corrupt interpretations of the scribes and pharisees, of which we have this farther argument, That the law expressly doth require this love of enemies and the love of strangers in the highest measure, saying, (Lev. xix. 18.) *Thou shalt love thy neighbour as thyself;* and, (ver. 34.) *The stranger that sojourneth with you, shall be as one home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt.* Now here it cannot be truly answered, as the Jews and some Christians do, that the *neighbour,* (ver. 18.) is only a Jew, and not a *stranger;* for both our Saviour and St. Paul, speaking of these very words, do plainly shew the contrary, as is fully proved, note on Matt. xxii. 39. Moreover, every Egyptian man and woman is a neighbour, (Exod. xi. 2.) and so is every other man. (Deut. xxii. 26.) And even Kimchi on Psal. xv. 3. saith truly, *A neighbour is every one with whom we have any dealing or conversation;* and so also the word *neighbour* must signify in the tenth commandment, if it do not leave the Israelite free to covet the wife of the gentile. Nor (2.) can it be truly said, the *stranger* mentioned ver. 34. is only a *proselyte of justice,* or one who had obliged himself to observe the law of Moses. For (1.)

* "Lucius Veratius pro delectamento habebat os hominis liberi manus suæ palmâ verberare, et quemcunque depalmaverat, ei numerari secundum duodecim Tabellas quinque et viginti asses jubebat." A. Gell. lib. xx. cap. 1.

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the text speaks of such strangers as they themselves were in the land of Egypt, where they were strangers of a different *religion* from the Egyptians: so again, Deut. x. 18, 19. *God loveth the stranger in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt:* which words afford another argument for the love of all strangers permitted to be among them, though they were not of their religion; because in this affection, they were to imitate God's love to strangers, which extended not only to those of their religion, but even to all that conversed with them, *in giving food and raiment to them.* (See xxiv. 22.)

Obj. It is objected, That God's commands concern the seven nations, that they should *utterly overthrow them;* (Exod. xxiii. 24.) that they should *smite them, and utterly destroy them;* that they should *make no covenant with them, nor shew mercy to them.* (Deut. vii. 2.) That of the Ammonite and Moabite it is said, *Thou shalt not seek their peace, nor their prosperity, all thy days for ever:* (Deut. xxiii. 6.) and of the Amalekites, *Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.* (Deut. xxv. 19.) "Habemus ergo hostes, habemus et odium;" *Here we find the enemies, and the hatred,* saith Grotius.

Ans. Here is indeed an instance of God's hatred of, and severe displeasure against, these nations, whom he commanded them thus to root out and to destroy, without that mercy and pity, which might preserve them from that destruction he had decreed against them for their abominable impurities and idolatries; but here is no instance of a command given to the Jews to hate them. For,

First, It is observable, that the war waged against them is called the *Lord's war,* and *he promiseth to destroy them;* and their neglect of doing it, even to a man, is styled *disobedience against the Lord.* This is extremely evident in the case of the Amalekites, God having said, he would *utterly put out the remembrance of Amalek for ever,* and sworn, *he would have war with Amalek, from generation to generation.* (Exod. xvii. 14. 16.) Accordingly, when the Lord sent Saul to smite Amalek, and utterly destroy them, and *spare them not, but slay both man and woman, infant and suckling,* (1 Sam. xv. 3.) it was no argument of Saul's hatred to them that he went to execute this command of the Lord, but an act of disobedience that he spared Agag, and the best of the sheep. And in like manner the war against the seven nations was the *Lord's war;* and the Israelites which fought against them were the *Lord's hosts;* (Josh. v. 14.) and the destruction of them he ascribes to himself, saying, *I will destroy all the people to whom thou shalt come.* (Exod. xxiii. 27.) *I drive out before thee the Amorite.* (Exod. xxxiv. 11. see Deut. vii. 12.) So that the Jews were only the executioners of God's vengeance upon these nations for their abominable idolatries, beastly lusts, and horrid cruelties; and sure an executioner may do according to the sentence of the judge, without hatred of those he executes; nor is it any sign of hatred to them that he spares not them of whom the judge hath said, *Thou shalt not spare them.* Moreover, the reason given why they should not *shew mercy* to them in sparing their lives, being this, (Deut. vii. 4.) *For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.* This sparing mercy towards them would have been not only disobedience to God's commands, but also cruelty to themselves and their posterity; and so it proved in the issue. And, lastly, whereas it is said of the Ammonite and Moabite, *Thou shalt not seek their peace, nor their prosperity, all thy days for ever;* the import of these words is this, saith Grotius, "Thou shalt not do it by entering into leagues of friendship, mutual assistance, and conjugal society, with them, and that by reason of the danger they might suffer by their friendship with them, who, being their near neighbours, would watch all opportunities to ensnare and disturb them." This precept therefore was to be observed, not so much out of hatred or ill-will to them, as out of friendship to themselves, and regard to their own good.

[89] Ver. 44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I say to you, Love your enemies,* &c.] To this restrained affection of the Jews, to their own brethren, and men of their religion, Christ here opposeth his excellent precept of loving enemies. And that (1.) by shewing a sincere affection and good-will to them who bear enmity or ill-will to us, and by expressing our beneficence to them who, by their actions, shew their hatred to us; and in our works, by doing good to them for evil; and in our words, by blessing them who with their mouths curse us; and praying for God's blessing upon them who revile and persecute us as his enemies. And this affection he recommends to us,

First, From the plain absurdity of the Jewish doctrine, which made them no better in this respect than those sinners, publicans, and heathens, whom they allowed themselves to hate. For, *if you only love them who love you, what reward have you? Do not even the publicans the same, even sinners?* saith St. Luke, vi. 36. *If you salute your brethren only, what excellent thing do you? Do not even the publicans,* or, as some copies have it, *heathens, so?* Which words being so directly levelled against that hatred, the Jews allowed themselves to these three sorts of men, shews that the foregoing words, *Thou shalt hate thine enemy,* are not to be restrained to the seven nations.

Secondly, That they who boasted of this as their proper title and their peculiar glory, that they were *the sons of God,* might shew they really were so, by their resemblance of his goodness, who is *kind to the unthankful and to the wicked.* (Luke vi. 35.) For, *he maketh his sun to rise on the evil and the good,* and *sendeth rain on the just and on the unjust.* (ver. 45.) So Seneca, "Si Deos imitaris, da et ingratis beneficia, nam et sceleratis sol oritur;" *If thou wouldest imitate the gods, be kind to the unthankful, for the sun rises on the wicked.* (De Benef. lib. v. cap. 25.) *The immortal gods* (saith Antoninus) *not only patiently bear with the wicked men, but also κήδονται αὐτῶν παντοίως, take all manner of care of them; and shalt thou, a mortal man, be weary of bearing with them, καὶ ταῦτα, εἷς ὢν τῶν φαυλῶν, when thou art one of them?* Lib. vii. §. 70. (See Gataker in Anton. p. 291. 316. 331.)

Thirdly, That this will render us complete in this great duty of *love* and *mercy* to others; ver. 48. *Be ye* (in this) *perfect, as your heavenly Father is perfect.* That this command is thus to be restrained, we learn (1.) from the parallel words, Luke vi. 36. *Be ye therefore merciful, as your heavenly Father is merciful;* and (2.) from the preceding words, which call not on us to resemble God in *holiness,*

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justice, fidelity, but only in *beneficence* and *mercy,* as well to the evil as the good: so that there is no reason to extend this *perfection* here beyond the subject-matter, though it be true, that in all other perfections in which we are required to imitate him, we are to come as near unto him as we can, truly resembling that pattern, which we cannot, nor by this precept are obliged to, equal; for "imitatio stat citra exemplar," *imitation falls below the pattern.* (See here Examen Millii.)

See the appendix to this chapter at the end of this Gospel.

CHAP. VI.

1. [1] TAKE heed that ye do not your alms before men, to be seen of them; otherwise *(if that be your inducement to perform them),* ye have no reward of your Father which is in heaven *(because then you do alms, not out of obedience to his commands, or in resemblance of his goodness, but rather from vain-glory).*

2. Therefore, when thou doest thy alms, do not sound a trumpet before thee, as the hypocrites do, *(proclaiming their actions)* in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, [2] They have their reward *(i. e. that applause of men they seek for, and no more).*

3. But when thou doest alms, let not thy left hand know what thy right hand doeth: *(but do them so)*

4. That thine alms may be in secret, and *(then)* thy [3] Father, which seeth in secret *(the sincerity of thy love to others for his sake),* himself shall reward thee openly *(before men and angels).*

5. And *(likewise)* when thou prayest, thou shalt not be [4] as the hypocrites are *(doing this out of vain ostentation):* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men *(and be deemed devout persons by them).* Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret *(and invisible, both in his nature and operations);* and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, [5] use not vain repetitions *(or words of the same import, to lengthen out your prayers),* as the heathens do: for they think they shall be heard for their much speaking.

8. [6] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him *(and is still ready to grant the desires which come from a sincere and honest heart; so that he needs neither your words to inform, nor your persuasives to move, him; and so your requests to him may be absolved in few words).*

9. [7] After this manner therefore pray ye, *(saying, when ye pray,* Luke xi. 2.) [8] Our Father which art in heaven *(i. e. who, being in heaven, from thence beholdest all our wants,* Psal. xi. 4. *and must be able to relieve them,* 2 Chron. xx. 7. Psal. cxv. 3. *and being our God and Father, must be inclined so to do),* [9] Hallowed be thy name *(i. e. may all men so speak, and so think of thy Divine majesty, and so deport themselves towards thee, that thou mayest be glorified in their words, thoughts, and actions).*

10. [10] Thy kingdom come *(may thy gospel be generally entertained by men with due faith and obedience; may all men receive thy son Jesus Christ as their king and saviour, and humbly submit to his laws; may the Christian religion obtain every where, as well in reality as profession, the minds of all men being subdued to the obedience of faith).* [11] Thy will be done on earth, as it is in heaven *(i. e. may all men with sincerity, alacrity, and readiness, yield obedience to thy holy will, and imitate the blessed angels in an entire compliance with it, without hesitation or retinency).*

11. [12] Give us this day our daily bread *(i. e. be pleased continually to afford us what thou seest needful for us, and give thy blessing both upon our labours to procure it, and our food to afford nourishment and strength to us).*

12. [13] And forgive us our debts, as we forgive our debtors *(i. e. give us upon our repentance, the pardon of our sins committed against thee; for we, in obedience to thy command, freely, and from our hearts, forgive the offences of others against us).*

13. [14] And lead us not into temptation *(suffer us not by the assaults of Satan, or the subtraction of thy graces, or by putting us for our punishment into such circumstances as may prove snares and stumbling-blocks to us, to be led into, or overcome by, the power of temptation; but grant us such a measure of thy grace, as may preserve us from falling by them);* [15] but deliver us from *(the)* evil *(of sin, and from those dispositions and inclinations which make us prone unto it; and from the assaults of the evil one):* [16] for thine is the kingdom *(we desire may come),* and *(thine is)* the power *(thus to assist, provide for, and protect us),* and *(thine is and will be)* the glory *(of so doing),* for ever. Amen.

14. *(And with great reason do I teach you to say, Forgive us our sins, as we forgive others:)* [17] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover [18] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces *(putting on sad and mournful looks),* that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face *(as the Jews do on ordinary days);*

18. That thou appear not unto men to fast, but *(only)* unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19. [19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt *(them),* and where thieves break through and steal.

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal *(this being the only means to be heavenly-minded):*

21. For where your treasure is, there will your heart be also.

22. [20] The light of the body is the eye *(by which we are directed how to guide the body in our walking, as is the eye of the mind the light by which we discern our duty):* if therefore thine eye be single *(i. e. free from covetousness, and ready to relieve Christ's needy members),* thy whole body shall be full of light *(i. e. this charity will lead thee in the way to life, and will direct the actions both of thy soul and body aright).*

23. But if thine eye be evil *(if it be an envious, covetous*

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eye), thy whole body will be full of darkness *(i. e. all its actions will be deeds of darkness).* If therefore *(then)* the light that is in thee be darkness, how great is that darkness? *(i. e. if the inward light, which should direct thy actions, be darkness, how great and fatal will be that darkness in which thou walkest?*

24. *And that your affection to these earthly things may not thus blind you, consider, that)* no man can [21] serve two masters: for either he will hate the one, and love the other; or else *(which is the consequent of that affection)* he will hold to the one, and *(comparatively)* despise the other: *(so that)* ye cannot serve *(both)* God and mammon.

25. Therefore I say unto you, [22] Take no thought for *(the things necessary to preserve)* your life, *(to wit)* what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: *(for)* is not the life more than meat, and the body *(more)* than raiment? *(He then who gave this life and body, will be concerned to make provisions for them.)*

26. Behold *(how it is with)* the fowls of the air *(which are less considerable than you are):* for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? *(and so more assuredly will be provided for.*

27. *And)* which of you, by taking thought, can add one cubit to his stature *(or make your body taller? how much less will your solicitude preserve the whole)?*

28. And why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? *(if you distrust his care in making these provisions for you.)*

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the gentiles seek *(but ye who are under a more peculiar providence need not do it):* for your heavenly Father knoweth that ye have need of all these things *(and sure his providence will never suffer you to want what he sees needful for you).*

33. But seek ye first the kingdom of God, and his righteousness *(viz. that righteousness which will render you acceptable in his sight);* and *(then)* all these things *(as far as they are needful)* shall be added unto you.

34. Therefore take no thought for to-morrow *(be not beforehand importunately solicitous for your future subsistence):* for the morrow shall take thought for the things of itself: *(i. e. you may have time enough to take thought for the morrow when it comes; add not therefore to the cares of each day, for)* sufficient to the day is the evil thereof *(i. e. the necessary trouble which attends each day).*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΠΡΟΣΕΧΕΤΕ *τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς. Take heed that ye do not your alms before men, to be seen of them,* &c.] Christ in this chapter teacheth, that those works, which are otherwise good in themselves, are not acceptable to God, when they are done out of vain-glory; because they are done not for God's sake, but for our own; not with respect to his glory, which ought to be the chief end of every action, (1 Cor. x. 31. 1 Pet. iv. 11.) but that we may obtain glory from, and favour with, men. But here note,

First, That Christ doth not forbid us to perform those works of charity, which being in their nature public, tend to procure respect and good reputation among men, since they fall under the general precepts of *providing τὰ καλὰ things honourable in the sight of all men,* (Rom. xii. 17.) and approved of men, (xiv. 18.) and of *thinking of those things which are good, virtuous, lovely, honourable, of good report, and are praiseworthy,* (Phil. iv. 8.) and which St. Paul in distribution of the Corinthians' alms attended to, (2 Cor. viii. 21.) provided these things be done, not chiefly because they are *commendable in the sight of men,* but because they are *acceptable to God,* (Rom. xiv. 18.) not that they may gain glory *to us,* but to *God,* and our *religion,* (1 Pet. ii. 12.) and remove all occasions of bringing any scandal on it. (Tit. ii. 8. 1 Pet. iii. 16.) Nor, secondly, doth he absolutely forbid us to do these things, that men may see them, provided we desire not they may be seen from ostentation or vain-glory; but that men *seeing our good works, may glorify our Father which is in heaven,* (v. 16. 1 Pet. ii. 9.) Nor, thirdly, doth Christ forbid us to do these things, so that others seeing us may profit by our example, and be excited to good works, or so as to seek a good reputation among men, provided we desire it, only for the *public* good, that we may be more instrumental to promote God's glory, and that others may more freely hearken to our good admonitions; for in these cases we do not properly intend our own advantage, but God's glory, the welfare of souls, and the public good; nor have we our own praise and glory, but those higher ends, for the scope of all such actions. Moreover, it being not apparent from any of their writings, that it was customary with the Jews to *sound a trumpet* when they distributed their alms; this seems only a proverbial expression, for making a thing known or *public,* as both Jews and heathens were used to do by the sound of a trumpet, calling the multitude together, saith Phavorinus, by it, using it in their triumphs, and before they began to act their tragedies or comedies. (See Examen Millii here.)

[2] Ver. 2. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily I say unto you, They have their reward.*] It is the observation of the Jews, that *God punishes all the light evil deeds of good men in this life, that he may reward them in the next, and that he rewards all the good actions of bad men in this life, that he may punish them in the next.* He often gives them the outward things they set their hearts upon; sensual pleasures, wealth, honour, and glory, with men, and thus *they have their good things* and their *reward* in this life; and this is very truly and very equitably so. For these things, which can only be enjoyed in the body, and during this present life, are the things they chiefly prize, have their desires and affections set upon, and most industriously pursue, comparatively despising the things above, and neglecting their future interests, and so they very properly are styled *their good things,* Luke xvi. 25. And happiness being the general end of all men, they who thus chiefly prize, and above all other things pursue, these

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sensual pleasures, honours, and enjoyments, must chiefly place their happiness in them, and look upon them as the most comfortable, most satisfactory, and most desirable, reward of all their labours, and so in the enjoyment of them *they have their reward.* They therefore cannot charge God with hardships to them, they having done no good thing for which he hath not rewarded them according to their hearts' desire. He hath given them the good they chose for their portion, and made them as happy as they would be; he hath given them the things they above all things loved and delighted in, and in which they placed their chief happiness, and only lets them want the things which they despised, as not worth their labour; which being offered upon reasonable terms, they scornfully neglected and refused; and of which, by this refusal and neglect, they have rendered themselves both unworthy and incapable.

[3] Ver. 4. Αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, *And thy Father, who seeth in secret, shall reward thee openly.*] Though it be true which Grotius here observes, that God doth often visibly reward the sincere charity of pious persons, performed from true love to him, with temporal blessings in this life, yet will he chiefly do it in the sight of men and angels in the world to come. (Matt. xxv. 34. Luke xiv. 14.) And it is observable, that the very thing we are forbid to seek from men on earth, is part of that reward we shall receive at that great day, when our faith and charity shall be found to *our praise, honour, and glory;* (1 Pet. i. 7.) and that good men, by patient continuance in well-doing, are said to seek for *glory* and *honour,* as well as *immortality,* Rom. ii. 7. and have the promise of it, ver. 10. (See Examen Millii here.)

[4] Ver. 5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν. *And when thou prayest, thou shalt not be as the hypocrites: who love to pray standing in the synagogues and in the corners of the streets.*] Christ doth not here condemn all prayer made in the synagogues, seeing both he and his disciples often prayed with the Jews in the synagogues, (Luke iv. 16.) nor any public devotions in the house of God; but speaking only here of private prayer, he would have that performed agreeably to the nature of it, and so in secret; and condemns them only who affected to do this in public places, that others might take notice of them, and look upon them as devout, religious persons for so doing.

[5] Ver. 7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοὶ, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. *But when ye pray, use not vain repetitions, as the heathens do: for they think they shall be heard for their much speaking.*] What we here render *vain repetitions,* is, in the Greek, *battology;* which seems not well rendered by Chrysostom and Theophylact, φλυαρία, *trifling, in asking little temporal things;* nor by Hesychius or Phavorinus, ἀλογολογία, ἀκαιρολογία, *speaking vainly* and *unseasonably;* but is well rendered by Suidas, πολυλογία, *much speaking;* for (1.) our Lord seems plainly thus to explain himself, *use not the battology of the heathens, who think to be heard for their much speaking:* (2.) so doth the Arabic, *multiply not words;* so the Vulgar, "nolite multùm loqui," *do not speak much:* and (3.) this is agreeable to the like precept of the preacher, Eccles. v. 2. *God is in heaven, thou on earth, therefore let thy words be few;* and of the son of Sirach, (vii. 14.) μὴ δευτερώσῃς λόγων ἐν προσευχῇ σου, *multiply not words in thy prayer:* and (4.) this seems to follow from the short form of prayer prescribed, in opposition to this heathen practice, and introduced with an οὕτως οὖν, *so therefore pray ye.* But still it remaineth difficult to give a determinate sense to this *much speaking,* and say precisely when this δευτερώσις, or *repetition of the same words,* is vain. For,

First, We cannot reasonably conceive our Saviour here condemns all repetition of the same words in prayer; especially when it arises from a deep sense of our necessities, and a vehement desire of Divine grace. For he himself prayed thrice *in the same words,* to be delivered *from the bitter cup.* It is also highly probable, that as David composed it by the Spirit of God, so Christ sung the hymn called *hallel magnum,* beginning at Psal. cxv. and ending at Psal. cxviii. where in the four first verses the same words frequently occur. It was also usual for prophets, and men of excellent and raised devotion, to use the same words in the same prayer; so doth Daniel, chap. ix. saying, ver. 5. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled;* ver. 17. *O our God, hear the prayer of thy servant, and his supplications;* ver. 18. *O my God, incline thine ear, and hear;* and ver. 19. *O Lord, hear; O Lord, hearken.* How oft doth the royal Psalmist say, (Psal. cxix.) *Teach me, O Lord, thy statutes, ordinances, commandments, judgments, the way of thy statutes?* In Psal. cvii. we have four times these words, *Oh that men would praise the Lord for his goodness;* (ver. 8. 15. 21. 31.) and in Psal. cxxxvi. the same words are repeated twenty-six times.

This repetition, therefore, can only be accounted vain, when it is not requisite to heighten the devotion, or when it is used as the heathens did, to lengthen out devotion, or as the comedians have it, "Deorum aures contundere," *to stun the ears of the gods,* as if we thought they could not hear or understand, "nisi idem dictum sit centies," *unless we say the same thing over and over;* and this seems to have been the design of the Baalites, in *crying out from morning to noon, O Baal, hear us.* (1 Kings xviii. 26.)

Secondly, It also seems not agreeable to Scripture, or reason, to assert that all long prayers are forbidden by these words of Christ; though many things which make them so, may be here by analogy forbidden, as coming under the reason of the prohibition; I say, all prayers continued to a considerable length seem not forbidden; for the prayer of Solomon at the dedication of the temple was such, and so is that in Nehem. ix. where we are also told *that they confessed and worshipped for three hours.* In the New Testament (to omit the example of our Lord, who, according to our version, *continued all night in prayer,* as not conclusive, because it may be rendered, he *continued all night in a synagogue,* or *house devoted to the service of God;* see the note on Luke vi. 12. and yet not wholly impertinent, because Matt. xiv. 23. Luke vi. 12. he went up thither *to pray,* and therefore may be reasonably supposed to have spent much of that time in that duty) we find the church thus praying for the deliverance of St. Peter; for as the prayer itself is styled προσευχὴ ἐκτενὴς, *prayer extended* to a considerable length; so when St. Peter came to the house, he found them still *praying.* (Acts xii. 5. 12.) We also find St. Paul *praying night and day,*

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and that ὑπὲρ ἐκπερισσοῦ *more abundantly*, that he might see his Thessalonians; (1 Thess. iii. 10.) and also praying and giving thanks, and making mention of other churches in his prayers *incessantly*, (Rom. i. 9. 1 Cor. i. 4. Eph. i. 16. Phil. i. 4. Col. i. 3. 1 Thess. i. 2. ii. 13. 2 Tim. i. 3.) which sure must render his supplications of a considerable length. And, thirdly, he requires these churches προσκαρτερεῖν to *continue instant in prayer*, Rom. xii. 12. to *pray always with all prayer and supplication in the Spirit*, ἀγρυπνοῦντες, *watching thereunto with all perseverance, and supplication for all saints*, Eph. vi. 18. to continue *in prayer*, γρηγοροῦντες, *watching in the same with thanksgiving*, Col. iv. 2. to *pray without ceasing*, 1 Thess. v. 17. and makes it the duty of the widow (after the example of St. Ann, Luke ii. 37.) προσμένειν to *continue in prayers and supplications night and day*, 1 Tim. v. 5. which precepts seem plainly to suppose their prayers should sometimes be extended to a considerable length; and therefore that he did not think that length was inconsistent with the injunction here delivered by our Lord. But then positively (first) these words seem plainly to condemn prayers lengthened out upon this apprehension, that we shall be the sooner *heard for our much speaking;* because this is the very thing in which we are forbidden to be like the heathens; and yet this seems to have been also the misapprehension of the Jewish doctors, when they lay down these rules,* *That every one that multiplies prayer shall be heard*, and that the *prayer which is long shall not return empty*. And (secondly) all that much speaking must be vain, by which we hope with our fair speeches to incline, or by our arguments to move, or by pathetical entreaties to persuade, God to grant us our requests, whilst we continue in our sins, and so are indisposed to receive a gracious answer from him. And indeed, what is it to attempt to move him by arguments, but to think to move him by something he doth not know, or hath not considered already? What is it to assay to incline him by fair speeches, and by importunity, but to look upon him rather as a man, that changeth without cause, than as an unchangeable God, who cannot vary from the just methods of his government, to gratify the importunity of his creatures? And yet experience shews, that when men have thus flattered and importuned God with their lips, they are apt to think, that he on this account will hear them, and that what is thus prevalent with men cannot be lost, when tendered to a gracious God. And (thirdly) the form and exemplar given us being so short and concise in its addresses, for the advancement of God's honour, and of his kingdom, and our obedience to his will, for pardon of sin, and preservation from it; that we in it only request in general terms things of so vast importance, leaving the distinct matter, and manner, and measure, according to which they should be disposed, to the wisdom and goodness of God; I say, this form seems to instruct us, that in our daily and customary addresses to God for the same blessings which we daily want, we should use words as comprehensive, general, and free from needless repetitions as we can, and then of necessity our prayers must be concise, and our words few, and well digested.

[6] Ver. 8. *Be not ye therefore like unto them*, Οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, *for your Father knoweth what things ye have need of before ye ask.*] If this argument against speaking much be good, said some heretics* of old, *why should we pray at all, seeing God knoweth all our wants before we pray?* To this St. Jerome answers, that *we do not pray to declare our wants*, but *supplicate for the relief of them:* and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to supply our wants, may therefore ask with greater confidence. Origen† answers, that *he who knows all our needs before we ask, knows also that it becomes not him to give what they do want, who do not think it worth their while to ask what they do want, and he alone can give;* because by this neglect they do not own him as the donor of the things they want. But, though this may suffice to answer this objection of the heretics, for the due understanding of this text it may be necessary to add, (1.) that this being offered as a reason why we should not be like the heathens in speaking much in prayer to God, seems only to import we should not do it on the accounts on which they did it; *viz.* as questioning God's omniscience, and therefore speaking thus to impart to him what he did not know, or to inculcate what he might not presently attend to, or suggest again what he had forgotten. For (1.) Cicero‡ himself denies God's omniscience, declaring, that *he did not think that God himself could know things casual and fortuitous.* (2.) They thought it not fit to allow of a God *so curious as to attend all things, to take care of all things, or to think all things belonged to him.*§ And they thought it as well impossible as insufferable in the God of the Christians, that he should *diligently inspect the manners, actions, words, and secret thoughts, of all men, and be every where present with them.*‖ Nor is it to be wondered that they should have such apprehensions of many of the gods they worshipped, when they had so many of them, their *celestial, aerial*, and *terrestrial* gods; their *profitable* and *hurtful*, their *universal* and *topical* gods; their gods *eternal by nature*, and their gods *born* and *made of mortal men;* and made it the business not of the *supreme God*, but of their demons, genii, and heroes, to receive all our prayers, and return answers to them. But,

(2.) By comparing these words with ver. 30. where we are forbidden to be anxious about what we shall *eat, or drink, or wherewithal we shall be clothed, for after all these things do the gentiles seek; and your heavenly Father knoweth you have need of all these things:* it may be conjectured, that these words also do refer to the same matter, to wit, the heathens' solicitude about, and their continual teasing of the gods in long harangues for, these things.

* Buxtorf. Flor. p. 281.

* "Si Deus, antequam oramus, scit quibus indigeamus, frustra scienti loquimur." Hieron. in locum. Τίς οὖν χρεία ἀναπίμπασθαι εὐχὴν τῷ καὶ πρὶν εὔξασθαι ἐπισταμένῳ ὧν χρήζομεν. Orig. περὶ εὐχῆς. p. 15.

† Ibid. p. 22.

‡ "Mihi ne in Deum cadere videatur, ut sciat quid cuique aut fortuito futurum sit." De Divin. N. 12—14.

§ "Imposuistis cervicibus nostris sempiternum Dominum, quem dies et noctes timeamus, quis enim non timeat omnia providentem, et cogitantem, et animadvertentem, et omnia ad se pertinere putantem, curiosum et plenum negotii Deum." Cicero de Nat. Deorum, lib. i. n. 39. et Acad. qu. lib. ii. 11. 112.

‖ "Christiani Deum illum suum confingunt in omnium mores, actus, omnium verba denique, et occultas cogitationes diligenter inquirere, discurrentem scilicet, atque ubique præsentem molestum illum volunt, inquietum, impudenter etiam curiosum, siquidem adstat factis omnibus, locis omnibus interest, cum nec singulis inservire potest per universa districtus, nec universis sufficere, in singulis occupatus." Cæcil. apud Minut. p. 10.

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This being in the opinion of the Greek fathers,* the *battology*, and much speaking here reproved in the heathens by our Lord, to wit, *the being thus ardent in their desires after little and earthly things.* And then this will be suitable both to the philosophy of Plato,† who commends the short prayer of the Lacedemonians, who were never heard to say more than this, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεοὺς διδόναι, *that the gods would give them things good and honourable;* which prayer, saith he, the oracle preferred before the long addresses and pompous sacrifices of the Athenians, who quarrelled with the gods because they were not heard for their *much speaking;* and adds, that temporal things were not positively to be asked, because no man knew whether he should use them ill or well, and so whether they would be good or hurtful to him; and to the opinion and practice of Socrates,‡ who prayed to the gods, saith Xenophon,§ ἁπλῶς τὰ ἀγαθὰ διδόναι, only to give him good things in the general, leaving the particulars to them who knew best what was good for him, and disapproved of them who prayed for gold, silver, and for government, as being things which might be as well hurtful to, as good for them: and more suitable to the Christian theology, which allows us to ask these things only conditionally, with subordination to the Divine will, and if his wisdom sees they will be good for us; and according to the ancients, not to pray for them at all, as knowing that as far as they are good, they shall be added to them, who *seek first the kingdom of God and the righteousness thereof;* to which purpose they often cite a passage from this chapter, not at present to be found in it, *viz. Ask great things, and little things shall be added unto you.*‖

[7] Ver. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς, *So therefore pray ye.*] Here observe that the word οὕτως hinders not this from being a command to utter the same words, as is apparent from these words of St. Luke, xi. 2. *When ye pray, say, Our Father;* for the same word is used where a form of words is certainly prescribed: thus in the form prescribed for the Aaronical benedictions, οὕτως εὐλογήσετε, *so shall ye bless,* saying the words following; (Numb. vi. 23.) and when God put a word into the mouth of Balaam, which he should speak to Balak, God saith to him, οὕτως λαλήσεις, *so shalt thou speak,* which is the same with τὰ δὲ λαλήσεις, *these words thou shalt speak.* (Numb. xxiii. 5. 16.) So in God's words directed to the prophets, οὕτως λέγει ὁ Κύριος, *Thus saith the Lord,* Isa. viii. 11. xxviii. 16. xxx. 15. xxxvii. 33. xlii. 5. xliii. 1. 14. 16. lii. 4. lxv. 8. lxvi. 1. is the same with τάδε λέγει ὁ Κύριος, *These things saith the Lord,* Isa. xxx. 12. xxxvii. 21. lii. 3. lvii. 15. lxv. 13. lxvi. 12. and so in the other prophets. And had not Christ intended this, he would not have given his disciples a form of prayer, but the heads only of the things they were to pray for. Secondly, The disciples request him to teach them so to pray, *as John had taught his disciples.* (Luke xi. 1.) Now it is highly probable that John taught his disciples to pray as the Jewish masters taught their scholars, by giving them a form called *kaddish magistrorum,* from which they used not to vary. But though this be admitted, yet it is still disputed whether this form were only given by Christ to his disciples to be used whilst they were infirm and weak, and before the Holy Spirit fell down upon them, and was plentifully effused upon the church, or whether it were given as a standing form to be used by Christ's disciples, or by all Christians throughout all ages of the church, as by the practice of the church, at least from the third century, they seem to have conceived. Two reasons are alleged to the contrary; *viz.*

First, That though we read in the Acts of the Apostles, of prayers made by the church, or by particular members of it, yet we find not any intimation that they ever used this form of prayer. We read that they prayed (Acts i. 24.) that God would shew them whether Joseph or Matthias were to be chosen into the place of Judas; (Acts ii. 42.) that those who were converted continued in the doctrine and fellowship of the apostles, and in breaking of bread and in prayers. (Acts iv. 24. 30.) So we find the whole church praying that God would enable them to *speak the word with boldness, and would stretch out his hand to heal, and to shew signs and wonders through the name of his holy child Jesus.* (See vi. 6. viii. 15. xii. 5. xiii. 3. xx. 36.) But in none of these places have we the least intimation that they ever used the Lord's prayer. In the martyrology of Polycarp is inserted a large prayer made by him after his condemnation, but it concludes not with this form, but with the usual form of some of our collects.

Secondly, Because the second petition in this prayer being this, *Thy kingdom come,* they do not think it reasonable to continue a petition for that which is come already; God's kingdom being come, and erected from the time that our Saviour ascended into heaven, and sat down at the right hand of glory. To this latter argument I shall give a full answer when I come to that petition.

To the first objection, an answer may be returned from a known rule, that *a negative argument is of no validity;* indeed in matters of doctrine the argument is always good; we read of no such doctrine in the Scriptures, therefore it neither is nor can be any *article of faith,* because we have no other rule of faith besides the Holy Scriptures; but then in matters of practice this rule will not hold good, the sacred penmen being under an obligation to deliver the whole rule of faith, but under no obligation to give us a full history of all that the apostles did: we never read that the apostles prayed, or were baptized before our Lord's resurrection; and shall we therefore say they never prayed, or that they refused *the counsel of God,* as did the pharisees, *in being not baptized of John?* After our Lord's ascension we never read that any of the apostles, save Paul and Peter, did baptize any; we read not that they ever did receive the sacrament; we read not that half of them ever preached the gospel to any nations,—and shall we therefore say, they did none of these things? St. John informs us, that there were *many things which Jesus did, which were not written,* (xx. 30. xxi. 25.) What wonder, therefore, is it there should be many things which his apostles did, which are not written? Secondly, In most of the texts cited from the Acts, we read not one word of the matter of their prayer, but only in general that they prayed, and so no semblance that they did not use the Lord's prayer. In the first instance, the whole consists but of one verse, in the second, but of two. Now after every collect or short eja-

* Battολογοῦσι γὰρ κατὰ τὴν λέξιν τοῦ εὐαγγελίου μόνοι οἱ ἰδιῶται, οὐδὲ φαντασίαν μεγάλην ἔχοντες ἢ ἐπουσίαν αἰτημάτων, πᾶσαν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐκτὸς ἀναπέμποντες. Orig. περὶ εὐχῆς, p. 63. οὐ βαττολογητέον οὖν, οὐδὲ μικρὰ αἰτητέον, οὐδὲ περὶ ἐπιγείων πρεσευκτέον. Ibid. p. 25. Chrysostom. et Theophylact in locum.

† Alcib. 2. p. 458. B. C. ‡ Ibid. p. 453. § Memorab. lib. i. 571.

‖ Αἰτεῖσθε, φησὶ, τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Clem. Alex. Strom. i. p. 316. B. Orig. περὶ εὐχῆς, p. 54.

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culation, no man thinks it necessary, or even proper, to add this prayer; but only that in some of our most solemn addresses, public or private, we should use this prayer. For we are *Christ's disciples* as well as they to whom this prayer was given, and so must very fitly use that prayer which is the badge of a *disciple* of this *Lord*. The prayer itself is of all others the most excellent and comprehensive, and as plain as it is full; it is so short that any man may learn it, so clear that all may understand it, so full as to comprehend all our wants, and so exact as to instruct us what we should be, as well as what we should ask, as being, saith Tertullian, "breviarium evangelii," *an epitome of the gospel*. It was composed by him who had the Spirit above measure, as a direction how and for what to pray, and so, as Cyprian says, we may hope, "ut facilius audiamur," *to be more readily accepted by our heavenly Father, when we come to him with the words of his only Son*. The learned farther do observe, that this prayer is taken out of the Jewish liturgies, in which we wholly find it, excepting only these words, *as we forgive them that have trespassed against us: Our Father which art in heaven*, is in their Seder Tephilloth, or form of prayers; *let thy great name be sanctified, and thy kingdom reign*, in their form called Kaddish; *let thy memory be glorified in heaven above, and in earth beneath*, in the Seder Tephilloth; *forgive us our sins*, in the sixth of their eighteen daily prayers; *deliver us not into the hand of temptations*, and *deliver us from the evil figment*, in that and the book Musar: *For thine is the power, and the kingdom, for ever and ever*, is, saith Drusius, their usual doxology. And, as hence Grotius notes, how far this Lord of the church was from affecting novelty, or despising any thing because it was a form; so others do hence justify the doxology contained in the close of this prayer, which some think to be an addition of the Greek fathers, because it is wanting in the Latin, in St. Luke, and in many Greek copies. (See Examen Var. Lect. Millii, lib. ii. cap. 1. n. 2.)

Note, lastly, that this prayer consists of three parts, a preface excellently fitted to prepare us for prayer, by filling our hearts with charity to our brother, who bears the same relation to our common Father, with reverence to him whose *throne is in heaven*, seated over all, and with faith and humble confidence in him, who being to us a Father, must be ready to do his children good, and being *our heavenly Father*, must, *looking down from heaven upon the children of men*, see all our wants, and must be able to supply them. *The Lord's throne is in heaven* (saith the Psalmist) *he doth whatsoever pleaseth him*. Secondly, It consists of six petitions, the three first of which calls upon us to pray for the sanctification of his name, the advancement of his kingdom, and the performance of his will, teaching us to make the glory of God, and the advancement of his Son's kingdom, the chief end of all our actions; and having first done his will, then expect provision and protection from him, and preservation from all evil. The three next respect, (1.) our daily sustenance, as being that without which we cannot be able to promote his glory, or to do his will: (2.) the remission of our past sins, that they may not obstruct his blessings, and preservation from them for the future, that we may not lose his favour: and, lastly, an agnizing the supreme dominion, the power fit to be ascribed to, and the glory due to God for ever.

[6] ΠΑΤΕΡ *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· Our Father which art in heaven.*] This being spoken to his disciples, who were Jews, and had no distinct notion of a Trinity, must be understood in the usual notion of the Jews, who styled the God of Israel אבינו *our Father;* and so must signify the first person in the blessed Trinity, they being not able to apprehend it otherwise. Moreover, our Lord still calls the God of Israel his *heavenly Father*, (Matt. vii. 21. x. 32, 33. xi. 25. xii. 50. xv. 13. xvi. 17. xviii. 10. 19. 35. Luke x. 22.) clearly distinguishing himself in person from that *heavenly Father* with whom in essence he was one. This phrase must therefore necessarily signify a distinct person from the Son, nor is it certain that it ever bears any other sense in the New Testament.

Now God is called *Father*, first, by right of creation. *he having made us, and not we ourselves*, according to that question of Malachi, ii. 10. *Have we not all one Father, hath not one God created us?* On which account the Scriptures style him, *the Father of our spirits*. (Heb. xii. 9.) Secondly, By right of *providence and preservation*, for he *upholds our souls in life*, according to that question of God to his own people, *Is he not thy Father which hath bought thee, hath he not made thee, and established thee?* (Deut. xxxii. 6.) he being that *one Father who is above all things* by his power and essence, goes *through all things* by his providence, and is *in all* by his presence. (Eph. iv. 6.) Thirdly, By right of *vocation* and *adoption*, we being called to that faith in Christ, which constitutes us *the sons of God;* (John i. 12.) we being all the *children of God, through faith in Christ Jesus*, (Gal. iii. 26.) and by the renovation of the Holy Spirit, who enables us to cry, *Abba, Father*, (Rom. viii. 15.) and testifies to our spirits, *that we are the sons of God;* (ver. 16.) *For as many as are led by the Spirit, they are the sons of God;* (ver. 14.) in which sense he is styled *the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named sons*. (Eph. iii. 14, 15.) The angels, who by the Jews are styled his *family above*, being oft called *the sons of God*, (Job i. 6. ii. 1. xxxviii. 7.) and good men, who are styled *his family on earth*, being made so by adoption. Yet, though this be the most excellent notion of a son, and in this sense especially God is the *Father* of the *Christian;* yet seeing, as the heathens have well noted, God is "communis humani generis parens," *the common Father of mankind;* seeing he owned himself the *Father* of the whole nation of the Jews, and styled them all his *sons*,—the notion of a *Father* here must be extended to all the senses mentioned, or at the least to all to whom God is a *Father*, by calling them unto the faith; since otherwise persons of tender consciences, who doubted of their renovation in the Spirit, and of their right to claim the privileges of the *adopted sons of God*, could not recite this prayer in faith. And, also, (2.) then only could we pray for the regenerate in this form of prayer, and so it would be only an imperfect form; we being bound in charity to pray for all men, that they may *hallow his name*, and *do his will*.

Moreover, as this relation to God as our *Father* calls for our reverence of him, our fear to offend him, our zeal for his honour, (Mal. i. 6. 1 Pet. i. 17.) our obedience and likeness to our *heavenly Father* in purity and holiness, (1 Pet. i. 14, 15. Phil. ii. 15. 1 John iii. 2, 3.) and in love to all mankind, (Eph. v. 1.) even to them that are our ene-

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mies, and *despitefully use us;* (Matt. v. 44. 48.) and, lastly, our patient submission to all his fatherly chastisements: (Heb. xii. 9, 10.) so doth it naturally tend to cherish our faith, and raise our hope of speeding in our sincere, fervent, and reasonable addresses to the throne of grace; our Lord having taught us to conclude, that *if earthly parents, being evil, will give good things to their children, much more will our heavenly Father give good things to those that ask him.* (Matt. vii. 9, 10.)

The word *Our* is joined to Father, saith St. Chrysostom, Ἵνα κοινον πατέρα ἔχειν διδαχθέντες ἀδελφικὴν πρὸς ἀλλήλους δεικνύωμεν τὴν εὔνοιαν, *That being taught, we have one common Father, we may love as brethren,* and pray for all the members of the church; though this hinders not, but in our private devotions we may use the singular number, and desire the supply of our own particular wants, provided we also intercede for others as well as for ourselves; so David, *O Lord, thou art my God,* &c. It is added, *which art in heaven;* not to signify that his essence is included there, for *he fills heaven and earth,* (Jer. xxiii. 24.) undoubtedly with the same presence, seeing *he is not far from any of us;* (Acts xvii. 25. 27.) and whether we go up *to heaven* or down *to hades,* or *fly to the ends of the earth,* we can never fly from his presence: (Psal. cxxxix. 7, 8.) and Solomon declares, *That the heaven of heavens is not able to contain him.* (1 Kings viii. 27.) Vain therefore is the note of Woltzogenius here, that when God is said to be any where but in heaven, we are to understand it, *not of his essential presence, but of his efficacy, operation, and omniscience;* for, if the *heavens cannot contain him,* the earth must; if he *fill heaven and earth,* why not with the same presence? And seeing his power and essence is the same thing, and never can be separated, how can it be conceived that he should act where he is not? He is therefore said to be in heaven, because there is his glorious presence, where he dwells *in light inaccessible:* and by this phrase is signified, (1.) the high majesty and supreme excellency of God, and his dominion over all creatures; as in those words of Jehoshaphat, *Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen?* And Psal. ciii. 19. *The Lord hath prepared his throne in heaven; his kingdom ruleth over all.* And so we owe to him the highest reverence, (Eccles. v. 2.) and most exact obedience. (2.) His power, whereby he is able to *do for us above what we can ask or think:* 2 Chron. xx. 6. *Art not thou God in heaven? and in thy hand is there not power and might, so that none is able to withstand thee?* Psal. cxv. 3. *Our God is in heaven, he hath done whatsoever he pleased;* and this engageth us to fear him above all, *who is able to destroy both soul and body in hell-fire.* (3.) His *omniscience, by which he sitteth in heaven, beholdeth all that is done upon the earth;* Psal. xi. 4. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men:* Psal. xxxiii. 13—15. *The Lord looketh down from heaven, he beholdeth all the sons of men; he fashioneth their hearts alike; he considereth all their works:* and this should teach us sincerity, and a regard both to our words and thoughts at all times, but more especially in our addresses to him. Lastly, His infinite purity and holiness: Deut. xxvi. 15. *Look down from thy holy habitation from heaven, and bless thy people.* Hence is he styled, *the high and lofty One, who inhabiteth eternity, whose name is Holy;* (Isa. lvii. 15.) and this teacheth us *to be holy, for the Lord our God is holy.*

[9] Ἁγιασθήτω τὸ ὄνομά σου· *Hallowed be thy name.*] Note,

(1.) That by *the name of God,* we are to understand himself, considered not precisely as to his essence; for of that we may inquire with holy Job, *Canst thou by wisdom find out God?* But, as he is made known to us by his creating all things, to be *God over all,* infinite in power; by the beauty and exact order in which he hath placed all things, and the wise ends for which he hath adapted them, to be a God of infinite wisdom and knowledge; by the law of truth, equity, and righteousness, which he hath impressed upon our spirits, that he is a God of *truth and righteousness;* by the purity and holiness of his precepts, that he is a God of *purity;* and by the rich provisions he hath made, both for the present and the future happiness of man, that he is a God, rich in mercy and plenteous in goodness to the sons of men, and a true lover of souls. For, as in Scripture, τὸ ὄνομα, the name of any one is often put for his person, (Acts i. 15. Rev. iii. 4. xi. 13.) or the glory and majesty of him that bears that name; (Eph. i. 21. Phil. ii. 9, 10. Heb. i. 4.) so here the name of God signifies the Divine Majesty, or God himself, as he is made known unto us by his attributes; in which sense, to *call upon the name of God,* or *Christ,* (Gen. iv. 26. 1 Kings xviii. 24. 2 Kings v. 11. Psal. cxvi. 17. Joel ii. 32. Zeph. iii. 9.) to *love the name of God,* (Psal. lxix. 36. Isa. lvi. 6. Heb. vi. 10.) to *blaspheme and profane his name,* (James ii. 7. Rev. xiii. 6.) is to do this to God himself.

Note, (2.) That to *sanctify* or *hallow,* when it is ascribed to things capable of being changed to the better, signifies either to *consecrate* and set them apart from a profane to a sacred use; in which sense, the vessels of the *sanctuary,* set apart to God's service, were *hallowed;* and the priests and Levites, consecrated to God's service, are said to be *sanctified;* or else to be adorned with such inward habits and dispositions, as render them inwardly pure and holy; and thus we are said to be *sanctified through the Spirit in the inward man.* Now the Divine Majesty being infinitely holy in himself, and exalted above all that we are able to conceive, cannot be hallowed or *sanctified* in either of these senses, but by analogy to them. He is then sanctified by us, when we do *separate* him from, and in our conceptions do exalt him above, all other things, and when we do ascribe unto him the excellences of his Divine Majesty, and treat him suitably to them. According to that of St. Chrysostom, τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω, *hallowed,* that is, *glorified be thy name.* Now, how this may most effectually be done, we cannot better learn than from observing, how God himself acts for his glory, and the sanctification of his holy name; now this he does by the discovery of those perfections which naturally tend to raise within us a fear and reverence and love of him, trust and affiance in him, and render us obedient to him, and in which it is our duty and our perfection to be as like to him as we can. And therefore (1.) God glorifies his name and *sanctifies* himself by the discovery of his mighty power, rendering him able to do exceedingly *above what we can ask or think.* So Psal. cvi. 7, 8. *He saves them for his name's sake, that he might make his power to be known:* and Isa. xliv. 23. *The Lord hath redeemed Jacob, and in Israel* δοξασθήσεται *will*

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he be glorified. (2.) By rendering his judgments conspicuous against presumptuous sinners, and those whose hearts are hardened from his fear; according to that saying of Solomon Jarchi on Numb. xx. 23. *The holy blessed God sanctifies himself before his creatures, by the exercise of his judgments on them.* Thus, saith he, Exod. xiv. 4. 17. Ἐνδοξασθήσομαι, *I will get me glory upon Pharaoh, and all his host; i. e.* I will shew my power and justice in their destruction. And when God had broke forth upon Nadab and Abihu, for offering strange fire, Moses saith, *This is that which the Lord had pronounced, I will be sanctified in those that come nigh me; and before all the people I will be glorified,* Lev. x. 3. see also Isa. v. 16. Ezek. xxviii. 22. xxxviii. 23. (3.) By rendering conspicuous his truth and faithfulness to his promises; as when the Psalmist saith, Psal. cxxxviii. 2. *I will praise thy name, for thy loving-kindness and truth; for thou hast magnified thy truth above all thy name: i. e.* thou hast been chiefly glorious in the punctual performance of thy promises: see Jer. xiv. 22. (4.) By shewing the riches of his grace, mercy, and goodness, to the sons of men: so when God had declared to Moses, that he was *a God merciful and gracious, long-suffering, abundant in goodness, and forgiving iniquity,* (Exod. xxxiv. 6, 7.) he is said to make *his goodness pass before him,* and *to shew him his glory.* (Exod. xxxiii. 22. xxxiv. 5, 6.) Only it ought to be observed from the fathers,* That the great end of all God's glorious works and dispensations, in which these excellences are displayed, cannot be this, That he may be admired and applauded by his creatures. It is vain to think, the all-wise God can be concerned, whether such blind creatures as we are approve or disapprove of his proceedings, or that he really can suffer any diminution of his glory by our dislike, or is advanced in honour by our approbation of his dispensations. We detract from his majesty if we conceive that he is tickled with applause, or aims at reputation from us, in any of his glorious actions; that therefore such as we should think well of him, can be no farther his concern, than as these apprehensions may engage us to that affection and obedience to and imitation of him, which tends to the promotion of our happiness.

God therefore in discovering the Divine perfections, must be supposed to design as well the benefit and happiness of man as the advancement of his honour. Thus, when he discovers all those attributes which represent him good and merciful, kind and obliging to the sons of men, he doth it with design, and in a manner proper, to lay the highest obligations on us to returns of love and gratitude, and to engage us to that imitation of his goodness and mercy to our fellow-creatures, which renders us the children of our heavenly Father. (Matt. v. 45.) When he gives signal demonstrations of his almighty power and his great wisdom, he designs by this to teach us, that he is able to foresee and to divert the evils which may at any time befal us, and to confer the greatest blessings on his servants, that so he may encourage us to trust in him at all times, to repair to him in the time of need, and serve him faithfully, in expectation of his favour and protection. When he manifests himself to be a God of truth and faithfulness, one who will punctually perform his promises, and execute his threats upon us, he doth this chiefly to affright us from those sins which make it necessary for him to be severe upon us, and to provoke us to the performance of those duties to which he hath annexed the greatest blessings. When he informs us, that his holiness and justice cannot permit the wicked to escape his judgments, or any upright soul to want the tokens of his love or the reward of his sincere obedience; his great design in all this is, that sin, which is the rise of all our miseries, may be avoided, and holiness, which is the true advancement and best accomplishment of human nature, may be more earnestly pursued by us: so that God's acting for his glory is also acting for the good of his most noble creatures; it is only recommending himself to their goodliking and affection, that so he may the more effectually advance their happiness. Hence therefore we may learn,

1. That we sanctify or glorify God with our mouths, when we declare and do acknowledge these his excellences; when we offer up our prayers and praises to him as the author of *every good and perfect gift,* ascribing all the good we do receive or hope for to him alone, and *tell of all his wondrous works.*

2. We sanctify him in our hearts, when we conceive aright of him, as a God infinite in all these excellences, and consequently have such impressions on our spirits as cause us truly to fear and reverence him, to believe all his revelations, trust in his promises, behave ourselves before him with all sincerity of heart, and uprightly design the promotion of his glory.

3. We sanctify him in our lives and actions, when the consideration of these Divine excellences engage us to obedience to his holy will, and to act suitably in all our dealings to our belief of them; when we shew forth his imitable perfections in our lives, (1 Pet. ii. 12.) by our sincere endeavour to resemble him in them; when we are *fruitful in all those works of righteousness, which are, through Jesus Christ, to the glory and praise of God;* (Phil. i. 11.) and let our *works so shine before men, that they seeing them, may glorify our Father which is in heaven.*

When then we say, *Hallowed be thy name,* we pray, That all men may so speak, so think of the Divine Majesty, and so deport themselves towards him, that he may be thus glorified in their words, hearts, and actions; and that all worship of idols and devils may wholly be abolished; and that this honour, as it is due, so may it be ascribed to him alone.

[10] Ver. 10. Ἐλθέτω ἡ βασιλεία σου· *Thy kingdom come.*] This cannot be understood of that general kingdom, by which God ruleth over all the world, that being always come, and capable of no amplification, and so we cannot wish rationally, in any sense, that it may come. And it seems probable, that it is not primarily and directly to be understood of the *kingdom of glory* in the heavens; we praying, this kingdom may come to us, that we may do his will on earth. But, considering that this phrase in the prayer, as well as in the language of the Jews, respects the kingdom of the Messiah, which they then thought *should immediately appear,* (Luke xix. 11.) and which they were then expecting, (Mark xv. 43.) and were waiting for, (Luke ii. 38.) and which they daily prayed for in those words,*

* Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς πεποίηκε τὸν κοσμὸν ἵνα τιμὰς παρός τι ἀνθρώπων, καὶ παρὸς Θεὸν τῶν ἄλλων, καὶ Δαιμόνων, φησὶν ὁ Πλάτων, καρπῶται. Clem. Alex. Strom. v. p. 585. B. Theodor. adv. Græc. Serm. 4. p. 535.

* See Vitringa de Synag. Vet. lib. iii. p. 2. cap. 8. p. 962.

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Let him make his kingdom reign, let his redemption flourish, and let his Messiah come and deliver his people: (2.) that this is chiefly the import of the kingdom of God, when our Lord in the gospels speaks of it to the Jews, as is shewed, note on Matt. iii. 2. [9] and, (3.) that this prayer was composed for the use of Christ's disciples, when this kingdom of God was approaching; and both the Baptist, our Lord, and his disciples, began to say unto the Jews, *Repent ye, for the kingdom of God is at hand;*—I think our Saviour, in the direct and immediate sense of these words, instructs them out of zeal to God's honour, and that his name may be hallowed, and his will be done on earth, to pray, That his gospel might be generally entertained by men with due faith and obedience; that all might own and worship God in truth, receive his son Jesus Christ as their king and saviour, and humbly submit to his laws; or, in the words of the Jews, *Hosanna to the word of David,* (Matt. xxi. 9.) *Blessed and prosperous be the kingdom which cometh in the name of the Lord.* (Luke xix. 38.) And consequently, that it may reign in the hearts of all who do profess to own it, disposing them to an entire subjection to and ready compliance with its precepts, and working in them those fruits of *righteousness, and peace, and joy, in the Holy Ghost,* in which this kingdom does especially consist. (Rom. xiv. 17.) This being the kingdom of God intended, when it is said, ver. 33. *Seek ye first the kingdom of God, and the righteousness thereof;* we therefore in this petition, by parity of reason, are to pray, That all men may become subjects to the kingdom of God erected by Christ; that the knowledge of the Christian faith may come to all nations; that the *kingdoms of this world may be the kingdoms of our Lord Christ,* (Apoc. xi. 15.) *all kings and nations, people and languages, doing him service:* (Psal. lxxii. 11. Dan. vii. 14. 27.) that his kingdom may be advanced by the *coming in of the Jews,* and by the *fulness of the gentiles;* that the Christian religion may obtain every where, as well in reality as profession; the minds of all men being subdued *to the obedience of faith,* and they shewing forth the virtues of it in their lives.

[10] Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· *Thy will be done, as in heaven so on earth.*] Note here,

First, That we pray not here that God may do his own will and pleasure; for he will always do *whatsoever he pleaseth in heaven and on earth:* (Eccles. viii. 3.) and, *who hath resisted his will?* (Rom. ix. 19.) Whether therefore we pray thus or not, he will do all his pleasure, (Isa. xlvi. 10.) and so it is needless to call upon him so to do. Nor,

Secondly, Do I think we here desire his *providence* may be done upon us; and that we may cheerfully submit to it; though in this consists the life of *Christian patience,* and *self-resignation;* for we here pray to do God's will on earth, as it is done in heaven, where there is perfect happiness, endless and necessary bliss, and therefore no occasion or possibility of submitting in adverse providences to the will of God. Nor,

Thirdly, Do we here pray we may on earth be equal to the blessed angels, in the perfection, readiness, and alacrity of our obedience; it being not in the power of imperfect creatures to do God perfect service; or of them who have in them flesh still *lusting against the Spirit,* the world still soliciting, Satan still tempting, and *the corruptible body pressing down the soul,* to pay continually that ready, cheerful, and complete homage, which blessed spirits, freed from all these imperfections, conflicts, and temptations, yield: and therefore, such obedience which it is impossible for us to pay, must also be unreasonable for us to desire. It is almost needless to add,

Fourthly, That we pray not here, that God would necessitate or inwardly compel us to do his will; for this is not to pray, his will may be done by us, but by him in us, nor could we then desire *not to be led into temptation:* but notwithstanding, by desiring his will may thus be done by us, we consequentially must desire all that grace and that assistance of his Holy Spirit, which is on God's part requisite to enable us thus to do his will. Now of these angels in heaven, we read,

First, That *they stand continually before the face of God,* (Matt. xviii. 10.) as being always ready to receive, and prepared to execute, his holy will: hence are they represented as having *wings,* and *flying swiftly* with them whither he is pleased to send them, to shew the readiness and alacrity with which they do his pleasure.

Secondly, That they are styled *ministers of his to do his pleasure, obeying his commandments, and hearkening to the words of his mouth.* (Psal. ciii. 20, 21.) This therefore seems to be the import of this prayer, That with as much readiness, alacrity, perfection, as the imperfection of human nature will admit of, we may yield obedience to his holy will, and imitate the blessed angels in a sincere compliance with it, without hesitation or renitency; and that in order to this end he would vouchsafe us those Divine assistances which may enlighten our understandings, rightly to discern *what is the good, and acceptable, and perfect will of God,* and powerfully incline our wills, and strengthen all our executive faculties, to such a cheerful, ready, constant, and sincere obedience to it.

[12] Ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, Luke xi. 3. τὸ καθ' ἡμέραν· *Give us this day* (or, *day by day*) *our daily bread.*] Here let it be observed,

First, That under the name of *bread,* is doubtless comprehended all that is necessary for sustaining human nature, and so, meat, drink, and clothing: these things, saith Christ, *your heavenly Father knoweth to be needful for you;* (ver. 32.) and these things he hath promised to those who *seek first the kingdom of God, and the righteousness thereof,* (ver. 33.) and therefore will undoubtedly provide them. Having this *food* and *raiment,* the apostle enjoins us *to be content.* (1 Tim. vi. 8.) And thereby he defineth, saith Theophylact, what is sufficiency; with this food, Jacob terminates his wishes; for he desires only, that God would give him *food to eat, and raiment to put on.* (Gen. xxviii. 20.) And Agur only asks, that God would order for him τὰ δέοντα, καὶ τὰ αὐτάρκη, *what he wanted, and would suffice.* (Prov. xxx. 8.) Moreover, seeing the reason of asking thus our daily bread, is the necessity of it for sustaining human life, it follows that all other things must be comprised in that word, which are as needful to sustain it; to wit, that money, health to labour, and that blessing on our labours and our callings, which are necessary to procure this food and raiment; and that habitation, or house, which is necessary to preserve us from the injuries of the weather; and that seasonable weather which may enable us to reap the fruits of the earth, and so preserve us from

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perishing by *dearth* or *famine;* it also, doubtless, must comprise those things which are not only necessary for the sustaining of ourselves, but of our family; for seeing charity requires us to ask these things, as well for others as ourselves, it more especially requires us to desire them for them to whom we are so intimately related, and for whom we are required to provide them. All these things seem to be necessaries contained under the name of *bread,* or *food and raiment;* and with a sufficiency of these to sustain life commodiously, we must rest contented. But yet, I doubt not, that many other things may be comprised under this head, provided we do only ask them with submission to the Divine wisdom, and if he sees them needful and convenient for us, submitting our concerns about them to his providence. Thus, *v. g.*

First, Under the name of *bread,* may be comprised all those things which Providence hath given and designed for the nourishment of man; flesh, fish, fowl, wine, oil, milk, honey, the fruits of the earth, corn, roots, herbs, and of the trees that grow upon it; for all these things *hath God created, to be received with thanksgiving.* (1 Tim. iv. 3.) He hath given all these things to man *to eat.* (Gen. i. 29. ix. 2, 3.) *He causeth the grass to grow for the cattle, and herbs for the use of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread to strengthen man's heart.* (Psal. civ. 14, 15.) And this is the import of the word *bread,* when Abraham said, (Gen. xviii. 5.) *I will fetch a morsel of bread, and comfort your hearts;* for he brought with it *butter and milk,* and the *calf* that he had dressed, and set it before them, (ver. 8.) Thus Joseph saith, *Set on bread,* (Gen. xliii. 31.) when they *slew cattle,* (ver. 16.) and had *messes of meat,* and *store of good wine,* (ver. 34. see 1 Sam. ix. 7. 1 Kings xxi. 7.) And, in like manner, under the name of *raiment,* may we understand all those things which nature hath provided for no other use we know of, but to clothe and adorn us, flax, wool, hair, silk; and which, by using to these ends, we only use unto those purposes to which they were designed by the God of nature. And,

Secondly, That we may have *food and raiment* in this sense, we must have all things necessary to this end; some having flocks of sheep, some herds of cattle, some employed in husbandry, some in gardening, some in dressing vineyards and oliveyards, some in clothing, some in other trades, which provide instruments necessary for these employments; and if all these things are *sanctified to us by prayer and thanksgiving,* then may we ask God's blessing on our honest labours to procure them, and tender our thanksgivings to him for his blessings on these labours to that end. Note,

Thirdly, That the bread we are bid to ask is styled, ὁ ἐπιούσιος, that is, either *the bread of the day present,* or *coming on:* as when the wise man advises us not to say, αὔριον δώσω, *I will give to-morrow, when we can at present do it,* (Prov. iii. 28.) and not to *boast of to-morrow,* (Prov. xxvii. 1.) *because we know not,* τὶ τέξεται ἡ ἐπιοῦσα, *what a day will bring forth,* or what will be on the morrow. So Chrysostom and Origen, τὸν ἄρτον τὸν ἐπιούσιον, τουτέστι τὸν ἐφήμερον· And St. Jerome confesses, that some expound it, "de præsenti cibo," *of food at present,* because, say Theophylact and others, *we are forbidden to be solicitous for the morrow:* so also is the phrase interpreted by Phavorinus,* Suidas, and St. Chrysostom. Others interpret it the bread, τοῦ ἐπιόντος χρόνου, *of the time to come,* or of that future life God shall please to afford us, which seems best to comport with St. Luke, saying, Give us τὸ καθ' ἡμέραν, day by day, or after day, our daily bread; and so σήμερον may also signify, as יוֹם doth, Psal. xiii. 3. "de die in diem," *from day to day;* and so the sense will be, *Lord, give us day by day, that which shall be sufficient for the remainder of our lives:* both senses are good, and may be joined together, though I incline most to the first.

They who render this with the Vulgar, *panem supersubstantialem,* as they do not consider that it is in no sense, ἄρτος ἐπιούσιος *daily bread,* but ὑπερούσιος, more than we need for sustentation; so neither (2.) that this sense of the words relating to *sacramental* bread, obliges all Christians to receive the sacrament daily: (3.) that this sacrament was not then instituted, nor did the apostles for whom this prayer was made know any thing of it: and, lastly, that our petitions for spiritual bread are fully contained in the foregoing precepts. Note,

Fourthly, That the *rich,* as well as the *poor,* have need to put up this petition, not only by reason of the mutability of their affairs, and the uncertainty of those enjoyments, which may be quickly taken from them, but also from the insufficiency of their abundance to feed and nourish them without God's blessing on it, which they are therefore daily to implore; we therefore are from this petition taught,

First, How moderate our appetites should be towards these outward things, both as to quality and quantity, we being here directed to ask τρόφην, οὐ τρύφην, *bread or food, not delicious fare;* our necessary food, not superfluities; our daily food, not full barns, or treasures to lay up for many years; a moderate provision to be dealt to us as we need it.

Secondly, By directing us daily to apply ourselves to God for these things, we are taught to own our continual dependance on him for our being; that we owe all we have or can expect, not to our industry or wisdom, to the support of friends, or our own stock, but purely to the conduct and blessing of his good providence; esteeming his providence our best estate, his bounty our surest treasure, his *fatherly* care our only certain and comfortable support: and therefore praying, that from the riches of his goodness, he would continually afford us what he sees needful for us, and give his blessing both upon our labours to procure it, and on our food to afford nourishment and strength unto us.

[13] Ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, (τὰς ἁμαρτίας ἡμῶν, Luke xi. 4.) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν (Luke, καὶ γὰρ αὐτοὶ ἀφίεμεν πάντι ὀφείλοντι ἡμῖν·) *And forgive us our trespasses* (sins), *as* (for) *we forgive* (every one of) *them who trespass against us.*] Here note that this petition supposeth these several things, *viz.*

First, That we, who put up this petition, are sinners, and want God's mercy in the pardon of our offences against him. For seeing Christ requires all his disciples thus to pray daily, he must exclude himself out of that number, who says, he wants not this forgiveness. Hence Solomon informs us, *there is no man that sinneth not;*

* Ὁ ἄρτος ἐπιούσιος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων, ἢ καθημερινὸς, τὸν σήμερον ἡμῖν ἀρκοῦντα μόνον. Tom. v. p. 187.

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(1 Kings viii. 46.) *none who can truly say, I have made my heart clean, I am pure from sin;* (Prov. xx. 9.) and that *there is not a just man upon earth, who doeth good and sinneth not.* (Eccles. vii. 20.) And holy Job inquires, *What is man that he should be clean, or he that is born of a woman that he should be righteous?* (Job xv. 14. xxv. 4.) The prayer of the Psalmist is, *Enter not thou into judgment with thy servant, O Lord: for in thy sight shall no man living be justified.* (Psal. cxliii. 2.) St. James saith, *that in many things we offend all;* (James iii. 2.) and St. John, that *if we say we have no sin, we deceive ourselves, and the truth is not in us:* (1 John i. 8. 10.) by all which Scriptures it is evident against the Pelagians and the Cathari, that this remission of sins is necessary not for a few only, but for all Christ's disciples, that they are not only humbly but also truly to confess they are sinners, and that if they deny it, *they lie, and the truth is not in them.*

Secondly, This prayer supposes also that these our sins, should God deal with us according to the merit of them, must render us obnoxious to his just displeasure, and that we therefore want the pardon of them. For seeing every sin is a transgression of God's holy law, it must render us guilty, till by an act of grace we have obtained the remission of it. And,

Thirdly, It supposeth that we are humbly to confess our sins to God, for he that begs pardon must be supposed to own his offence. And in requesting pardon for our sins, we confess ourselves to be sinners, and to need God's mercy. This petition also teacheth us,

First, To lay the foundation of our devotions in humility; and when we are addressing to God for spiritual or temporal blessings, to acknowledge our own unworthiness to receive them, that so we may more magnify his goodness, in affording them to those *who are less than the least of any of his mercies.*

Secondly, This being the first spiritual petition we make for ourselves, it shews how much we are concerned to obtain it; our happiness depending wholly on the favour of God, and our misery on his displeasure. And that being obnoxious to his wrath by our omissions of what he hath enjoined, and our commission of what he hath forbidden, we are first and especially concerned to obtain the pardon of our sins, and get him reconciled to us, especially if we consider that any iniquity unpardoned will obstruct the efficacy of our petitions for other things, and turn his face and his *ear from us that he will not hear.*

Thirdly, The condition annexed to our petitions, in that clause, *as we forgive,* or the reason of it in those words, *for we forgive,* shews us how necessary it is, that we may speed in this petition, that we come to pray with a heart full of charity and good-will to all men, and free from any grudge, ill-will, any rancour or regret against our brother, according to that counsel of our Lord, *When ye stand praying, forgive, if ye have any thing against another, that your heavenly Father may forgive your trespasses;* (Mark xi. 25.) seeing our own forgiveness depends upon this disposition, nor shall we be forgiven without it, (ver. 14, 15.) Yea, we come to God with a lie in our mouths, when we say to him, *forgive, for we forgive others their trespasses,* and pray that *we may not be pardoned,* when we say, *forgive us, as we forgive others their trespasses,* if we do not from the heart forgive them. What this forgiveness on our part doth require, see note on ver. 14, 15.

[14] Ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *And lead us not into temptation.*] Temptations being of two kinds, first, such as are sent for trial of our faith and constancy, or the improvement of our graces, and the example and encouragement of others; and that Christ speaks not primarily of these, interpreters conclude, (1.) because they, by the wisdom of Christ, are made the portion of all Christians, who are to take up their cross and follow him, and must through many tribulations enter into the kingdom of God; (Acts xiv. 22.) they are appointed to them, (1 Thess. iii. 3.) and if they will live godly they must suffer persecutions: 2 Tim. iii. 12. (2.) Because these trials are sometimes necessary for us, we falling into them only εἰ δέον ἐστὶ, *if need be,* (1 Pet. i. 6.) and are sent for salutary ends by God; *viz. to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness,* (Heb. xii. 10, 11.) and render us *conformed to our head,* (Rom. viii. 29.) and so are represented as the gifts of God: (Phil. i. 28.) and it seems not reasonable that Christ should advise us to pray against those things which are so needful for, and salutary to, us. (3.) Because we are bid to *count it all joy when we fall into these tribulations,* (James i. 2.) are said to be *blessed* and *happy* when we *do endure them for the sake of Christ,* (ver. 12. 1 Pet. iv. 14.) and believers *rejoiced* in them. (Rom. v. 5.) We are therefore only to pray against them, when they fall so heavy on us, as to be strong inducements to *make shipwreck of faith and a good conscience,* as in the case of the Thessalonians, to whom the apostle sends to *know their* faith, *lest the tempter should have tempted them, and made his labour vain among them;* (1 Thess. iii. 5.) in which case, as they are called καιροὶ πειρασμοῦ, *times of temptation* to fall away, (Luke vii. 13.) ὥρα τοῦ πειρασμοῦ, *the hour of temptation,* which was to come upon the earth, from falling by which, Christ promiseth to keep the church of Philadelphia, (Rev. iii. 10.) πύρωσις πρὸς πειρασμὸν, the *fiery trial,* (1 Pet. iv. 12.) which made so many of the Jews fall off from the faith: so in this sense our Saviour suffering himself to be tempted, *that he might succour us when we are tempted,* (Heb. ii. 18.) doubtless we may pray that God *would not suffer us to be tempted above what we are able, but would with the temptation make a way for us to escape, that we may be able to bear it,* (1 Cor. x. 13.) that he would so strengthen our faith, and so assist us by his Holy Spirit, that we may be able to *repel all these fiery darts of Satan,* (Eph. vi. 16.) and may *stand in the evil day,* (ver. 13.) and that he would either keep us from, or preserve us from falling in, this *hour of temptation;* for the Epistles are full of such prayers made by the apostles for the churches, or with directions thus to pray; and this is only praying that *we may not enter into temptation,* or may be delivered, when under it, *from evil.* Secondly, Temptations are such as lead to sin, and such are the temptations of Satan, suggesting evil things unto, or raising evil motions in us; or of our fleshly lusts, by which we are *drawn away, and enticed* to covet that which is forbidden. (James i. 14.) And these are the temptations which we are here especially directed to pray against, the other sort being so only to be prayed against as they fall in with these, as being strong temptations to sin. For he, who had taught us in the precedent words to pray *for the pardon of our past sins,* may rationally be thought here to direct us to pray, that we

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may be preserved from them for the future. And this may also be concluded from the following clause, *but* (when we are thus in danger of it) *deliver us from evil;* as we shall see in the interpretation of those words. And in this sense the word πειρασμὸς, *temptation,* occurs in Christ's exhortation to his disciples to *watch and pray, lest they enter* εἰς πειρασμὸν *into temptation;* (Matt. xxvi. 41.) when St. Paul bids the spiritual man *restore* those that are *overtaken with a fault, in the spirit of meekness, considering* himself lest *he also be tempted,* (Gal. vi. 1.) when he saith, *they that will be rich fall into temptation,* εἰς πειρασμὸν, *and a snare.* (1 Tim. vi. 9.)

Now by praying we may not *enter into* these *temptations,* we cannot rationally be supposed to pray that we may not be obnoxious to any solicitations or temptations to sin; for whilst we carry flesh about us, this *flesh will lust against the Spirit;* (Gal. v. 17.) and the whole life of Christians is a continual warfare and conflict against *Satan* and *spiritual wickednesses,* (Eph. vi. 12.) against the *flesh,* (1 Pet. ii. 11.) and against the allurements of that world, in which we do converse; and therefore, to pray absolutely to be freed from these *temptations,* is to desire to be freed from the common lot and condition of all Christians.

Yet, because there be sometimes cases in which we are more than ordinarily solicited to sin, as Joseph was by the daily importunity of his mistress; either by Satan's more impetuous assaults, as when our Saviour being hungry was tempted by the devil to make experiment *whether he was the Son of God,* by *commanding stones to be made bread;* or by some circumstances and allurements of the flesh; or of the world concurring with our inward lustings, as when the young man is tempted by the harlot to lust, or the indigent by his companions to theft or robbery; and in these cases we, by reason of our frailty and proneness to these vices, lie under great temptations to offend, and to be overcome by that εὐπερίστατος ἁμαρτία, *sin which doth too easily beset us:* in all these cases we are especially to pray we may not enter into temptation, this being only to desire we may not be obnoxious to the continual peril of offending, and to the fierce assaults of a temptation. Note,

Thirdly, That *to be led,* or *enter into temptation,* in the Scripture sense, is to be drawn by the allurements of a temptation to commit iniquity. In this sense Christ adviseth his disciples to pray, not that they might not fall into times of temptation, for they were then come; not that Satan might not vex or tempt them to evil, for this he told them they were to expect; but that they might not *fall into temptation, i. e.* they might not be overpowered by the incursion of it; in which sense the apostle saith to the spiritual man, *restore thy brother in the spirit of meekness, considering thyself lest thou also be tempted;* (Gal. vi. 1.) *i. e.* lest thou also fall by a temptation (see the note there): and to his Thessalonians, *I sent to know your faith lest the tempter should have tempted you,* and *my labour be in vain.* (See the note there.) And if we do consider that this petition, in the Jewish phrase, runs thus, *bring us not into the hand,* or *power, of temptation,* we shall be easily induced to believe, this is the primary import of these words, though they may also secondarily request, that the providence of God would not subject us to those circumstances, which lay us under a great peril of offending; or when he doth think fit to do so, that he would not deny us strength sufficient to repel the violence of those assaults.

Fourthly, That we may understand in what sense it is fit to pray, that God would not lead us into temptations of this kind, we must know,

1. That God cannot be supposed to lead any man into temptation to sin, either by infusing any evil principle into his heart, or by inclining, exciting, or enticing, any man to sin, or by laying upon any man a necessity to commit it, (see note on 2 Thess. ii. 11.) seeing in all these cases he would be certainly the author of it, as much as Satan and our own concupiscence can be supposed so to be; and we in vain should ask of him, not to *be led into temptation,* who is disposed to do those things which will infallibly subject us to it. And hence St. James speaks thus unto us, *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.* (James i. 13.) God therefore can be only said, to lead us into temptation upon such accounts as these. (1.) That he is pleased to remove those restraints which he had laid on Satan, and to let loose his chains, so that he may freely assault and try his strength upon us; for it is carefully to be observed, for our comfort, that Satan cannot tempt us at his pleasure, but only when and so far as God shall be pleased to permit him; as is apparent in the case of Job, whom Satan could not touch without permission from God; and the example of the apostles, whom Satan first begged leave *to winnow,* before he could assault them. (Luke xxii. 31.) And surely he who durst not enter into the swine till leave was given him by Christ, can much less fall on his disciples without leave. And when God in his wisdom seeth fit to grant it, he himself is said to do what he permitted Satan to effect. So when he permitted Satan, by his ministers, to destroy the substance and the children of Job, Job said, *God gave, and God hath taken away.* (Job i. 21.) And God himself speaks thus to Satan, *Thou movedst me to afflict him without cause,* (ii. 3.) So in the case of David numbering the people, *Satan rose up against David, and moved him to number the people.* (1 Chron. xxi. 1.) Yet because God permitted him to do it, it is said, 2 Sam. xxiv. 1. that *the fury of the Lord was kindled against Israel, and he moved David to say, Go number the people.* The coming of antichrist is said to be, *with the operation of Satan, in all power, and signs, and lying wonders, with all deceivableness of iniquity to them that perish.* (2 Thess. ii. 9, 10.) But because he doth this by God's permission, towards them who *received not the truth in the love of it, that they might be saved,* but had *pleasure in unrighteousness;* therefore it is said, that *God sent them strong delusions to believe a lie:* (ver. 11, 12.) because God did not only permit this, but did so for the punishment of their infidelity and impiety; so God designing the destruction of a wicked Ahab, permitteth Satan to be a *lying spirit* in the mouth of all his prophets, and saith to him, *Thou shalt deceive him and shalt prevail, go forth and do so,* (1 Kings xxii. 20. 22.) giving him full permission so to do. (2.) That he is pleased to withdraw that grace, which hath in vain been given, and take those talents from us, which hath been hidden in a napkin: according to that rule of God's proceedings, *To him that hath (i. e.* improveth what he hath) *shall* (more) *be given; but from him that hath not (i. e.*

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who by not using it, as if he had not), *shall be taken away that which he hath.* (Matt. xiii. 12. xxv. 29.) Here therefore note, (1.) that we are not sufficient for ourselves, without Divine assistance, to repel and overcome the temptations of the world, the flesh, and the devil, and to yield constant and sincere obedience to the will of God: for were this so, why should we be daily asking that of God, which he already hath put into our own hands? This hath been owned even by the wisest of the heathens,* that there *was never a good man without a Divine aid;* and that the imperfection of the human nature requires this aid, to regulate our passions, and conquer the difficulties of a *virtuous life.* And this is fully evident from all those places in Scripture, in which it is *ascribed* to God alone to be able to *keep us from falling,* (Jude 24.) to be able to *stablish us,* (Rom. xvi. 25.) καταρτίσαι to *confirm us in every good work to do his will, working in us what is good and acceptable in his sight,* (Heb. xiii. 21.) and to work in us *both to will and to do of his good pleasure*: (Phil. ii. 13.) and from those places, which require us to pray *that we enter not into temptation,* (Matt. xxvi. 41.) that we *may be able to stand against the assaults of Satan,* (Eph. vi. 11.) that we may have *wisdom to direct us how to bear them,* (James i. 5.) and that we may *keep ourselves in the love of God.* (Jude 20, 21.) For these things evidently shew God's grace preventing us is necessary to make us truly willing, and his assisting grace to make us able to perform our duty; and that we are not able to bear up against and overcome these temptations without the Divine aid. (2.) Observe that this aid is not to be expected without diligent seeking it by fervent prayer, and knocking for it with daily importunity: (Matt. vii. 7. Luke xviii. 1.) nor will it be continued to us without our diligent endeavours to make some due improvement of it; it rather is to be supposed that he, who doth not rightly ask it, shall not have it, and that from the slothful and unprofitable servant it should be wholly withdrawn. And then, (3.) from the withdrawing of that which is so necessary to preserve us from falling by temptations, and to enable us for the performance of our duty, it certainly will follow that we shall fall by them, and shall neglect our duty. Now because God denies or withdraws his grace, by way of punishment of our iniquity in resisting, or neglect in asking it, or sloth in not improving it when granted to us, he may on this account be said *to lead us into temptations,* although he doth not otherwise concur unto it, than by withdrawing or not affording his abused grace to persons so neglectful, and therefore so unworthy of it; because by giving us thus up into the hand or power of the temptation, we shall as certainly fall by it, as if he himself led us into it. Thus, because when the *gentiles knew God, they did not glorify him as God,* but fell into all manner of idolatry, God also gave them up to *uncleanness,* through the lusts of their own hearts: (Rom. i. 24.) he gave them up *to vile affections:* (ver. 26.) he gave them up *to a reprobate mind,* (ver. 28.) as a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions. (See the note there.) So, though Ahithophel gave Absalom that wicked counsel, of going into his father's wives, and his own wicked heart inclined him to commit that incest; (2 Sam. xvi. 21, 22.) yet, because God permitted Satan to inject this counsel into the heart of Ahithophel, and gave up Absalom to his own heart's lust, and did all this for the punishment of David's murder and adultery; he by his prophet saith, *I will raise up evil against thee out of thine own house, and I will give thy wives to thy neighbour, and he shall lie with them: I will do this thing before all Israel, and before the sun.* (2 Sam. xii. 11, 12.) And, lastly, because the Jews shut their eyes against the gospel, and *seeing would not see,* and *hearing would not understand,* (Matt. xiii. 14, 15.) the gospel was spoken to them in parables, (ver. 13.) and afterward taken from them, and God is said to have *given them a spirit of slumber,* Rom. xi. 8. (See the note there.)

And, thirdly, God is sometimes said to do this, by leaving them under those circumstances, or by his providence placing them in a condition, which he foresees will, through the wicked inclinations of their own hearts, render them subject to temptations, and prone to yield to them, or fall by them. Thus was he pleased to send his prophet to anoint Hazael king of Syria; (1 Kings xix. 15.) though he knew the evil he would do to the *children of Israel,* by *slaying their* young men *with the sword, dashing their children in pieces, and ripping up their women with child,* when he was once advanced to that station: (2 Kings viii. 12, 13.) because he was permitted to do this for the punishment of the sins of Israel. And because by the flight of David and the conspiracy of Absalom, occasion was given to Shimei to curse David without fear of punishment, the king speaks thus, *Let him curse, because the Lord hath said unto him, Curse David;* (2 Sam. xvi. 11.) *i. e.* he by his providence hath given him an opportunity of venting thus his malice without fear of punishment. Thus God is said to have *turned the hearts of the Egyptians to hate his people:* (Psal. cv. 25.) not by infusing hatred into their hearts, but by *increasing his people continually,* and making them *stronger than their enemies,* (ver. 24.) Thus Jeremiah saith, *Ah, Lord God! surely thou hast greatly deceived this people;* (Jer. iv. 10.) *i. e.* as the Chaldee paraphrast well interprets it, *by suffering the false prophets to say to them, Peace, peace, when there was no peace,* (vi. 14. xxiii. 17.) And the church speaks thus to God, *Why hast thou caused us to err from the way, and hardened our hearts from thy fear?* (Isa. lxiii. 17.) though he had only concurred to this, by withdrawing the Spirit, against whom they had rebelled; (ver. 10.) by withholding those blessings and tokens of his favour, by which they were encouraged to fear him; (ver. 12. 15.) and by subjecting them to the power of their enemies, whose service made them alien from his fear, (ver. 17, 18.) So, lastly, is he said to *lay a stumbling-block in the way of the righteous, departing from his righteousness, and committing iniquity,* (Ezek. iii. 20.) when he doth not recall him by his chastisements, but leaves him to his own heart's lusts, and to the temptations of Satan and his evil companions.

So then the import of this petition is to this effect; Suffer us not, O Lord, either by the assaults of Satan, or the subtraction of thy grace, or by putting us, for the punishment

* Εὖ γὰρ χρὴ εἰδέναι, ὅτι πῇ ἂν σωθῇ τε καὶ γένηται οἷον δεῖ, ἐν τοιαύτῃ καταστάσει πολιτείαν, θεῷ μοῖραν αὐτὸ σῶσαι. Plato de Repub. lib. vi. p. 677. C. Vide Epin. 1014.

"Multos et nostra Civitas et Græcia tulit singulares Viros, quorum neminem nisi juvante Deo talem fuisse credendum est. Nemo igitur Vir magnus sine aliquo afflatu Divino unquam fuit." Cic. de Nat. Deor. lib. ii. ad finem. Vid. Arrian in Epict. lib. iii. cap. 21. p. 306. Max. Tyr. diss. 22. p. 218.

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of our sins, into those circumstances, which may prove snares and stumbling-blocks unto us, to be led into and overcome by the power of temptation; but be thou pleased to afford us always such a measure of thy grace, as may keep us from falling by temptations; or if we fall into temptations, may so support us under them, that we be not foiled by them; or if we slide, may be erected quickly by thy power, and stand more firmly for the future.

[15] Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from evil.*] The temptations we desire not to be led into, being temptations to sin, the evil from which we here request to be delivered, must be either that of sin, or Satan, the great tempter to it; if by ὁ πονηρὸς, we understand with Tertullian, Origen, and Chrysostom, the devil, who is a malicious, subtle, powerful, and diligent tempter, and therefore one against whose assaults, that we may stand firm, we are to *pray always with all prayer,* and *watch thereunto with all perseverance:* or our own evil concupiscence, vicious inclinations, and distempers of mind, by which we are enticed and drawn into sin; this very properly is added to the former clause, as the most sovereign expedient to preserve us from being *led into temptation,* and so we may well pray, that, in order to that end, God would graciously preserve us from those evil frames of heart, and dispositions of spirit, which render us so prone to yield to a temptation, and from the violent assaults of Satan, who, being once let loose upon us, will not fail to hurry us unto sin.

[16] Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις καὶ ἡ δόξα, *for thine is the kingdom, the power, and the glory.*] It must be owned that this clause is not in St. Luke, nor in many copies of St. Matthew, yet are there sufficient reasons to receive it as part of the Lord's prayer, as being in the Syriac version, and owned in the Greek liturgies, and being in most ancient copies, and a familiar doxology of the Jews; and, lastly, because it is very unlikely the holy fathers of the Greek church should presume to add their own inventions to a form of our Lord's own composing; but it is probable that our Lord, delivering this form twice upon different occasions, might add this clause at the first time, and leave it out at the second, and that the Latin copies, which are full of errors, might leave it out in both, lest the evangelists should seem to differ in a matter so considerable. But of this, see more in Examen Millii, lib. ii. cap. 1. n. 2. Now the import of this clause seems to be this, We pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men, for thine is the kingdom, and all men are concerned to honour thee, and to obey thy holy laws; we pray for temporal blessings to be derived from thee, for the pardon of our past sins, and preservation from them for the future, for thine is the power thus to provide for and protect us, and thou alone canst pardon our offences; we pray for all these, for, by thus hallowing thee, owning thy kingdom and doing thy will; by thus pardoning, providing for us, and protecting us, *thine will be the glory for ever and ever.* Amen.

[17] Ver. 14. Ἐὰν γὰρ ἀφῆτε, &c. *For if you forgive men their trespasses.*] Note here, that God promiseth in these words remission of sins, to him that forgiveth others; not that this virtue can alone obtain favour with God, where other Christian duties are neglected: for though negative precepts are absolute, and he that *forgiveth not, shall never be forgiven,* yet *affirmative promises* admit this limitation, *si cætera sint paria,* if no other condition of salvation shall be wanting. So, *v. g. He that heareth not* (the gospel revealed to him) *shall be damned,* is absolutely true; but *he that believeth and is baptized shall be saved,* is only true, if he perform the condition of his baptismal covenant, when he is in capacity to do so. Or, (2.) this promise is made to him who from his heart forgives his brother, because he who doth thus forgive the offences of his brother, in obedience to God's commands, and from a sincere desire to obtain forgiveness of God, will by the same motives be induced to do whatever else is necessary to obtain favour and acceptance with him. Now to this true remission it is requisite,

First, That our minds be fully freed from all desires of revenge, or of returning evil to our brother, according to that admonition of St. Paul, (Rom. xii. 19.) *Avenge not yourselves, but rather give place to wrath: for God hath said, Vengeance is mine; and I will repay it. See to it, that none render evil for evil.* (1 Thess. v. 15. 1 Pet. iii. 9.) This being to do that ourselves, which it belongs to God to do. And hence it follows, that we must not desire God to revenge our quarrels, seeing this shews a mind desirous to be avenged of our brother.

Secondly, That we do not rejoice in any evil that befals our brother, according to that admonition of Solomon, *Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.* (Prov. xxiv. 17.)

Thirdly, That we do not so retain the evil done unto us in our memory, as to *reproach* him for it, or upbraid him with it, this being an indication that we have not from the *heart* forgiven him. Thus the Jews say, that *he who being desired by one to do that for him,* which he refused to do to him, answers, *I will not deal with thee as thou hast dealt with me; he, though he lends what is desired, doth not forgive.*

Fourthly, That we be still inclined to shew kindness to, and be still ready to help and do him good; for what the law required the Jew to do to the beast of his enemy, (Exod. xxiii. 4, 5.) the gospel doth assuredly require the Christian to do to his enemy; and if we by consideration of the injury done to us be restrained from helping him, we have not from the heart forgiven him.

And so far we must go in our forgiveness of all persons at all times, even though they do not *ask forgiveness.* When this is done sincerely, then,

Fifthly, We are to admit our offending brother into friendship and familiarity again; for if we *from the heart forgive him,* our heart must be towards him as formerly it was. Moreover, this remission must be,

First, Without delay, *before the sun goes down,* saith the apostle, before we go to our devotions; *for when you pray* (saith Christ) *forgive:* (Mark xi. 15.) seeing we pray to God for forgiveness at present, and if we do not thus forgive, we cannot say *forgive us as we forgive.*

Secondly, It must be an entire forgiveness of all, even the most heinous crimes; for this the example of the *ten thousand talents* forgiven by our Lord requires. (Matt. xviii. 24.) And otherwise, when we pray *to be forgiven as we ourselves forgive,* we pray that our *greatest crimes may not be forgiven.*

Thirdly, This forgiveness must be extended to our brother, though he doth frequently offend; (Luke xvii. 3.) for *we pray daily to God for the remission of our daily sins.*

[18] Ver. 16—18. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ

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ὑποκριταὶ, *but when ye fast, be not as the hypocrites.*] *i. e.* Do nothing which may signify you fast to gain applause from men. (See the discourse of fasting; appendix the third at the end of this Gospel).

[19] Ver. 19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, &c. *Lay not up for yourselves treasures upon earth, but lay up treasures in the heavens.*] These and the following words to the end of this chapter, contain an excellent dissuasive from an inordinate affection to, and from an anxious solicitude about, the good things of this present life; taken,

First, From the consideration of the nature of them, they being fading, and subject to casualty, (ver. 19.)

Secondly, From the mischiefs of them, when our hearts are set upon them, and our minds are anxious about them. For, (1.) they take off our hearts from those true, spiritual, and lasting blessings, ver. 20, 21. which we should primarily and chiefly prosecute, ver. 33. (2.) They corrupt all our actions, and turn them into deeds of darkness, ver. 22, 23. (3.) They *rival* God, and take off our affections from him, ver. 24. (4.) They shew great want of faith, and trust in God, ver. 30. (5.) They add to the evils of this present life, ver. 34. discruciating the mind with cares, which are, (1.) *fruitless*, ver. 27. (2.) *needless*, seeing our heavenly Father knows our wants, ver. 32. And he who is so liberal in making provision for the grass of the field, and for the fowls of the air, will not be wanting in his provisions for the necessities of his children, ver. 26. 28—30. And, (3.) they are *heathenish, for after all these things do the gentiles seek*, ver. 32.

Note, also, that by the word *treasure* we are not to understand every thing which we lay up for the future, provided we be ready, when the glory of God, or the duties of charity, require us to part with it, for merchandize and husbandry cannot be carried on without something laid up in store; but that is in the forbidden sense our *treasure*, which we chiefly prize, delight in, and set our heart upon; as we may gather from those words, *For where your treasure is, there will your hearts be also;* (ver. 21.) and which we do chiefly spend our time and study to pursue and prosecute, with the neglect or to the hazard of our heavenly treasure, as appears from the opposition here: that which *we seek first*, (ver. 33.) and are concerned for, *though we be not rich towards God.* (Luke xii. 21.)

[20] Ver. 22. Ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς, &c. *If thy eye be single, thy whole body will be full of light;* ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς, &c. *but if thine eye be evil, thy whole body will be dark.*] That by the *single eye*, the liberal person, by the *evil eye*, the *covetous* man, is intended, appears, (1.) from the connexion of the words: for the preceding words are a dissuasive from *laying up treasures on the earth:* the following from the *love of riches:* and therefore the intermediate words most probably relate to the same thing. (2.) From the like use of the phrase, both in the sacred writers and among the Jews, who say proverbially, *He that gives a boon, let him do it with a good eye, i. e.* freely and liberally; and, *give thy first-fruits* ἐν ἀγαθῷ ὀφθαλμῷ, *with a good eye:* (Ecclus. xxxv. 10.) so ψυχὴ ἁπλῆ, is *the liberal soul*, (Prov. xi. 25.) and to give ἁπλῶς and ἐν ἁπλότητι, is to give *liberally.* (James i. 5. Rom. xii. 8. 2 Cor. viii. 2. ix. 11. 13.) And, on the contrary, ὀφθαλμὸς πονηρὸς, *the evil eye*, is the covetous eye that envies others any share of its good things. So Prov. xxviii. 22. *He that hasteth to be rich is a man* רע עין *of an evil eye;* and xxiii. 6. *Eat not the bread of him that hath an evil eye, for the evil eye,* ὀφθαλμὸς πονηρὸς, *is envious for his bread, and he is a niggard at his table;* (Ecclus. xiv. 10. Tob. iv. 16.) *Give alms of thine abundance, and let not thine eye be envious when thou givest alms;* and Matt. xx. 15. ὀφθαλμός σου πονηρὸς, *is thine eye evil, because I am good?* So that the import of these words is this; As the eye gives light to the body to lead it safely in the way, so the eye or mind free from covetousness, and ready to relieve the wants of Christ's needy members, will be a light to the Christian to lead him in the way of life; whereas, covetousness being *the root of all evil*, he that hath this evil eye, must be led by it into evil, and walk in darkness, and in that way which leads to utter darkness; for *the friendship of this world is enmity to God*, (James iv. 4.) and *he that loveth this world, the love of the Father is not in him.* (1 John ii. 15.) Now our affections are inordinately set upon the things of this world,

First, When we are not contented with those things that we at present do enjoy, though we have what is necessary, to wit, *food* and *raiment:* (1 Tim. vi. 8, 9.) for this man is ὁ βουλόμενος πλουτεῖν, *one that cannot be contented without being rich.* (See note on Heb. xiii. 5.)

Secondly, When being not satisfied with things needful, we are solicitous for superfluities, Luke xii. 15. (See the note there.)

Thirdly, When we cannot freely give of our superfluities, when the necessities of Christ's members do require our charity; but we do this *grudgingly* and sparingly; and our charity is extorted from us by shame or importunity, and comes not liberally and freely from our hands, for then it is imparted ὡς ἐκ πλεονεξίας, *as of covetousness, and not of good-will*, 2 Cor. ix. 5. (See the note there.)

[21] Ver. 24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, *No man can serve two masters.*] Here is an excellent rule, by which we may infallibly discern what we do prevalently love in any case, even that which we cleave to, with neglect of that which stands in competition with it. And hence it follows, that we love mammon more than God, (1.) when we pursue it by unlawful or forbidden means; by a lie, as Ziba and Gehazi, by fraud, oppression, theft, violence, or by false testimony; for in all these cases we despise God's authority to obtain mammon. (2.) When our labour and concernment for these temporals, do cause us to neglect or be remiss in the performance of our duty to God, then are we ἀμελήσαντες, *despisers*, and neglecters of his invitation, out of regard to our *fields*, our *yoke of oxen*, or our *married wife.* (Matt. xxii. 5.) And, (3.) when we cannot part with them for God's sake, but choose rather to make *shipwreck of a good conscience*, and quit our interest in spiritual than in temporal blessings; for then we certainly *cleave to them more than God*, and him we do comparatively despise.

[22] Ver. 25. Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your life:* Ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the morrow.*] We are not to imagine that Christ doth here forbid our provident care and diligence in providing, by our honest labours, things necessary for this present life, or even all care of improving ourselves, or getting wealth by this means; for God hath commanded us to *labour with our hands*, both for provisions for ourselves and others. (Eph. iv. 28.) This also is the reward God hath promised to the *diligent hand*, that it shall *make us*

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rich; and these enjoyments are useful, not only for the offices of charity, but also for the flourishing estate of kingdoms and commonwealths: and therefore cannot absolutely be forbidden. Nor can we reasonably think Christ here forbids all provident concernment for the future, *i. e.* not only for the morrow, but the next month or year; all laying up provisions of corn, wine, oil, money, which economical wisdom doth require, and prudence in all governments instructs men to do. The solicitude therefore about these things forbidden here, is, (1.) a solicitude arising from a want of faith, or a surmise, that Divine Goodness may be wanting to us in things his wisdom seeth needful for us, ver. 30. (2.) A regard to these things more than spirituals, and with a comparative neglect of them, *you cannot serve God and mammon;* διὰ τοῦτο, and *for this cause, I say unto you, Take no thought,* &c. (3.) Such a solicitude for these things as makes us anxious, rends and afflicts our hearts with fears lest we should want them, as may be gathered not only from the import of the word μεριμνᾶν, but from the reason assigned of this precept, *Sufficient for the day is the evil thereof; i. e.* the cares and troubles which necessarily attend each day.

And, lastly, let it be noted, that though generally speaking it be true that the gentiles, ἐλπίδα μὴ ἔχοντες, *having no certain hope of future blessings,* sought thus after these things: yet some of their philosophers have used the same arguments against this solicitude, declaring,

First, That a philosopher and servant of God ought not to be soliciteus for these things, δεδοικὼς μὴ οὐ σχοῇ τροφὰς αὔριον, *as fearing he might want food to-morrow.* (Arrian, lib. iii. cap. 9. p. 109. cap. 36. p. 348.)

Secondly, That a good man ought to believe God will provide things necessary for him; for, saith Epictetus in Arrian, p. 350. Φοβεῖ τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτῷ τρόφαι; *Doth any good man fear he may want food? Will he, who is not wanting to the blind and lame, be wanting to good men? Doth God so neglect his servants and his witnesses of his care and providence?*

Thirdly, They add, that this fear renders us worse than brutes, ὧν ἕκαστον αὐτὸ αὐτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας, *which are content with their portion, and want nothing necessary for preservation of their lives.* (Lib. iii. cap. 9. p. 108. see Examen Millii here.)

CHAP. VII.

1. [1] JUDGE not *(severely, and without charity and mercy),* that ye be not judged *(accordingly,* James ii. 13.)

2. For with what judgment ye judge *(men),* ye shall be judged *(of God);* and with what measure ye mete *(to them),* it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye *(i. e. his lesser failings),* but considerest not the beam that is in thine own eye *(i. e. thy own greater crimes)?*

4. Or how wilt thou say to thy brother *(without shame and self-condemnation),* Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye *(i. e. reform first thy own greater sins, and then thou wilt be better fitted to reprehend the failings of others.*

6. *But then, that being thus fitted to correct the vices of others, you may not labour in vain, or run into hazards without cause,)* [2] Give not that which is holy unto dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you *(i. e. continue not to preach the gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account than hearken to you.*

7. *And that ye may never want what is necessary to the performance of your duty as Christians or apostles,)* [3] Ask *(in faith),* and it shall be given you; seek *(diligently),* and ye shall find; knock *(perseveringly),* and it shall be opened unto you:

8. For every one that asketh *(duly)* receiveth; and he that *(thus)* seeketh, findeth; and to him that knocketh *(thus),* it shall be opened.

9. *(And of this you may be assured from the kindness of earthly parents, for)* [4] What man is there of you, whom, if his son ask bread *(of him),* will he give him a stone?

10. Or if he ask a fish, will he give him a serpent *(i. e. will he give him what is unprofitable for or hurtful to him)?*

11. If ye then, *(though)* being evil, know how *(and are inclined)* to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that *(duly)* ask him?

12. *(And as I have thus taught you how to obtain what you would have God to do for you, so do I now teach you the best way to obtain what you would reasonably desire of men:)* [5] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for *(in)* this *(rule)* is *(comprised the substance of)* the law and the prophets.

13. Enter [6] ye in at the strait gate, *(that leadeth unto life,* ver. 14.) for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat *(with ease; but there is great need of industry, and much striving to get into the other):*

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15. *(And that you may not be led out of it,)* [7] Beware of false prophets, which come to you in sheep's clothing *(as the old prophets did),* but inwardly they are ravening wolves.

16. Ye shall know them by their fruits, *(for)* do men gather grapes of thorns, or figs of thistles? *(Surely, no.)*

17. Even so *(it is not to be expected that ye should receive good from such persons; for)* every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. [8] A good tree *(whilst it continues so)* cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19. *(And yet it is of great importance that your fruit should be good; for)* every tree that bringeth not forth good fruit, is hewn down, and cast into the fire *(the punishment reserved for such false prophets and evil workers).*

20. Wherefore by their fruits ye shall know them *(whom I thus bid you beware of, for)*

21. [9] Not every one that saith unto me, Lord, Lord

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(or calls himself one of my prophets or disciples), shall enter into the kingdom of heaven; but he *(only)* who doeth the will of my Father which is in heaven, *(and thus will it appear to be in the great day; for)*

22. [10] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you; *(i. e. never approved of you as my disciples, therefore)* depart from me, ye that work iniquity.

24. [11] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock *(so also will the obedient person stand firm in the day of trial)*.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it *(i. e. so will it be with him who lives not suitably to my doctrine)*.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them [12] as one that had authority *(from God to teach them)*, and not as the scribes *(who only taught them what were the traditions and expositions of their fathers)*.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΜΗ᾽ κρίνετε, ἵνα μὴ κριθῆτε. *Judge not, that ye be not judged.*] Here note,

First, That Christ cannot reasonably be supposed in these words to forbid the magistrate to sit in judgment on the criminal, or to condemn notorious offenders, since by his own authority it is that *kings do reign, and princes decree judgment*. They are the ministers of God, ordained for the execution of his wrath upon the evil-doer, and the defence, encouragement, and reward of well-deserving subjects, which office they can never execute, unless they have authority to judge, who are the persons that do good or evil, and to pass sentence on them according to their actions. Moreover, we are obliged to pray for magistrates, that *under them we may live peaceable and quiet lives;* which, in effect, is to desire that they may judge, restrain, condemn, and punish the factious and profane, seditious and ungodly person. (See Prov. viii. 15. Rom. xiii. 4. 1 Tim. ii. 2.) That, therefore, cannot be forbidden here, which is the duty and design of magistracy, and which all Christians are obliged to pray for.

Secondly, It cannot reasonably be thought, that Christ doth here forbid church governors to judge, condemn, and pass the censures of the church upon notorious and scandalous offenders, because he hath himself enjoined the execution of her censures upon those, who will not hear the church when she requires them to repent of, and satisfy their Christian brother for, any trespass done against him. (Matt. xviii. 17.) He hath committed to them an authority to bind and loose, retain or to remit offences, as upon due examination of the fact they shall find cause to do so; (Matt. xvi. 19.) which office doth suppose a power to judge not only who offend, but what offenders may deserve to be condemned, and to proceed according to their judgment in those matters. St. Paul himself doth in the general declare, That it belongeth to the church to judge of them, who are within the pale of her communion; that he himself had *judged* the incestuous person, and that it was the duty of the church to put out or exclude from her communion that *wicked person*. (1 Cor. v. 3. 12. 15.) And to deny the rulers of the church this power, is wholly to dissolve her discipline, to lay upon her a necessity of giving *holy things to dogs*, which their great Pastor here forbids, and render her unable to remove the precious from the vile, which they, who are God's mouth unto the people, are obliged to do. (Jer. xv. 19.)

Thirdly, Christ doth not here forbid the Christian to pass a judgment on the manifest or notorious actions of his Christian brother, seeing he doth enjoin such duties as cannot be performed without this judgment; *v. g.* he enjoins him to *reprove his brother, and not to suffer sin upon him;* (Lev. xix. 17.) to *have no fellowship with the unfruitful works of darkness, but reprove them;* (Eph. v. 11.) to *withdraw himself from every brother that walks disorderly, and not according to the traditions received from the apostles;* (2 Thess. iii. 6.) to *mark them who caused divisions and offences, contrary to the doctrines they had received from them, and avoid them;* (Rom. xvi. 17.) to *turn away from them, who, though they had the form, denied the power of godliness;* (2 Tim. iii. 5.) not to *communicate with him, who, being called a brother, is a fornicator, or idolater, or a drunkard.* (1 Cor. v. 11.) Now it is impossible that any Christian should perform these duties, who does not judge who *walks disorderly*, who commits deeds of darkness, who *is a fornicator* or *idolater*, who *make divisions*, and the like; and, therefore, to forbid this judging, is consequently to forbid the practice of these Christian duties. But, positively,

First, The reason of the prohibition shews, that judging and condemning others must be here forbidden, which will render us obnoxious to judgment and condemnation from God; now such is all rash and uncharitable judgment, and all the judgment we pass upon our brother, without sufficient ground; *viz.* (1.) that judgment which we pass upon his person, state, or actions, when we have no right or authority to do so, by virtue of our office, or that relation which we bear unto him, or the discharge of any duty, which Christianity doth call for at our hands; for such a one doth meddle with a matter which belongs not to him, and doth usurp the office of him who is his proper judge, and therefore must offend. To this effect is that inquiry, Rom. xiv. 4. *Who art thou who judgest another man's servant*, when thou hast no commission from his Lord to do so? (2.) Such is that judgment or censure which we pass upon another without sufficient evidence—as, when we judge that action evil, which may, for any thing we know to the contrary, be good; that action done upon corrupt and evil principles, which perhaps was well intended, and free from any ill design; or, when we judge that person *hypocritical* and obstinate, who perhaps only sins through weakness and infirmity, or want of better information.

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This rule I gather from those words of the apostle, (1 Cor. iv. 5.) *Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the secrets of the heart;* what therefore is not manifest, as the *hypocrisy* or obstinacy of our brother, in many circumstances cannot be; what doth depend upon his inward thoughts, as the intentions of our brother do, when they are not revealed by his words, is by this rule to be reserved to God's judgment, and we, by passing our verdict in such cases, must be too forward, and guilty of rash judgment. Such (3.) is that judgment which doth aggravate the actions of our brother beyond their just demerit, or passeth a more heavy censure on him than he hath deserved; for so far is our judgment false, and without ground, as it exceeds the nature and the demerit of the fact.

Secondly, our Lord here plainly seemeth to forbid that judgment of our brother, which is void of charity and mercy, and which is not consistent with the forgiveness of him. This may be fairly gathered from the connexion of the words, for the preceding words are these, (Luke vi. 36.) *Be ye merciful as your heavenly Father is merciful;* the following words run thus, *Forgive, and ye shall be forgiven;* (ver. 37.) and also from that saying of St. James, (ii. 13.) *He shall have judgment without mercy, who sheweth no mercy.*

Thirdly, That judging must be here condemned which begets in us a contempt of others, and makes us to despise and vilify them, as may be gathered from that question, (Rom. iv. 10.) *Why dost thou judge? why dost thou set at nought thy brother?*

Lastly, Christ, by this prohibition, must be supposed to condemn our forwardness to judge and censure others, whilst we ourselves are guilty of far greater crimes, it being plain hypocrisy to pretend a zeal against the lesser faults of others, and yet allow much greater in ourselves. This plainly follows from the connexion of the words, *Judge not, that ye be not judged; and why beholdest thou the mote that is in thy brother's eye, when behold a beam is in thine own eye?* The Jews themselves used this proverb familiarly in this very case, against those who reprehended the least offences in others, when they themselves were guilty of very heinous crimes. (See Cartw. Mellif. and Lightfoot here.)

[2] Ver. 6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, &c. *Give not that which is holy to dogs, neither cast you your pearl before swine.*] By *dogs* and *swine* here we must not understand all that are wicked and profane, either through ignorance or vicious habits; for Christ preached the gospel to publicans and harlots, and sent his apostles to preach it to the heathen world, which *lay in wickedness,* and was *dead in trespasses and sins;* but such wicked persons only, as by experience they found, after the gospel was preached, and confirmed to them by miracles, were still refractory, and pertinaciously continued in their filthy lusts, after they had received the knowledge of the truth, and were so far from embracing it, that they resisted and blasphemed it, and were ready to persecute and destroy the professors of it; among such persons, saith Christ, spend not much time, seeing your labour will not be only lost to them, but hazardous to yourselves. Such were those Jews to whom St. Paul having preached the gospel, they *contradicted and blasphemed* it, and, therefore, he *turned from them to the gentiles:* (Acts xiii. 41. 46.) such were especially the scribes and pharisees, and rulers of the Jews, who, seeing that Christ did cast out devils, said, he did it by confederacy with Beelzebub *the prince of devils,* (Matt. ix. 34. xii. 24.) who, being reduced to silence by his miracles, were *filled with madness,* (Luke vi. 11.) and *took counsel how they might destroy him,* (Matt. xii. 14.) and confessing that he did many miracles, conclude thence, he was *to be taken off,* (John xi. 47. 53.) and consult of cutting off Lazarus also, because *by reason of him many believed in Christ:* (John xii. 10, 11.) and being assured of Christ's resurrection, by the testimony of those very soldiers whom they had placed as a guard about his sepulchre, corrupt these witnesses with money, to disguise it with a barefaced lie. (Matt. xxviii.) Note also that this saying was proverbial among the Jews.*

[3] Ver. 7. Αἰτεῖτε καὶ δοθήσεται ὑμῖν· &c. *Ask, and it shall be given you; seek, and ye shall find,* &c. *for every one that asketh receiveth.*] To understand aright this promise, let it be observed, that to enable us to pray with such an assurance of faith, that what we ask we shall receive, some things are requisite in the party praying, some as to the matter, and some as to the manner of his prayer. And,

First, The person who expects his prayer should find acceptance with God must not persist in any way of sin, his heart and his affections must be taken off from every evil way; for, saith the Psalmist, *If I regard iniquity in my heart, God will not hear my prayer.* (Psal. lxvi. 18.) And otherwise in our addresses to God for preservation from sin, we do but *flatter him with our lips, and dissemble with our double hearts,* we being not disposed or willing to forsake that sin we pray against.

Secondly, He must begin at least to be a *doer of God's will:* one, who sincerely doth desire to fear him, and who doth uprightly purpose and resolve that he will keep his righteous precepts; for *if any man be a worshipper of God, and doeth his will, him he heareth:* (John ix. 31.) when once this holy fear is rooted in our hearts, his ear will be still open to our prayers, for *he will fulfil the desires of them that fear him, and when they call he will answer them.* (Psal. cxlv. 19.) And whilst we do persist in the sincerity of our obedience, we shall retain this humble confidence of our acceptance; for *if our hearts condemn us not* (of insincerity), *then have we confidence with God, and we know that what we ask we receive, because we keep his commandments.* (1 John iii. 21, 22.)

To clear both these particulars, consider that true prayer is attended with a strong desire, that we may enjoy the blessing we pray for, and also that we address to God for the assistance of our weakness and inability to compass the desired blessing, by our own industry, without the Divine assistance; so that in all our addresses to God for preservation from, or strength against, any temptations or assaults of sin, or the mortification of any evil habit, which we have contracted, we solemnly profess to him, we are very willing and desirous to mortify that sin, and be preserved from that temptation; and in all our supplications for grace, to perform our duty, or to increase in any virtuous habit, we declare that we are truly willing to perform that duty, we

* Buxt. Flor. p. 306.

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earnestly desire to advance to higher measures in that Christian virtue, and that we therefore sue to him for power to enable us to do according to those good desires. Now these professions made to God must be *hypocritical* and false, and therefore cannot render any of our prayers successful; or else we must be truly willing and desirous to break off our sins by repentance, and to perform that duty which we owe to God, before we do address to him for strength for the performance of our duty and preservation from sin.

Again, seeing that God to whom we pray is in himself immutable, and in the holiness and perfections of his nature is unchangeable; seeing he always acts agreeably to those standing rules of righteousness he hath declared in his word—it must be vain for us to hope, by argument to move, by fair speeches to incline, or by *pathetical* entreaties to persuade him to do any thing which is not suitable to this purity of his nature, and to the justice of his government; when therefore we ask pardon for those sins we are not willing to forsake, when we desire his friendship or protection, whilst we continue violators of his holy laws and rebels to his government, it is impossible we should prevail in our addresses; because it is not consistent with the honour of a just and holy God to grant what we desire: we pray against the declarations of his holy will, against the laws of his government, and the perfections of his nature, and so we cannot hope that our desires should be granted: since then God changeth not, if we desire that our prayers should find acceptance with him, the change must be in us, in our affections, from a love to a hatred of every evil way, from a dislike to an approbation of the ways of piety; in our wills, from a perverse and disobedient to a willing mind; and then that God, who is immutable, will therefore be disposed to hear us; for he unchangeably is willing to shew kindness to his friends, and give assistance to every soul that uprightly desires to fear and serve him.

Thirdly, He must be one who doth forgive his brother's trespasses, that he may be disposed to obtain the pardon of his own. *A man* (saith the son of Sirach) *beareth hatred against another, and doth he hope for pardon from the Lord? He sheweth no mercy to a man that is like himself, and doth he ask forgiveness of his own sins?* (Ecclus. xxviii. 3, 4.) *When ye stand praying* (saith our Lord), *forgive if you have aught against any man, that your heavenly Father may forgive you; for if you forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses.* (Mark xi. 25, 26.)

Fourthly, He must be free from all injustice, injury, and wrong, done to his neighbour, or ready to make satisfaction for it, according to that resolution of the Psalmist, *I will wash mine hands in innocency,* and *so will I compass thine altar.* (Psal. xxvi. 6.) We must not offer our oblation to God, till we have offered, or are resolved, as we have opportunity, to offer, reasonable satisfaction to our brother; for *if thou bringest thy gift to the altar* (saith our Lord), *and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* (Matt. v. 23, 24.) To proceed to the matter of our petitions:

First, What we ask must be agreeable to the holy will of God; *for if we ask any thing according to his will he heareth us.* (1 John v. 14.) And this must be the limit of all our acceptable desires, it being neither possible in nature that he can, nor fit in reason that he should, permit our foolish wills to thwart the counsel of his wisdom. It must be also something which comporteth with and tendeth to his glory, that being the great end of all our rational desires, *that God in all things may be glorified.* And hence observe, that even spiritual blessings may be asked amiss, and so as not to be obtained; because we are not fitted to receive them in that way in which alone it is for God's glory to confer them. As when we would enjoy the end, but will not use the means, by Divine wisdom appointed for the obtaining that end: *v. g.* he that desires to be saved, desires what is agreeable to his will, *who would have all men to be saved;* but if he will not also, *by continuance in well-doing, seek for glory and immortality,* if he will not *work out his salvation with fear and trembling,* if he will not have *his fruit unto holiness,* the end can never be *eternal life;* because God hath made holiness the means, and obedience the condition, of salvation: and it is in the nature of the thing impossible, that an *impure soul* should be prepared for the enjoyment of a holy God; nor is it for his honour to confer this blessing on the disobedient, or to admit unholy souls into his blissful presence. And though our gracious God be willing we should be saved, he is not willing we should be so, whether we will or no; he is not willing we should be saved, though we use not the means appointed by him to obtain salvation. Again, it is certainly agreeable to the mind of God, that we should abstain from that iniquity, which is a provocation to the pure eyes of his glory, and it is doubtless for his honour that we should do so; but though we pray to be preserved from it, yet, if we add not our sincere endeavours, if we do not *watch as well as pray, that we enter not into temptation,* and, as much as in us lies, avoid the occasions of, resist the temptations and solicitations to it, our prayer for preservation will not be successful; because we are not uprightly disposed to use the means for preservation from it, which God hath put into our hands.

Secondly, What we thus ask must be what is truly good for us, and were we entirely wise, we should not be capable of tendering to God a request, which doth not minister to this end; because good is the adequate object of all our rational desires, and when we ignorantly put up addresses for what he in his wisdom seeth not to be good for, but rather hurtful to us, it is out of pure kindness and concern for us that he denieth our requests. To proceed,

Thirdly, To the manner requisite to render these our prayers successful;

First, We must pray in faith, that is, with an entire persuasion that God is able to supply all our wants, that Divine wisdom discerneth all our real needs, and knows how to relieve them; sees all our miseries and troubles, and knows how to convert them to our good, or work deliverance from them in the fittest season, that he will be exactly true to all his promises, and so *will not withhold any good thing from them that lead a godly life;* that, lastly, he is a God of immense goodness, and therefore willing to bestow upon his servants all that his wisdom seeth good and necessary for them; *what things soever you desire in prayer, believe that you shall receive them, and ye shall receive them;* (Matt. xxi. 22.) *if you have faith,* καὶ μὴ διακριθῆτε, *and*

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doubt not, (ver. 21.) if ye ask in faith, μὴ διακρινόμενοι, *not doubting* of his power or will to do what is for his glory and your good, (see note on James i. 6.) *ask, and you shall receive.*

Secondly, If our petitions be not instantly granted, we must pray (for spiritual things especially) with perseverance, and wait with patience till he will be gracious, for we must *pray always, and not faint.* (Luke xviii. 1. Eph. vi. 18.) And,

Thirdly, We must pray (at least for spiritual blessings) with fervency of spirit, we must *knock,* saith the metaphor here, we must ἀγωνίζειν, be in *agonies* of devotion for them, (Col. iv. 12.) to shew how much we prize them, the fervent being the availing prayer. (James v. 16.)

[4] Ver. 9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ—μὴ λίθον ἐπιδώσει αὐτῷ·] For the construction of these words, let it be noted from Stephanus, that ἤ at the beginning of a sentence, no other particle preceding, signifies *an;* so Judg. xiv. 15. ἢ ἐκβιασᾶσαι ἡμᾶς κεκλήκατε; *Have ye called Samson to do us violence?* 1 Sam. x. 12. ἢ καὶ Σαοὺλ ἐν τοῖς προφήταις; *Is Saul also among the prophets?* so Matt. xx. 15. ἢ οὐκ ἔξεστί—ἢ ὁ ὀφθαλμός σου; *Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?* 1 Cor. xiv. 36. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; *Came the word of God from you, came it to you only?* So here, ἢ τίς, *is there any man among you, ὃν ἐὰν αἰτήσῃ—ἄρτον; of whom his son shall ask bread?* μὴ is only the sign of an interrogation: so Gen. xviii. 14. μὴ ἀδυνατήσῃ, *shall any thing be too hard for God?* ver. 17. μὴ κρύψω; *shall I hide from Abraham?* ver. 23. μὴ συναπολέσῃς; *wilt thou destroy the righteous with the wicked?* Judg. ix. 9. 11. 13. μὴ ἀπολείψασα; *shall I leave my fatness? shall I leave my sweetness? shall I leave my wine?* Jer. xxxii. 27. μὴ κρυβήσεται; *shall any thing be hid from me?* (see Gen. xxvii. 38. xxx. 15. xxxi. 14. xli. 38. xliii. 7.) So that the whole verse runs thus, *Is there any man among you of whom his son shall ask bread, will that man give him a stone?*

[5] Ver. 12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, *Whatsoever you would that men should do to you, do you even so to them,* &c.] Here the *critical* note is this—that we are not to look for a connexion of these words to the former, though they be introduced with the particle οὖν, *therefore;* that being, saith Phavorinus, often ἀργὸν, an *expletive,* or serving only by way of *transition* from one thing to another. Others connect the words thus; *viz.* That in the immediate preceding words our Lord instructs us, by a comparison taken from men, that we may reasonably expect our heavenly Father will confer upon us all those blessings which he sees needful for us, and we can reasonably desire, provided that we ask them with faith and importunity, and do with diligence seek them: and hence, saith Grotius, our Lord infers that we, who stand engaged to be *followers of God as dear children,* should be as ready to afford to others all needful aid, which they, on the account of equity, humanity, and Christian charity, desire of us; this being only that which, in like cases, we expect from others. Hence in St. Luke, vi. 30. our Lord is introduced, saying, *Give to every one that asketh;* and *as you would that men should do to you, do ye even so to them,* (ver. 31.) But for explication of this rule, note,

First, That it was a rule, which obtained both among Jews and gentiles, and was delivered by them in some variety of words, but with great harmony of sense; first positively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὡς σοι θέλεις πάντας. Nilus.

And also negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus sis in aliis, in te non admiseris.
Ὅπερ συ μισεῖς παρ' ἑτέρῳ σοι γένεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ πάσχοντες ὑφ' ἑτέρου ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Isocr. ad Nicocl. Or. 3.

And in those words of Hillel, *Do not thou that to thy neighbour, which thou hatest when it is done to thee;* which rule in Tobit (iv. 14.) is expressed thus, ὁ μισεῖς μηδενὶ ποιήσῃς, *do that to no man which thou hatest.*

Secondly, That this rule being given as the sum of the law and the prophets, as an abridgment of the rules of justice prescribed by them, can never duly be construed, as to subvert any of the laws and orders established by them, or thwart the proper rules of charity or justice. And therefore this rule admits these limitations:

Thirdly, Whatsoever I desire with a well-ordered or regulated will, that is, what I desire agreeably to the dictates of right reason, or to the principles of Christian religion, should be done, or not done to me, that I must do, or not do to others. It therefore will not follow from this rule, that if a pot-companion will give me drink to excess, that I must give him drink to excess, or that, if Socrates would lend his wife to his friend, that friend should do the like to him; because that which is here prescribed as a rule of charity and justice among Christians, could never be intended to countenance what is opposite to charity and justice, to the law and the prophets, and more especially to the precepts of Christianity. And so, as to the negative part of this rule, though a criminal, or guilty person, would not have the judge condemn him, or the witnesses give in testimony against him, but would be pardoned after condemnation; yet he who is a judge, were he such a person, must not forbear to condemn, or always pardon, the condemned criminal, since this practice would take away vindictive justice, and let offenders go unpunished.

Fourthly, This rule must be interpreted as a rule of proportion, binding us to, or not to do that to others, which in like state, condition, or relation, we would, or we would not have done to ourselves; *v. gr.* it requires not the master to obey his servants, because he would have them obedient to him, but to be as obedient to his masters, as he can reasonably expect they should be to him, and to treat his servants as kindly and favourably, as, if he were a servant, he could reasonably desire to be treated by his master: the prince must not be subject to his people, as he would have them be to him, but he must treat them with that equity and kindness, which, if he were a subject, he reasonably might expect from a prince duly regardful of his subjects' weal; and so proportionably in the relations of father and children, man and wife, master and scholar, pastor and flock, &c.

Fifthly, This rule must not be extended to every thing

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which another may lawfully do to me, and therefore I desire he would do; but only what I may desire of him, or expect from him as his duty, on the account of equity and justice, charity, friendship, or relation. Thus, if a poor man would desire that some very wealthy person would give him out of his estate enough to make him rich; though were this rich man poor, he would be glad if somebody would shew the like kindness to him, yet he is not obliged by this rule, though lawfully he might do it, to make this poor man rich, because he stands not bound by any law of charity or justice so to do. And,

Sixthly, Note that this rule, as it is positive, respects not only our outward actions, but even our words and thoughts, requiring us to speak, think, and judge of others, as in like circumstances we may in equity and reason expect they should speak, think, or judge of us. As it is negative, it must require us not to speak, think, or judge of others, as we conceive that in like circumstances they ought not to speak, think, or judge of us; for there is an equity to be observed in our words and thoughts of others, as well as in our actions, and *a judgment of charity*, and *a righteous judgment*, as well as *a labour of love*, and *a righteous deed;* and also an evil word and thought, and a wrong judgment, which therefore ought to be forborne from principles of love and equity.

[6] Ver. 13, 14. *Enter in at the strait gate*, &c.] Of the metaphor of a *strait gate*, see note on viii. 11. and note that the way of virtue and felicity is represented by the heathen sages under the like metaphor; thus Cebes saith, that there is at the entrance of it θύρα τίς μικρὰ, *a little gate*, and ἀνάβασις στενὴ πάνυ, *the way hath a very strait ascent*, and is a way not trodden in, which πάνυ ὀλίγοι πορεύονται, *very few walk in*, as seeming to be difficult, τραχεῖα καὶ πετρώδης, *rough and rocky*. And yet this is no contradiction to those Scriptures, which represent the ways of wisdom as *ways of pleasantness*, and *the yoke of Christ as easy*, and his *commandments as not grievous;* for this way is only rough and grievous at our first entrance into it, when we have many old acquaintance and seeming friends to part with, and evil habits to put off, and till faith and patience have smoothed it to us; but then we can *rejoice in tribulations, and take pleasure in infirmities*, and love will make it pleasant to us; *when temperance and patience*, said Cebes, have lifted us to the top of the hill, then is it ὁδὸς καλή τε καὶ ὁμαλὴ καὶ εὐπόρευτος, *a way that is pleasant, smooth, and easy to be trod, free from all evil, and leading to the regions of felicity*. And whereas it is added, ὅτι στενὴ ἡ πύλη, *because strait is the gate*, ὅτι there should be rendered *but*, for so the Hebrew כ which answers to it often signifies, and is therefore rendered by the Septuagint, ἀλλὰ or ἀλλ' ἤ *but*, *viz.* 2 Chron. xx. 15. Psal. xlii. 3. Dan. ix. 18. Amos vii. 14. And sometimes ὅτι in the sense of *but;* so 1 Kings xxi. 15. *Naboth is not alive*, כי מת ὅτι τέθνηκε, *but dead;* 2 Kings i. 4. *He shall not descend down from his bed* תומת כי מות ὅτι θανάτῳ ἀποθανῇ, *but shall die*. So Numb. xxvii. 3. Deut. xi. 7. Judg. i. 19. ii. 17. 1 Sam. xvii. 47. 2 Sam. xxiv. 24. and in many other places. (See Noldius de partic. Heb. p. 404.)

[7] Ver. 15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, Ver. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, *beware of false prophets,—by their fruits ye shall know them*.] They who extend the word *false prophets* to all teachers of false doctrines, will scarce be able to shew, how they, who teach the doctrine of the millennium, or that *the promises of the law were only temporal*, or that *the baptism of infants* may be deferred till they come to years of discretion, or that *the sabbath-day* is still to be kept holy, can be proved to be *false prophets* by the evil tendence or consequents of their doctrine: moreover, it must be noted that Christ here speaks to the multitude, (ver. 28, 29.) and to the ears of the people: (Luke vii. 1.) they therefore must beware of them, and so be able to know them by their works, as *the tree is known by its fruits*, (ver. 20.) from the works of iniquity they do, (ver. 23.) not from their doctrines; for that would render our Lord's words ridiculous, viz. *Beware of teachers of false doctrines; by their false doctrines ye shall know them.*

Obj. But you may say, Christ owns they shall appear *in sheep's clothing*, that is, in a fair appearance of piety and innocence, and so it must be difficult to pass a judgment on them by their works.

Ans. It is not necessary that their coming *in sheep's clothing* should signify their seeming innocency, but only their appearance in the habit of prophets. For so Elias wrapped himself ἐν τῇ μηλωτῇ αὐτοῦ, *in his sheep's skin mantle*, (1 Kings xix. 13.) and when he ascended ἡ μηλωτὴς, *his mantle fell from him*. (2 Kings ii. 13.) This therefore may be the true import of this phrase, *They shall appear in the habit of prophets*. But (2.) admit it signifies their hypocrisy and dissimulation; things feigned and dissembled only, will in a little time be easily discerned from that which is sincere and real; when such *hypocritical* pretenders have got once a liberty to do it, when their advantage requires it, when persecutions for the faith arise, they will soon put off the mask, and discover themselves to be counterfeits.

Moreover, *false prophets*, both in the Old and the New Testament, do always signify such persons as falsely pretend a commission from God for what they teach, or who promise or foretell things falsely in his name; as will appear from all the places of the New Testament where this word occurs, Matt. xxiv. 11. Mark xiii. 22. Luke vi. 26. Acts xiii. 6. 2 Pet. ii. 1. Rev. xvi. 13. xix. 20. xx. 10. That such *false prophets* were suddenly to come into the world, our Lord foretells, Matt. xxiv. 11. That many of them were come, we learn from St. Peter and St. John, 1 John iv. 1. And,

Lastly, The apostles teach, agreeably to Christ, that such *false apostles* and *false prophets* are to be discovered, not only by their doctrines, but by their works, as being *ravenous wolves, not sparing the flock;* (Acts xx. 29.) *teachers of what they ought not for filthy lucre's sake;* (Tit. i. 11.) such *as count gain, godliness;* (1 Tim. vi. 5.) *lovers of money;* (2 Tim. iii. 2.) *through covetousness by feigned words making merchandise of others;* (2 Pet. ii. 3.) *admiring persons for gain;* (Jude 16.) such as may be known by the evil works they did, and taught others to do as being *lovers of pleasure;* (2 Tim. iii. 4.) *abominable;* (Tit. i. 16.) *defiling the flesh, and turning the grace of God into lasciviousness;* (2 Pet. ii. 10. Jude 4. 8.) and, lastly, *such as insisted upon questions*, which had no tendence to advance *godliness*, but rather to *nourish strife, and to subvert the hearers*. (1 Tim. i. 4. iv. 7. 2 Tim. ii. 16. 23. Tit. iii. 9.)

[8] Ver. 18. Οὐ δύναται δένδρον ἀγαθὸν πονηροὺς καρποὺς

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ποιεῖν, *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.*] *i. e.* While they continue such. Hence some make two inferences, which are false and alien from the mind of Christ:

First, *That he who once is regenerate can never cease to be so;* which no more follows, than that *he who is once wicked cannot cease to be so;* and therefore that it is vain to call sinners to repentance, or bid them *make the tree good,* as Christ doth, Matt. xii. 33.

Secondly, *That an irregenerate person can do nothing that is good,* because he is an evil tree, and so he must be purely passive in his whole conversion; which is as if I should argue, that *a good man cannot sin,* because being a good tree he cannot bring forth evil fruit. Good here is the note of St. Jerome, that *Judas being once a good tree brought forth bad fruit, when he betrayed his Master.* And *Saul being once a bad tree, brought forth bad fruit, when he became a vessel of election:* "Tamdiù ergo arbor bona fructus non facit malos, quamdiu in bonitatis studio perseverat; et mala arbor tamdiù manet in fructibus peccatorum, quamdiu ad pœnitentiam non convertitur." *So long then as the good tree persevereth in its goodness, it bringeth not forth evil fruit; and the evil tree continues to bring forth the fruits of sin, till by repentance it is turned into a good tree.*

[9] Ver. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,* &c.] Of the import of this phrase, *the kingdom of heaven,* see note on iii. 2. And note hence, that faith and purposes of obedience, without actual obedience to the commands of God, as long as we live and have opportunity to do so, will avail no man to salvation.

[10] Ver. 22. *Many shall say in that day, Lord,* οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, &c. *have we not prophesied, cast out devils, and done many mighty works in thy name?*] I grant that it cannot be certainly inferred from these words, that any persons will thus plead at the day of judgment; but only that such pleas, if made, will be of no account with God from workers of iniquity: but yet it will hence follow, that such persons might be workers of iniquity, and also that they might have some expectations of favour from Christ, on the account of these things performed in his name. And that such miracles were actually performed by such men in the name of Christ, we learn from Origen,* who saith, That *so prevalent is the name of Christ to cast out devils,* ὡς ἔσθ' ὅτε, καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that sometimes* (as Christ said) *it avails when named by wicked Christians.* And Pseudo-Justin † confesseth of the heretics, ἐνεργεῖν τινὰς ἐν αὐτοῖς δυνάμεις, *that some miracles were wrought by them.* For though true miracles cannot be wrought in confirmation of a *false doctrine,* yet, seeing miracles wrought by *the name of Jesus,* are wrought not to confirm either the doctrine or piety of him that doth them, but only to confirm his doctrine in whose name they are wrought; I think it no absurdity to grant, that evil Christians may do them in his name. Thus God put many true prophecies concerning his people into the mouth of that Balaam, *who loved the wages of unrighteousness;* and Judas was one of those twelve to whom Christ gave *power to cast out unclean spirits, and to heal all diseases.* (Matt. x. 1.)

[11] Ver. 24. Πᾶς οὖν ὅστις ἀκούει τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, &c. *Every one that heareth these words, and doeth them, will I liken to a wise man.*] Hence it appears, (1.) that this sermon on the mount contains those rules of faith which are sufficient for salvation; since otherwise Christ could not promise it to them, who observed and practised these his sayings.

(2.) That a man may be disposed to yield this obedience, it is necessary, (1.) that he believe Christ was *a teacher sent from God* into the world, to propound these rules of life and death in his name, and by his authority; faith being the principle and root of all obedience. (2.) That he hath a sufficient knowledge of these rules, and doth retain them in his memory; for what he doth not know he cannot, and what he retains not in his memory he will not do. We must add to *our faith, knowledge;* (2 Pet. i. 5.) and *keep in memory the things we have heard.* 1 Cor. xv. 2. (3.) That he firmly believe and frequently reflect upon the motives to perform these rules; *viz.* the blessings promised to the observers of them, and the great evils threatened to the neglecters of these rules: for the serious and frequent consideration of these things will not only animate us to the performance of our duty, but will strengthen us against all the temptations and allurements of the world, to divert us from it; whilst we perceive that the advantages we shall receive by living according to these rules, are infinitely greater than any which the world can tender; and the evils which will certainly ensue on our neglect to do so, are far more formidable than any we can suffer from a persecuting world.

[12] Ver. 29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, *The multitude were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.*] They certainly mistake, who interpret these words thus, *He taught them as the author of the doctrine he preached, and one who had authority in his own name, to propound the terms of life and death,* and therefore saith not, as the prophets, *Thus saith the Lord,* but *I say unto you.* This being not only contrary to the nature of his prophetic office, but to his frequent declarations, that *the doctrine which he taught was not his own, but his that sent him;* that *he spake not of himself, or in his own name, but as he had heard from his Father, and as he had commanded him to speak.* (John vii. 16. viii. 28. xii. 49. xiv. 10. xvii. 18.) This interpretation therefore of St. Jerome, Theophylact, and others, is to be rejected. Others think this relates to the confirmation of his doctrine by miracles; for when he had cured all manner of diseases, demoniacs, lunatics, and paralytics, the people flock to him from all quarters, (Matt. iv. 24, 25.) and then he begins this sermon. So Mark i. 27. *They all marvelled, saying, What is this new doctrine? for* κατ' ἐξουσίαν *with authority he commanded the unclean spirits, and they obey him:* and Luke iv. 32. *They were amazed at his doctrine; for his word was* ἐν ἐξουσίᾳ, *attended with the power of miracles,* (ver. 36.) And, thirdly, because it is here said, *they were astonished,* not at his miracles, but *at his doctrine;* others interpret the words thus, *He spake as a prophet, having authority from God to deliver his message to them;* not as the scribes, who pretended only to deliver *the traditions of their forefathers,* and to teach only what they had learnt from Hillel, Shemaia, Abtalion, &c. So Lightfoot.

* Contr. Cels. lib. i. p. 7. † Qu. 5.

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CHAP. VIII.

1. WHEN he was come down from the mountain *(on which he delivered this Divine discourse)*, great multitudes followed him.

2. And, behold, *(when he was in or near one of the cities*, Luke v. 12.) there came a leper and [1] worshipped him, *(kneeling*, Mark i. 40. *and falling down before him*, Luke v. 12. *and)* saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus *(having compassion on him*, Mark i. 41.) [2] put forth his hand, and touched him, saying *(to him)*, I will; be thou clean. And immediately his leprosy was cleansed.

4. And Jesus *(straitly charged him, and forthwith sent him away*, Mark i. 43. *and)* saith unto him, [3] See thou tell no man *(who hath done this)*; but go thy way *(first, and)* [4] shew thyself to the priest, and offer *(for thy purification*, Mark i. 44. Luke v. 15.) the gift that Moses commanded, for a [5] testimony to them: *(but he going from him, published it so much, that the multitude hearing of it came to him from every place to be healed of their infirmities*, Mark i. 45. Luke v. 15.)

5. And when Jesus was entered into Capernaum, [6] there came unto him *(by the elders of the Jews*, Luke vii. 3.) a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented *(and nigh to death; I desire thou wouldest come and heal him*, Luke vii. 3.)

[Luke vii. 4. *And when they came to him, they besought him instantly, saying, That he was worthy for whom he should do this:* Ver. 5. *for he loveth our nation, and hath built us a synagogue.*]

7. And Jesus saith unto him *(i. e. to the messengers sent by him)*, I will come and heal him: *(and having said this, Jesus went with them, and when he was now not far from the house*, Luke vii. 6.)

8. The centurion *(hearing that Christ was coming to him, sent other friends to him, by whom he)* answered and said, Lord, *(trouble not thyself to come to me; for)* I am not worthy that thou shouldest come under my roof; *(wherefore neither thought I myself worthy to come unto thee*, Luke vii. 6, 7.) but [7] speak the word only, and my servant shall be healed.

9. For I am a man under authority, having *(also)* soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *(How much more canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant?)*

10. When Jesus heard *(this saying)*, he marvelled, and said to them that followed him, Verily, I say unto you, I have not found so great faith, no, not in Israel *(the people to whom I was promised, and to whom I am sent)*.

11. And I say unto you, That [8] many shall come from the east and from the west, *(from the north and from the south*, Luke xiii. 29.) and shall sit down with Abraham, and Isaac, and Jacob, *(and with all the prophets*, Luke xiii. 28.) in the kingdom of heaven *(i. e. shall be partakers of the blessings promised to these patriarchs)*.

12. But the children of the kingdom shall be cast out into outer darkness: *(so that)* there shall be weeping and gnashing of teeth *(among them thus excluded from the blessings of this kingdom)*.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour, *(and they that were sent, returning to the house, found the servant whole that had been sick*, Luke vii. 10.)

14. And when Jesus was come into Peter's house, he saw [9] his wife's mother laid *(upon a bed)*, and sick of a fever, *(for they had told him of her*, Mark i. 30.)

15. And *(he stood over her, and rebuked the fever*, Luke iv. 39. *and)* he touched her hand, and the fever left her: and she arose, and ministered unto them *(what was necessary for their entertainment)*.

16. And [10] when the even was come *(so that the sun was set*, Mark i. 32. Luke iv. 40. *and the sabbath ended)*, they brought unto him many that were *(sick, and many)* possessed with devils: and he cast out the spirits with his word, and *(laying his hands upon them*, Luke iv. 40.) healed all that were sick:

17. That *(in this sense also)* it might be fulfilled which was spoken by the prophet Esaias, saying, (liii. 4.) [11] He himself took our infirmities, and bare our sicknesses.

18. Now when Jesus saw great multitudes about him, he gave commandment *(to his disciples)* to depart unto the other side *(of the lake Gennesareth*, Luke viii. 22.)

19. And *(as they were preparing for their departure)* a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, *(If thou resolvest thus, upon prospect of any temporal advantages in my kingdom, thou wilt be frustrated in thy expectation, for)* the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his *(own)* head *(and, therefore, much less any accommodations for his followers)*.

21. And another of his disciples *(or attendants, being bid to follow him*, Luke ix. 59.) said unto him, Lord, suffer me first to go and *(abide at home till I)* bury my father.

22. But Jesus said unto him, Follow me *(now)*; [12] and let the dead bury their dead; *(i. e. let those who are unconcerned for the things of God, and unfit to engage in the promoting them, do such offices, which they may do as well as others; but do thou, who hast begun to follow me, and to attend upon the doctrine of the kingdom of God, go on without diversion in that work; for no man having put his hand to the plough, and looking back, is fit for the kingdom of God*, Luke ix. 62.)

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, insomuch that the ship was *(sometimes)* covered with the waves: but he was asleep *(in the hinder part of the ship*, Mark iv. 38.)

25. And his disciples came unto him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, [13] Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the wind and the sea, *(saying to them, Peace, be still*, Mark iv. 39.) and there was a great calm.

27. But the men marvelled, saying, What manner of

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man is this *(and how great is his power)*, that even [14] the winds and the sea obey him!

28. And when he was come unto the other side, into the country of the Gergesenes, (see note on Mark v. 1.) there met him [15] two possessed with devils, coming out of their tombs, *(one which was)* exceeding fierce, so that no man might *(safely)* pass by that way; *(for no man could tame him, or bind him so effectually with chains or fetters, that he could not break them; and night and day he was in the mountains, or among the tombs, crying and cutting himself with stones; and seeing Jesus afar off, they run unto him, and worshipped him,* Mark v. 3—6.)

29. And, behold, they *(i. e. the unclean spirits in them)* cried out, saying, [16] What have we to do with thee, Jesus, thou Son of God? [17] art thou come hither to torment us before the time *(appointed for our punishment?* i. e. *the fierce one said this, the other being present with him: and this he said after that Christ had said to the unclean spirit in him, Come out of the man; and Jesus asking, what was his name? he had answered, saying, My name is Legion: for we are many; and* (farther) *had besought him much that he would not send them away out of the country,* Mark v. 8. 10.)

30. And there was a good way off from them *(in the mountains,* Luke viii. 32.) a herd of many swine *(even two thousand,* Mark v. 13.) feeding.

31. So the [18] devils besought him, saying, If thou cast us out, [19] suffer us to go away into the herd of swine.

32. And he said unto them, *(I suffer you to)* go. And when they were come out *(of the men)*, they entered into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their way into the city *(and villages)*, and told *(them)* every thing *(that Christ had done)*, and what was befallen to the *(men)* possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they *(being terrified at what he had done, and grieved for their loss)* besought him that he would depart out of their coasts.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. ΠΡΟΣΕΚΥΝΕΙ *αὐτῷ, worshipped him.*] The Jews paid civil adoration both to kings and prophets, either by bending of the knee, or by prostration, or falling down before them: so Abigail fell down before David, and bowed herself to the ground, 1 Sam. xxv. 23. 41. so also the Amalekite fell to the earth before him, and did obeisance, 2 Sam. i. 2. so Mephibosheth fell on his face, and did him reverence, 2 Sam. ix. 6. so the woman of Tekoah, 2 Sam. xiv. 4. Nathan, 1 Kings i. 23. so the whole congregation *worshipped the Lord and the king,* 1 Chron. xxix. 20. Thus also they reverenced the holy prophets: so Saul stooped with his face to the ground to Samuel, 1 Sam. xxviii. 14. Obadiah fell on his face before Elijah, 1 Kings xviii. 7. see 2 Kings i. 13. and Nebuchadnezzar fell on his face before Daniel, ii. 46. Whence I conclude, that the adorations given to our blessed Saviour, by those Jews and gentiles who knew nothing of his divinity, could be no argument of his Divine nature, but rather were paid to him as the Messiah, or as a prophet sent from God, or as the *King of Israel.*

[2] Ver. 3. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησούς. *And Jesus, stretching forth his hand, touched him.*] The Jews cannot reasonably object that our Lord violated the law, either by touching the leper here, or by touching the bier of the dead; (Luke vii. 14.) for, as the effect wrought upon both demonstrated, that the God who gave these laws approved both these actions, they being done by the *finger of God,* so was it a received rule among them, *That a prophet might vary from, or even change, a ritual law:** so did Elijah, who took the woman's dead son out of her bosom, and carried him up to his bed, and stretched himself upon him three times: (1 Kings xvii. 19. 21.) so did Elisha, when he lay upon the Shunammite's child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. (2 Kings iv. 34.) Whence Theophylact† observes, *That our Lord touched the leper, to shew it was not necessary that he should observe those lesser matters of the law,* and *that a pure person is not defiled by touching one unclean;* but that it is the leprosy of the soul which doth indeed defile. (See note on ver. 8.)

[3] Ver. 4. Ὅρα μηδενὶ εἴπῃς, *See thou tell no man.*] *viz.* That thou wast healed by me, till thou hast offered thy gift to the priest; and he, by receiving it, hath owned thee to be clean from thy leprosy, lest they hearing that thou wast cleansed by me should, out of envy to me, refuse to own that thou wast cleansed. This sense, the words *offer the gift for a testimony to them,* seem to require; for that which was always to be concealed from them, could be no testimony to them of the Divine mission. (See note on ix. 30.)

[4] Σεαυτὸν δεῖξον τῷ Ἱερεῖ, *Shew thyself to the priest,* &c.] Here it is well observed by Dr. Lightfoot, that though the priesthood was much degenerated from its primitive institution and office, and many human institutions were added to God's law, touching the priest's examination of the leper who pretended to be clean; yet doth Christ send this leper to submit to all these human inventions, as knowing that they did indeed corrupt but not extinguish the Divine institution.

[5] Εἰς μαρτύριον αὐτοῖς, *For a testimony to them.*] This some interpret thus, *Offer thy gift for a testimony unto them, that thou art cleansed from thy leprosy,* which must be the import of these words, if Christ had absolutely forbid him to declare, who it was that cured him of his leprosy; but in all other places where this phrase is used, it imports a testimony to the truth of Christ's mission or his doctrine, and, therefore, most probably here signifies, that by pronouncing the man clean, they may have a testimony that I am the Christ, or am a prophet sent from God; they themselves owning that the leprosy can only be cured by the finger of God, (2 Kings v. 7.) and, therefore, not suffering a physician to attempt to cure it: so, *v. g.* Matt. x. 18. *Ye shall be brought before governors and kings,* εἰς μαρτύριον αὐτοῖς, *for a testimony to them and to the nations:* Matt. xxiv. 14. *This gospel of the kingdom shall be preached in all the world,* εἰς μαρτύριον, *for a testimony to all nations:* Luke ix. 5. *If they receive you not, shake off the dust of your feet,* εἰς μαρτύριον ἐπ' αὐτούς, *for a*

* Neve Shallom. lib. ix. cap. 19. † In Luke vii. 14.

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testimony against them. Hence the lepers cleansed, Matt. xi. 5. are made the sign of the advent of the Messiah.

[6] Ver. 5. Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλῶν αὐτὸν, *There came to him a centurion, beseeching him.*] Luke vii. 3. He sent to him the rulers of the Jews; and, ver. 8. the centurion answered and said; Luke vii. 6. *the centurion sent friends to him, saying.* (See these things reconciled, in note on Luke vii. 1.) It is conjectured by St. Chrysostom, Καὶ αὐτὸν μετὰ τὸ πέμψαι τοὺς φίλους παραγενόμενον, That he himself, as Jesus came nearer to his house, came out of civility to meet him; because Christ says unto him, *Go thy way, as thou hast believed, so be it done unto thee,* ver. 13. but of that also, see note on Luke vii. 1.

[7] Ver. 3. 8. Θέλω, καθαρίσθητι, *I will, be thou clean.*] Here the note of Woltzogenius is this, "Hic verè divina Christi vis elucet;" *Here shines forth the Divine power of Christ, that he could do so great things only by his command:* so also Moses says, the world was *created by God, saying, Let there be light, and there was light,* (Gen. i. 3.) And on those words, ver. 8. *only say the word and thy servant shall be healed,* &c. he saith, he represents the faith of the centurion, concerning our Lord's Divine power, thus: *If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them, how much more shall all things which thou requestest be done at thy word and command,* "qui nullius potestati subjectus es," *who art subject to the power of none?* And how can he deny him to be God, in whom shines forth that Divine power, which God exerted in the creation of the world, and at whose word all things that he commandeth must be done, and who *is subject to the power of none?* Surely this faith of the centurion may induce us to conclude with St. Jerome on the place, *Quod intra corporis tegmen Divinitatem latentem videret.*

[8] Ver. 11, 12. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ — ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, *And I say unto you, That many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,* &c.] For the right understanding of these words, note,

First, That to *lie down* with Abraham, Isaac, and Jacob, *in the kingdom of heaven,* doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the *sons of Abraham through faith,* (Gal. iii. 7.) and so to be *blessed with faithful Abraham;* (ver. 9.) *to have the blessing of Abraham coming on them, that they may receive the promise of the Spirit;* (ver. 14.) *through faith in Christ, to be the seed of Abraham, and heirs according to the promise;* (ver. 29.) *viz.* the promise made to Abraham, (Gen. xii. 3.) renewed to Isaac, (Gen. xxvi. 4.) and confirmed to Jacob, (Gen. xxviii. 14.) and to be, according to Isaac, *the children of the promise.* (Gal. iv. 28.) This, saith Christ, shall be the blessing of the believing gentiles, they shall be *sons of Abraham,* and *heirs of the promises* made to the patriarchs, and mentioned by all the prophets of the Old Testament; whereas the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed; for *they who seek to enter, and shall not be able, because the Master hath shut to his door,* (Luke xiii. 24, 25.) are those Jews who *sought for righteousness by the works of the law, and not by faith,* and therefore found it not; (Rom. ix. 31, 32. xi. 7.) who *entered not into the rest prepared for them, by reason of their unbelief,* (Heb. iii. 18, 19. iv. 2. 5.) and *from whom the kingdom of God was taken away:* (Matt. xxi. 43.) they are they who shall say to Christ, *We have eaten and drunk before thee, and thou hast taught in our streets,* (Luke xiii. 26.) which could be said only by the Jews.

Secondly, Observe that this kingdom of God is represented here, and elsewhere, as a *nuptial solemnity,* or a banquet, at which the guests sit down with the master of the feast. Now these *banquets* were usually made at night, and continued long in the night; hence were they called *cœnæ convivales,* suppers,* ὀψὲ γὰρ δειπνεῖν ἀπὸ πράξεων, *because they were wont to sup late, after they had done their business,* saith Plutarch; thus have we mention of a *great supper,* Luke xiv. 16. of *the supper of the Lamb,* Rev. xix. 7. and of *the bridegroom coming at midnight to his supper,* Matt. xxv. 6. Hence at those suppers the house of reception was filled with lights, called δᾶδες, λαμπάδες, λυκνεῖν, φάνοι, in Athenæus† and Plutarch,‡ *i. e. torches, lamps, candles,* and *lanterns;* and so they who were admitted to the banquet had the benefit of the light: but they, who were shut out, or could not enter, were in darkness; whence the unhappy state of those, who were excluded from the kingdom of God, or from a state of future happiness, is frequently expressed by their being *cast out into outer darkness,* ver. 12. (see Matt. xxii. 13. xxv. 30.) and because they, who were thus shut out from the marriage-feast, were not only exposed to shame, but also to cold and hunger, therefore is it added, *there shall be weeping, and wailing, and gnashing of teeth.* (Matt. xiii. 42. Luke xiii. 28.) And, oh! how contrary is this prediction of our Lord to the vain opinions of the Jews, who were wont to say, that *all Israel should have a portion in the world to come; but the heathens* (say they) *are to be fuel for hell-fire;* (Pirk. Eliezer, cap. 9. sect. 4.) whereas our Saviour here declareth, that these *heathens should sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and they, the children of the kingdom, should be cast into outer darkness.*

Thirdly, Observe, for explication of other places relating to these *banquets* and *nuptial-feasts,* that they, who were invited to them, entered by a gate designed to receive them; whence Christ, by whom we enter into this *marriage-feast,* compares himself to a *gate,* John x. 1, 2. 7. 9. Now this *gate,* at the time when the guests invited were to come, was made narrow, the wicket only being left open, and the *porter* standing there, that they who were not bidden to the marriage might not rush into it. Hence Christ exhorts the Jews to *enter in at the strait gate;* (Matt. vii. 13, 14. Luke xiii. 24.) *i. e.* to *strive to enter* into the kingdom of heaven, and be made partakers of the blessings of it, before it was taken from them. Lastly, When all that were invited were once come, the door was presently shut, and was not to be opened any more to them, who stood knocking without: so after the *wise virgins* had entered with the bridegroom, the *gate was shut,* and was not opened to the *foolish virgins,* who stood knocking without. (Matt. xxv. 11.) And in this sense are we to understand those words of Christ, (Luke xiii. 24, 25.) *Many shall seek to*

* Symp. lib. viii. q. 6.
† Lib. xv. p. 699.
‡ Symp. lib. iv. p. 93.

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enter, and shall not be able; viz. not for want of any grace sufficient on God's part, but because of their coming too late, after the gate is shut, and the bridegroom is entered; as is apparent from the reason of that admonition, *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut the door.*

[9] Ver. 14. Εἶδε τὴν πενθερὰν αὐτοῦ, &c. *And when Jesus came unto Peter's house, he saw his wife's mother laid, and sick of a fever.*] Learn hence, saith Theophylact, that marriage is no hinderance to virtue, since *the chief of the apostles* had his wife. Brugensis here notes, that it is written *of Peter only* that he had a wife; but that this is not exactly true, see note on 1 Cor. vii. 8. and on ix. 5. Moreover we read in the interpolated Ignatius,* περὶ Πέτρου καὶ Παύλου καὶ τῶν ἄλλων ἀποστόλων τοῖς γάμοις προσομιλησάντων, *of Peter and Paul, and other apostles that were married.* St. Basil† reckons among those that were married, Πέτρον καὶ τοὺς λοιποὺς τῶν ἀποστόλων, *Peter and the rest of the apostles.* And St. Ambrose‡ saith, *that* "omnes apostoli, exceptis Johanne et Paulo, uxores habuisse dicuntur," *all the apostles, except John and Paul, are said to have wives.* See many other testimonies in Cotelerius's notes§ on the epistle of Ignatius to the Philadelphians.

[10] Ver. 16. Ὀψίας δὲ γενομένης, *and when the even was come.*] The Jews kept their sabbath from evening to evening, according to those words, (Lev. xxiii. 32.) *from even to even shall ye celebrate your sabbath;* and therefore, when it began to be dark, before the sabbath, Nehemiah commands the gates of Jerusalem to be shut; (Neh. xiii. 19.) and the author of Cosri‖ saith, "non ingreditur nisi occumbente sole," *the sabbath doth not enter but when the sun is set,* as St. Mark and St. Luke speak. (See Lightfoot on the place.)

[11] Ver. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *That it might be fulfilled which was spoken by the prophet, saying, He himself took our infirmities, and bore our sicknesses.*] This is one of those places from which interpreters conclude, a prophecy is said to be fulfilled only by way of accommodation, though not according to the intention of the prophet. But I conceive without just ground: for, first, the Jews themselves did think this passage of the prophet related to the curing their diseases, as well as the procuring remission of their sins; for thus they speak, *the name of the Messiah is the leper of the house of Rabbi, as it is said, Surely he bore our infirmities.* And, We esteemed him, נגוע Isa. liv. 4. *quasi leprosum,* as a leper, saith St. Jerome and the Vulgar, ἀφημμένον ἐν ἀφῇ ὄντα, Symma. and Aquila; now ἀφὴ, say Hesychius, Suidas, and Phavorinus, is ἡ χροία τῆς λέπρας, *the colour of the leprosy.* (See Lev. xiv. 32. 35.) And again, If the Messias be among the living, *Rabbona Hakkedosh* is he, as being one who *bears our infirmities:* and seeing Christ, by healing our diseases, took away the temporal punishment of our sins, (see the note on ix. 2.) and said to some of them he healed, *thy sins are forgiven thee,* why might not this prophecy be twice fulfilled, when, by taking away their diseases, he took away the temporal punishment of their sins, and when, by suffering on the cross, he procured a full remission of the guilt of their iniquities?

[12] Ver. 22. Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, *And let the dead bury their dead.*] That οἱ νεκροὶ, *the dead,* in Scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who in a spiritual sense are so, by being alienated from the life of God, and *dead in trespasses and sins,* see note on 1 Pet. iv. 6. Thus, Clemens of Alexandria* saith, that, ἐν τῇ βαρβάρων φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπέσοντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς, *the philosophy of the barbarians called them dead who deserted their doctrines, and subjected their minds to sensual passions;* and Origen,† *That the Pythagoreans placed coffins in their room, symbolically to represent that death;* and Philo styles this the *death of the soul,* ἐντυμβευομένης παθέσι καὶ κακίαις ἀπάσαις, *entombed in passions and all wickedness,* (legis alleg. lib. i. p. 45.) Here then Christ teacheth, that when we are called by him to the promotion of the gospel, and the salvation of men's souls, we should not suffer earthly business, which may be done as well by others, who are unfit to be employed in spirituals, to give us the least hinderance from setting instantly upon that work.

[13] Ver. 26. Τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye of little faith?*] Here I conceive it may be useful to lay down the indications of a weak and little faith, that we may guard ourselves against them. And,

First, The fears and jealousies of pious persons betray the weakness of their faith, as is apparent from this question, *Why are ye fearful, O ye of little faith?* Now such are not only those evil fears, which terrify us from the performance of our duty, but our irrational and superstitious fears of being left alone, or in the dark, the fear of evil spirits, and the like; and also all anxious and tormenting fears of what hereafter may befal ourselves, our Christian brethren, or the sincere and living members of Christ's body: a fear of caution, which renders us industrious to prevent the evil, may be useful in this case; but a fear of *diffidence* becomes not the good Christian; *He* (saith the Psalmist) *whose heart is fixed, trusting in the Lord, will not be* thus *afraid of evil tidings.* (Psal. cxii. 7.)

Secondly, Our doubtings and despondings in the time of peril demonstrate the weakness of our faith, according to that saying of our Lord to Peter, when he began to sink, *O thou of little faith, wherefore dost thou doubt?* (Matt. xiv. 31.) They, then, who doubt of God's assistance in the time of danger, or do suspect he may desert them in the needful hour, are weak in faith.

Thirdly, Our anxious solicitude for any temporal concern, and our perplexing cares for these enjoyments, shew we are men of little faith, *for our heavenly Father knoweth* how far *we have need of these things;* and hence our Saviour argues thus, *If God so clothed the lilies of the field,* if he feed *the fowls of the air, will he not much more clothe and feed you, O ye of little faith?* (Matt. vi. 30.) He, therefore, who suspects the kindness of his heavenly Father in these inferior concerns, either mistrusts his power, as did the unbelieving Jews, saying, *Can God prepare a table in the wilderness?* or else conceives his goodness to

* Ad Philad. sect. 4.
‡ In 2 Cor. xi.
‖ Part ii. p. 88.
† Περὶ ἀποταγῆς βίου. tom. ii. p. 234.
§ P. 473, 474.

* Vide Grotium.
† Cont. Cels. lib. iii. p. 142.

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his faithful servants may be less than to the meanest of his creatures. And,

Fourthly, Our impatience under trouble argues our want of faith; for *he that believeth will not make haste.* (Isa. xxviii. 16.) Our due persuasions of God's paternal love towards us will engage us to possess our souls in patience, and tarry the Lord's leisure, and wait contentedly for any blessing he hath promised, as knowing it will surely come in its most proper season, and when the wisdom of our heavenly Father sees we are best fitted to enjoy it.

[14] Ver. 27. Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The winds and the sea obey him.*] It being so often made the property of God, *to still the raging of the sea,* (Psal. lxv. 7. cvii. 25. 29.) it is not to be wondered that Christ's disciples should conceive there must be a Divine power in him who could perform such things.

[15] Ver. 28. Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two possessed with the devil,* Mark ii. 5. *A man possessed with an unclean spirit,* so Luke viii. 27.] See this reconciled in note on Mark v. 2.

[16] Ver. 29. Τί ἡμῖν καί σοὶ; *What have we to do with thee?*] Schmidius here shews, that this is not a form of speaking proper to the Jews and Hellenists only, it being used by good Greek authors, who had no converse with them. So Arrian upon Epictetus, τί ἡμῖν καὶ αὐτῷ; *What have we to do with him?* (Lib. i. cap. 1. p. 85.)

[17] Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; *Art thou come hither to torment us before the time?*] That βασανίσαι should here signify only to imprison these demons, or send them to the place of their restraint, a reverend person argues, because the word βασανίζω sometimes signifies *to imprison,* and βασανισταὶ *gaolers.* (Matt. xviii. 34.) And, secondly, because they entreat, Luke viii. 31. that he would not command them to go out, εἰς ἄβυσσον, that is, *into hell.* But (1.) βασανίζω never signifies to *restrain* but in order to punishment or torment, to extort the truth; and βασανιστὴς only signifies a gaoler, because it is his office *to torture* and to *punish* men. And (2.) they who do afterward entreat not to be sent into the abyss, had formerly entreated not to be tormented, ver. 28. which shews that to be tormented, ver. 28. and to be sent to the abyss, ver. 31. were two different things. That it rather signifies to torment and punish them, may be gathered from the words of another *unclean spirit,* parallel to these, *What have we to do with thee? art thou come* ἀπολέσαι ἡμᾶς, *to destroy us?* Mark i. 24. Luke iv. 34. (2.) From these words, πρὸ καιροῦ, *Art thou come to do this to us before the time of torments?* For, though the devils do at present *believe* and *tremble,* (James ii. 19.) yet are they not at present tormented in the flames prepared for the devil and his angels, but only are *reserved in chains of darkness to the day of judgment to be punished;* (2 Pet. ii. 4. Jude 6.) then Satan is to be *cast into the lake of fire and brimstone;* (Rev. xx. 21.) at present *he walks to and fro through the face of the whole earth,* (Job i. 7.) and *goes about like a roaring lion, seeking whom he may devour.* (1 Pet. v. 8.)

[18] Ver. 31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, *The devils entreated him.*] Some are of opinion, that the persons represented in the New Testament as demoniacs, were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling sickness, and the like; but this cavil may be evidently confuted,

First, From the Scriptures and ecclesiastical writers, which make a constant and a plain distinction betwixt these two things, the curing *diseases,* and the casting out of *devils.* So Matt. iv. 24. *They brought to him all sick people, that were taken with divers diseases, and those which were possessed with devils, and those which were lunatic, and had the palsy, and he healed them;* and Matt. x. 1. *He gave to the apostles power against unclean spirits to cast them out, and to heal all manner of sickness and diseases;* Mark i. 34. *He healed many that were sick of divers diseases, and cast out many devils.* So also Luke iv. 40, 41. *The Christians* (saith Irenæus*) *truly cast out devils, and heal the sick by imposition of hands. They cast out devils, and heal many diseases,* saith Origen.† *How many honest men have by us been healed, or freed from devils?* saith Tertullian.‡

Secondly, This will be farther evident from many circumstances relating to the devils to be cast out, or actually rejected. As, *v. g.* that *Christ suffered not the devils to speak, because they knew him* (Mark i. 34.) *to be the Christ;* (Luke iv. 41.) that they said, *Thou art the Christ the Son of God;* (Luke iv. 41.) that they expostulate with Christ, saying, *What have we to do with thee, art thou come to destroy us? art thou come to torment us before the time?* and pray that *he would not torment them;* that they *ask his leave to enter into the swine,* and being entered hurry them down into the sea, and *beg they may not be sent out of the country;* that they acknowledge that their name was Legion, there being many of them which possessed one man. (Mark v. 1. 14. Luke viii. 27. 33.) Now to make all these sayings the effects of a disease, or to conceive that Christ spake thus to a disease, is too great an evidence of one that is himself diseased. For,

Thirdly, Christ sometimes puts questions to these demons, asking their names, sometimes commands them to be *silent,* and sometimes to *come out of a man,* and *enter no more into him,* (Mark i. 25. ix. 25. Luke iv. 41.)

Fourthly, This we may argue from the symptoms of these demoniacs, their being of such strength, that no chain or fetters could bind them. (Mark v. 3.) Nor could the diseased persons fear to be destroyed, tormented, sent out of the country, or into the abyss, by Christ.

Obj. If it be said that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent, nor have we any experience of any such thing, either among the Christians or in the heathen world, and therefore cannot easily believe it was so then:

Ans. I answer, That the falsehood of this suggestion, that men possessed with evil spirits were not known among the Jews in former ages, hath been proved from the plain testimonies of Josephus, Justin Martyr, and Irenæus, in the general preface to the Epistles.

And that among the heathens there were persons thus possessed, is there proved also from the testimonies of Plutarch, Lucian, Justin Martyr, and Origen; so that it is certain that the history of Christ and his apostles casting out devils in Judea, and of Christians casting them out throughout the world, was therefore never questioned by

* Lib. ii. cap. 56, 57.
† Contra Celsum, lib. i. p. 34.
‡ Ad Scap. cap. 4.

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Jew or gentile; because they had among themselves in every place pretenders to it.

Obj. 2. Whereas it is objected, That *to have a devil, and be mad,* are joined together as the same thing, John x. 20. and to be *lunatic,* and *have a devil,* Matt. xvii. 15. 18. and is hence inferred that these diseases were the same as *devils;* and, according to the Jewish phrase, gave occasion to the being said, *such persons were possessed with a devil:*

Ans. To this I answer, That I have sufficiently confuted this cavil in this note, by shewing, both from the sacred records and the writings of the fathers, that there is a constant and plain distinction betwixt these two things, the curing of *diseases* and the casting out of *devils.*

[19] Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore sent them into the *herd of swine,* (Mark v. 12.) by permitting them to enter into them; and this he did, saith Grotius, to convince the Greeks, who lived in this place, and kept these swine, of the sacredness of the Jewish laws, which they ridiculed, especially on the account of the prohibition to eat swine's flesh.

CHAP. IX.

1. AND he entered into a ship, and passed over *(a part of the sea of Galilee),* and [1] came into his own city *(Capernaum).*

2. And *(a rumour being spread, that he was in the house,* Mark ii. 1. *as indeed he was, sitting and teaching a multitude so great, that the house and porch could not receive them; and healing them by his Divine power, in presence of the pharisees and doctors of the law, who came from Galilee, Judea, and Jerusalem,* Luke v. 17.) behold, they brought to him a man sick of the palsy, lying on a bed, *(carried by four persons, who being not able to come to him for the press, they uncovered the roof of the upper chamber where he was, and let down the bed to him:* see the note on Mark ii. 3.) [2] and Jesus seeing their faith [3] said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee.

3. And, behold, certain of the scribes *(and pharisees sitting there)* said within themselves, *(i. e. in their hearts,* Mark ii. 6. *and in their private discourses,* Luke v. 21.) This man blasphemeth *(making himself a god, for who can forgive sins but God only?* Luke v. 21.)

4. And Jesus, knowing their thoughts, said, Wherefore think you evil in your hearts *(concerning me for these words)?*

5. For [4] whether is easier to say, Thy sins be forgiven thee; or to say, Arise *(take up thy bed),* and walk? *(which is a certain indication that the sins, which brought upon him that disease, are pardoned, or that this punishment of them is remitted.)*

6. But *(I choose to say the first),* [5] that ye may know that the Son of man hath power *(even whilst he is)* on earth to forgive sins; then *(turning from them)* saith he to the sick of the palsy, Arise, take up thy bed, and go unto thy house.

7. And he arose *(took up his bed),* and departed to his house.

8. But *(and)* when the multitude saw it, they marvelled, and glorified God, which had given such power unto men, *(acknowledging they never saw it so before,* Mark ii. 12.)

9. And as Jesus passed forth from thence, he saw [6] a man, named Matthew, *(or Levi, the son of Alpheus,* Mark ii. 14. Luke v. 27.) sitting at the receipt of custom *(or toll-booth):* and he saith unto him, Follow me. And he *(leaving all things)* arose, and followed him, *(and made him a great supper in his house,* Luke v. 29.)

10. And it came to pass, as Jesus sat at meat in the house *(of Matthew),* behold, many publicans and sinners came and sat down with him and his disciples.

11. And when the pharisees saw it, they *(murmuring)* said unto his disciples, [7] Why eateth your Master with publicans and sinners? *(why doth he, who professeth himself a prophet, and a holy man, defile himself by touching, and vilify himself by conversing, with such men?)*

12. But when Jesus heard that, he said unto them, *(Such more especially need my help, for)* they that be whole need not a physician, but they that be sick.

13. But *(for your farther satisfaction in this matter)* go ye and learn what that *(of the prophet Hosea,* vi. 6.) meaneth, [8] I will have mercy, and not sacrifice *(and how it suits with this action of mine):* [9] for I came not to call the righteous, but sinners to repentance *(and must not be diverted from such acts of mercy by your rules).*

14. Then *(it being a day on which the disciples of John and the pharisees fasted,* Mark ii. 18.) came to him the disciples of John, saying *(to Jesus),* [10] Why do we and the pharisees fast oft, *(even twice a week,* Luke xviii. 12.) but thy disciples fast not, *(but eat and drink on our fasting days?* Luke v. 33.)

15. And Jesus said unto them, [11] Can the children of the bridechamber mourn, as long as the bridegroom is with them *(is this fit or usual in such cases)?* but *(as for my disciples)* the days will come, when the bridegroom shall *(by death)* be taken from them, and then shall they fast.

16. *(And he said also by way of parable,* Luke v. 36.) [12] No man putteth a piece of new cloth unto an old garment; for *(if so)* that which is put in to fill it up taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old *(leather)* bottles: else the bottles break, and the wine runneth out, and *(so)* the bottles perish: but they put new wine into new bottles, and both are preserved: *(so in like manner my young disciples, taken not from the schools or academies, as perhaps those of John and the pharisees might be, but from their fishing trades, must not presently be put to such severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall from me.)*

18. While he spake these things to them, behold, there came a certain [13] ruler *(of the synagogue, Jairus by name,* Mark xv. 22. Luke viii. 41.) and worshipped him, saying, My daughter [14] is even now dead: (Gr. *is dead by this time, for when I came from my house she was at her last gasp,* Mark v. 23.) but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and so did his disciples, *(and a great multitude who pressed upon him,* Mark v. 24. Luke viii. 42.)

20. And, behold, a woman, which was diseased with an issue of blood twelve years, *(and had spent all that she had upon the physicians, and was nothing better, but rather grew worse,* Mark v. 26. Luke viii. 43.) came behind him, [15] and touched the hem of his garment: *(and presently the issue of her blood was stanched,* Mark v. 29.)

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21. For she *(had)* said within herself, If I may but touch his garment, I shall be whole.

22. But Jesus *(knowing that virtue was gone out of him)* turned him about *(to the multitude, and said, Who touched me?)* and when he saw her *(that had done so, and heard her tell the reason why she had done it,* Luke viii. 45. 47.) he said *(unto her)*, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

[Luke viii. 49. *While he was thus speaking, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master.* Ver. 50. *But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.*]

23. And when Jesus came into the ruler's house, and saw the minstrels, and *(heard)* the people making a noise *(as at a funeral solemnity)*,

24. He said unto them, Give place: for [16] the maid is not dead, but sleepeth *(i. e. she shall be raised from it, as it were out of sleep)*. And they laughed him to scorn.

25. But when the people were put forth, *(Peter, James, and John, and the father and mother of the damsel being only left,* Mark v. 40.) he went in, and took her by the hand *(and said unto her, Daughter, arise; and her spirit returned unto her)*, and the maid arose, *(and walked, being twelve years old; and he commanded that something should be given her to eat, to strengthen her, and confirm them that she was alive,* Luke viii. 54, 55.)

26. And the fame thereof went abroad into all the land, *(though he straitly charged them to tell no man of it,* Luke viii. 56.)

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, *(of whom the prophet Isaiah hath foretold, that he should open the eyes of the blind,* xxix. 11. xxxv. 5. xlii. 7.) have mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; and Jesus strictly charged them, saying, [17] See that no man know it.

31. But they, when they were departed, spread abroad his fame in all that country.

32. And as they went out *(of the city)*, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the pharisees said, He casteth out devils through *(Beelzebub,* Luke xi. 15. *who is)* the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36. But *(and)* when he saw the multitudes *(that followed him)*, he was moved with compassion on them, because [18] they fainted *(or strayed)*, and were scattered abroad, as sheep having no shepherd, *(and he taught them many things,* Mark vi. 34.)

37. Then saith he to his disciples, [19] The harvest is plenteous, but the labourers are few *(i. e. there be many who are willing to receive instruction, but few who are fit to give it to them)*;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest *(to instruct those aright who are ready to receive instruction)*.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Ε'ΙΣ *τὴν ἰδίαν πόλιν, Into his own city.*] That is, into Capernaum; (Mark ii. 1.) *Christ having left Nazareth, to go to dwell at Capernaum.* (Matt. iv. 13.)

[2] Ver. 2. Καὶ *ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, And Jesus seeing their faith.*] *i. e.* The faith of those who let down the sick of the palsy: whence it is evident, that the faith of others may prevail for the obtaining temporal and corporal blessings. Thus, in the preceding chapter, ver. 13. the faith of the centurion prevails to heal his servant; and here, ver. 33. the devil is cast out of a dumb and deaf man, who had no tongue to ask it, through the faith of them that brought him. Thus the daughter of Jairus is raised, Luke viii. 50. and the unclean spirit is cast out of the son, by the father's faith, Mark ix. 22, 23. Note also, that Theophylact here adds, *καὶ αὐτοῦ τοῦ παραλυτικοῦ, and the faith of the paralytic;* for, saith he, had he not believed he should be healed, he would not have consented to their action.

[3] Εἶπε *τῷ παραλυτικῷ, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, He said to the sick of the palsy, Son, thy sins are forgiven thee.*] *Shewing* (saith Theophylact) *that diseases, and chiefly palsies, proceed from sin, he first speaks of forgiving them:* but then it must be noted, that our Lord here speaks of remission, not of the eternal punishments, but of the temporal punishments, inflicted for sin. (1.) Because this remission is obtained by the faith of others; whereas, the enjoyment of spiritual and eternal blessings in persons capable of faith, depends on their own faith alone. (2.) Because our Saviour saith, it *is as easy to say, Thy sins be forgiven thee; as to say, Rise up, and walk?* which consequence seems not to be good, if we take remission of sins in the highest sense; since, by the example of the apostles and seventy disciples, it appears, they might have power of healing such diseases, who had no power of forgiving the eternal punishments of sin. Moreover, it is usual in Scripture, and was so among the Jews, to represent bodily afflictions, miseries, and diseases, as the effects of sin, according to the common proverb, "Nisi essent peccata, non essent flagella;" *Were there no sins, there would be no chastisements:* hence is the inquiry of the disciples, touching the man born blind, *Who hath sinned, he or his parents, that he should be born blind?* (John ix. 2.) and to the paralytic, Christ, having heard him, speaks thus, *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.* (John v. 14.) For the law of Moses threatened various kinds of diseases to the transgressors of it, Deut. xxviii. 21, 22. and when they were remitted, these diseases were removed; according to those words of Isaiah, (xxxiii. 24.) *The inhabitants shall not say that they are sick; the people that are there shall be forgiven their iniquity:* and it is also usual in the Old and the New Testament, to intimate deliverance from corporal diseases by remission of sins; as when the prophet saith to David, 2 Sam. xii. 13. *The*

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Lord hath taken away thy sin; thou shalt not die for it: and, 2 Chron. vii. 14. *I will be merciful to their iniquities, and will heal their land:* so what is worded thus, Matt. ix. 22. *Thy faith hath saved thee;* is, Mark v. 34. *Thou art made whole.*

[4] Ver. 5. Τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν; *Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up, and walk?*] They who here tell us, it is therefore easier to say the first; because he cannot so easily be disproved, who promiseth a thing invisible, as he who engageth to do that which is the object of our senses; do not compare together the things to be done, but only the ways of knowing when they are not done: they therefore interpret these words better, who say, that it must be as easy to say, do the one, as to say with effect the other; it being indeed the same thing to say, Thy *sins*, that is, the temporal punishments of them, are forgiven; and to say, Be thou healed, or Rise up and walk effectually; seeing by being freed from the disease, which was the temporal punishment of sin, it was manifest that sin was thus far forgiven.

[5] Ver. 6. Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of man hath power on earth to forgive sins.*] *i. e.* Of absolving or releasing men from the temporal punishments of sin, whilst he is in his state of humiliation; for that Christ speaks here only of the temporal punishments of sin, is evident, not only from what hath been already said, but also from the effect; Christ only giving him power to *rise up, and walk.* Moreover, that Christ here speaks of a power inherent in him, and not only of the power of God assisting him, as it did the apostles, when they healed diseases, is evident; because, had Christ only pronounced, that the sins of this *paralytic* were remitted by God, and the cure performed by his power, the pharisees could have had no cause to be offended with him, and much less to have accused him of blasphemy.

Lastly, Observe, that by this power the distemper of this *paralytic* was healed instantly; which shews the power that did effect it was Divine: that power only being able instantly to cure diseases by a word. Hence do the fathers conclude, our Lord was God as well as man: so Irenæus,* *By remitting the sin, he cured the man, and manifestly shewed who he was; for, if none can remit sins but God, and yet our Lord did remit them, and cure the man, it is manifest, that he was both the Word of God, and the Son of man, receiving power of remission of sins from his Father, as God and man:* and Novatian,† *If only God can remit sins, and yet Christ remitted them,* " merito Christus est Deus," *he is truly God.* The Jews here say, that it was proper to God to forgive sins; and this Christ denies not, but only proves, that the Son of man had this power also, leaving them to make the inference. The multitude, indeed, *glorified God who had given this power to men;* in which words, though there was a mistake in thinking that Christ wrought his miracles as the prophets did; not by an internal power residing in them, but only by the assistance of the power of God; yet seeing even this acknowledgment tended to the confirmation of Christ's prophetic office, and so to induce them to embrace all Christ's doctrines and instructions, as the word of God, they by this glorified God, through our Lord Jesus Christ. Theophylact here adds, That our Lord bid the paralytic carry his bed, partly Ἵνα μὴ φαντασία δόξῃ, *to shew the cure was real,* and not imaginary only; and partly to convince the multitude of the miracle thus done by ocular demonstration.

[6] Ver. 9. *A man named Matthew.*] That this Matthew here was the same with Levi, in St. Mark and Luke, see note on Luke v. 27.

[7] Ver. 11. Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your master with publicans and sinners?*] The pharisees looked upon publicans and great sinners as if they had been heathens, thinking it a sin even to converse with them, though it were to convert them from the evil of their ways; objecting this to the reproach of Christ, that he was a *friend to publicans and sinners:* (Matt. xi. 19.) hence saith our Saviour of him that would not *hear the church, Let him be to thee as a heathen and publican; i. e.* abstain from any farther converse and familiarity with him. (Matt. xviii. 17.) *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not publicans and heathens,* (Matt. v. 46.) *and sinners,* (Luke vi. 32, 33.) *the same?* And they bore the same character among the heathens: so the scholiast* upon those words of Aristophanes, Καὶ τελώνην, καὶ φάραγγα, καὶ χάρυβδιν ἁρπαγῆς, *a publican, and a whirlpit, and a gulf of rapine:* and Suidas notes, That διαβέβλητο τὸ τελώνου ὄνομα παρὰ τοῖς παλαιοῖς, *the very name of publican was infamous to the ancients.* Theocritus says, That bears and lions were the most savage beasts in the mountains; but in the cities, τελῶναι, *publicans* and *sycophants.* (Apud Stob. Serm. 2. p. 31.) And in Apollodorus they are joined with thieves and dissolute men, κλέπτει, τελωνεῖ, ῥαδιουργεῖ. (Stob. Serm. 44. p. 307.) Cicero† declares, The name and office was very grievous to the Greeks, and insinuates, that it was not much less abhorred among the Romans; and well it might be, since Suidas out of an old author agrees so exactly with Aristophanes, declaring, That the life of a publican was, Παῤῥησιασμένη βία, ἀνεπιτίμητος ἁρπαγή, *an open and free violence, and unpunished rapine,* ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορία, πραγματεία λόγον μὴ ἔχουσα, *a shameless covetousness, an impudent merchandise, an unreasonable negotiation:* whence Tacitus‡ not only speaks, " de novis acerbitatibus, et illicitis exactionibus publicanorum," *of the new grievances and unlawful exactions of the publicans;* but adds, that Nero therefore was consulting, whether he should take away all tributes, *idque pulcherrimum donum generi mortalium daret;* and St. John the Baptist requires them *to exact no more than that which was appointed.* (See Dr. Hammond on the place.)

[8] Ver. 13. Ἔλεον θέλω καὶ οὐ θυσίαν, *I will have mercy and not sacrifice.*] i. e. *I rather will have mercy than sacrifice:* so Gen. xlv. 8. οὐχ ὑμεῖς, *you have not sent me, but God;* οὐ γὰρ καθ' ἡμῶν, *your murmuring is not against us, but against God,* Exod. xvi. 18.; Prov. viii. 10. *Receive instruction,* καὶ μὴ ἀργύριον, *and not silver; and knowledge* ὑπὲρ *before gold;* Joel ii. 13. *Rend your heart, and not your garments.* (See John vi. 27. 1 Cor. i. 17.) For that these words are not to be understood absolutely, is evident, be-

* Lib. v. cap. 17. † Cap. 13.

* P. 300, 301. † Ep. ad Quintum Fratrem, lib. i. p. 216.
‡ Annal. lib. xiii. ed. Lisp. p. 300, 301.

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cause God had commanded sacrifices, and therefore could not absolutely say, *he would not have them.*

[9] Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· *For I came not to call the righteous, but sinners to repentance.*] Where, by the *righteous,* we are not to understand those who are only righteous in their own conceits, such as the pharisees were, *who justified themselves before men,* (Luke xvi. 15.) and *trusted to themselves that they were righteous, and despised others in comparison of themselves:* (Luke xviii. 9.) for such are not *whole,* but have great need of the spiritual *Physician;* (ver. 12.) and such, especially, the gospel calleth to repentance. (Matt. iii. 8—10. Apoc. iii. 17.) Moreover, the word *sinners* here imports, such persons as live in *a customary practice of sin;* so that the tenor of their lives is wicked, and who are therefore to be called to that repentance, which consists in *the change of their lives, from the service of sin to holiness,* from slavery to Satan to the fear of God; and therefore, by the righteous, who need no repentance, we are not to understand those who are entirely free from sin; for, so *there is not a just man upon earth,* (Job ix. 2. Eccles. vii. 20.) *nor any man who is not a sinner;* (1 Kings viii. 46. James iii. 2. 1 John i. 8.) but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and accepted in the sight of God; in which sense Job *was righteous, and eschewed evil;* Zacharias and Elisabeth *were righteous, walking in all the commandments of God;* (Luke i. 6.) and Simeon; (Luke ii. 25.) and so they needed not that repentance which consists in the change of the life, from a *course of sinning* to living unto God. So that the argument here is double; (1.) That though familiar converse with sinners was in the general to be avoided, yet was that only on this account, that we may not encourage them in sin, or be defiled by them; and so it could not hinder that great act of *charity* and *mercy* to their souls, which was directed to the conversion of them from their evil ways; the avoiding of familiarity with them, being only as the precept of *sacrifice,* and therefore not to be regarded so as to obstruct that more important duty of shewing mercy to their souls. (2.) That Christ was the great spiritual *physician* sent to heal these sin-sick souls, and call them to repentance; and therefore, in conversing with them, in pursuance of this end, he was so far from transgressing his Father's precepts, that he was doing the great work for which he was sent by him into the world. Note, also, that this of the physician was a proverbial saying; for, when Antisthenes* was asked, *Why he conversed with wicked men?* his answer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσιν, *Physicians are with the diseased:* and, *when Diogenes,* saith Stobæus,† *when Pausanius,* saith Plutarch, was asked, *Why he praised the Lacedemonians, but stayed not with them?* he answered, Ὅτι οὐδὲ ἰατροὶ παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν, *That physicians conversed not among the healthy, but among the sick.* (See Examen Millii here.)

[10] Ver. 14. Διατί ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλὰ; *Why do we and the pharisees fast much, but thy disciples fast not?*] It is here said, by Mr. Clerc, that it was not the design of St. John's disciples, to inquire simply, Why the disciples of Christ did not fast, but why they did not follow the example of all devout men among the Jews, who did fast often? But (1.) this seems to be a mistake; for they ask, why they did not fast *at all?* and our Saviour's plea for them is, for an entire exemption from that duty whilst he was present with them. (2.) Were it as Mr. Clerc would have it, yet is the observation of the reverend Dr. Hammond true and pertinent, That the disciples of John intended not to ask the reason, why they themselves fasted often? they being so well satisfied with the reason of that, that they wondered why Christ's disciples did not as they did: this being, saith he, truly the meaning of their question; Since we fast so devoutly, why do not thy disciples do this as well as we?

[11] Ver. 15. Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, &c. *Can the children of the bridechamber mourn, as long as the bridegroom is with them?*] The sons of the bridechamber are those who are admitted into it, styled by the Grecians παράνυμφοι and πρόχοροι· by the Latins, *pronubi;* by the Jews, *shoshebinim;* and their business was, to enter into the bridechamber, and to rejoice and exhilarate themselves with the bridegroom, during the time of the marriage-festival; which was, saith Dr. Lightfoot on the place, *seven days;* and these were usually φίλοι τοῦ νυμφίου, the *friends* or *kindred* of the *bridegroom:* whence St. John the Baptist represents himself, as rejoicing to hear the voice of the *bridegroom,* as being one of his friends. (John iii. 29.) So then the argument runs thus: I am the bridegroom, and the *church* is my bride; as long as I am here, lasts the *marriage-feast,* and my *disciples* are the *children* and friends of the *bridegroom,* and so are not to mourn, but to rejoice with me whilst this time lasts; at my death and departure from them, this *bridegroom* will be taken from them, and then will be the time for them to fast and mourn.

[12] Ver. 16, 17. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ, *No man putteth a piece of new cloth to an old garment.*] It is the opinion of many fathers and interpreters, that Christ by these two similitudes intended to shew, he thought it not fit at their first entrance, and before the Holy Spirit was come down upon his disciples, to impose the burden of fasting on them, because they were not fitted to bear it, by reason of their infirmity, and that they might be tempted by such austerities, as were frequent fastings, imposed on them, to fall off from him. And hence they add, that Christ, by his example, recommends this condescension to weak and infirm consciences to his disciples, and to the ministers of the gospel; *viz.* not to impose upon them, that βάρος ἐπιταγμάτων, *weight of ordinances,* which they cannot bear: but, against this exposition Episcopius objects, That no reason can be assigned, why Christ's disciples should be less able thus to fast, than the disciples of the Baptist, or the pharisees. To which objection I answer, That there were among the Jews, not only sects of the essenes and pharisees, who led an austere life, but also schools of the prophets;* and those frequently lived in mountains and deserts, and were also many of them Nazarites, and consecrated to the service of God; they had also their academical and private schools, to train up men in discipline; and from these might come disciples to John

* Apud Laert. p. 139.

† Serm. 11. Ἀποθεγμ. λακ. p. 230.

* Campeg. Vitring. lib. ii. cap. 7.

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in the wilderness, and disciples to the pharisees, who might be trained up in those duties; whereas it is certain, that the disciples of our Lord were chosen from their fishing-trade, and so came to him wholly unacquainted with and so unfitted for those austerities. His interpretation is therefore this, That it is as unfit or unseemly for his disciples to fast, whilst he is present with them, as it is to sew a new piece of cloth to an old garment, or to put new wine into old bottles: in which interpretation I cannot acquiesce, because it is manifest from both these similitudes, that our Lord represents not the unfitness, but the hurt or damage of doing either of these things, *viz.* that the doing of the first would make the rent worse; the doing of the second would endanger the breaking the bottles, and the spilling the wine: to which danger, the sense given by Episcopius hath no respect.

[13] Ver. 18. Ἄρχων, *a ruler.*] This ruler being in St. Mark and Luke, ἀρχισυνάγωγος, *a ruler of the synagogue,* it is not reasonable to conceive, as some do, that he was one of the twenty-three judges that were constituted in every city, but rather that he was the head or ruler of the synagogue, which was at Nazareth; of which rulers we have mention, Acts xiii. 15. xviii. 8. 17. Luke xiii. 14. (See note on Mark v. 22.)

[14] Ἄρτι ἐτελεύτησεν, *is now dead.*] This being in St. Mark v. 23. ἐσχάτως ἔχει, *she is at the last extremity;* the words must be rendered as in the paraphrase, *she is by this time dead,* and this is evident from the story; because, as Christ was going to the ruler's house, a messenger comes from it to tell him, that his daughter was now dead; (Luke viii. 49.) which shews, that at his coming to Christ she was not so, but only at the last extremity.

[15] Ver. 20. Προσελθοῦσα ὄπισθεν, *coming behind him.*] The woman having *an issue of blood,* which rendered her touch defiling, according to the law, seems therefore to have come behind him, as fearing she might not have been permitted to touch him, had her distemper been made known.

[16] Ver. 24. Οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει. *For the maid is not dead, but sleepeth.*] From this place the Jesuits contend for their *equivocations and mental reservations;* by which they certainly deceive the hearer, who knows not what in their minds they do conceal, alleging, that when our Lord here saith, *she is not dead,* he reserved in his mind, *in respect of my power,* or so as to remain under the power of it. But the words of Christ were plainly spoken to those who were preparing for her interment, and performing the funeral rites belonging to it, and, therefore, only intimate, she was not so dead as that they needed to make these preparations, he being come to awake her as out of a sleep.

[17] Ver. 30. Ὁρᾶτε μηδεὶς γινωσκέτω, *see that no man know it.*] That Christ should take this care, that his miracles in healing persons, and casting out of devils, should not be known, only to avoid vain-glory, seems not very reasonable; this being done sufficiently by the declaration, that he did this *by the finger of God,* (Matt. xii. 28.) and that by these works, *he sought not his own glory, but the glory of his Father.* (John v. 41. vii. 18.) Let it then be noted;

First, That when he doth his miracles among the heathens, or upon them that dwelt among them, such as were the Syrophœnician woman, and the woman of Paneas, or Cæsarea Philippi, he never imposeth silence on the person healed, but sometimes, on the contrary, bids them declare what God had done for them: so when he had cured the demoniac at Gadara, he bids him go to his house and his acquaintance, and tell them what things the Lord had done for him, and how he had shewed mercy even to a heathen. (Mark v. 19.) And though he charged his disciples to tell no man among the Jews that he was the Christ, till his resurrection, (Matt. xvi. 20.) he doth himself declare to the Samaritan woman that he was the Messiah; (John iv. 25, 26.) because these things would prepare these heathens and Samaritans, when Christ was preached to them by his apostles, to receive their testimony.

Secondly, Observe that the things which he forbids his disciples to declare, were not his miracles, but either his transfiguration on the mount, (Matt. xvii. 9.) or that he was the Christ. (Mark viii. 29, 30.) And this he only bade them to conceal, till he was risen from the dead; and this he did, not only that their testimony of him might not be looked upon as a thing compacted between him and them, but chiefly because they were not fitted to be his witnesses of these things, till they had received power from on high, by the coming down of the Holy Ghost to do it. (Acts i. 8.) For he received before the testimony of John, and appealed to it, (John v. 33.) because he was sent by God to bear witness of him, (John i. 6, 7.) and because the blazing these things abroad by his disciples that he was the Messiah, sent by God to be their Saviour; and that God, by a voice from heaven, commanded all men to obey him—would have so far comported with that imagination of a temporal kingdom to be erected by him, and looked so like the sending his disciples as his heralds, to proclaim him king, as that it would have given too much occasion to the government to suspect that he designed some such thing, and too much colour to the accusation of the Jews, that he forbade men *to give tribute to Cæsar, saying that he himself was Christ a king.* (Luke xxiii. 2.) Now, from the first observation we learn, that the reason why he was thus concerned to have his miracles concealed, must be somewhat peculiar to the Jewish nation; and, from the second, that he did this chiefly to avoid all suspicion that he intended to set up any temporal kingdom, or to give occasion to any innovation, sedition, or disturbance, upon this account. We therefore say,

First, With the reverend Dr. Hammond, that he did this to avoid the malice of the scribes and pharisees and Herodians against him, who were so far from being convinced by his miracles, that they not only did blaspheme them, but oft consulted how they might entrap him in his words, and get something out of his mouth, by which they might accuse him as an enemy to God and Cæsar. So when he had pronounced his woes against them, the scribes and pharisees began to urge him vehemently, laying snares for him, and *seeking to get something out of his mouth, that they might accuse him* to the government. (Luke xi. 53, 54.) When, in the parable of the kingdom of heaven, he had told them what was like to be their fate, they *send out their disciples with the pharisees to entrap him in his words,* and to put the question to him, *Is it lawful to give tribute to Cæsar or not?* (Matt. xxii. 15. 17.) And when he doth but covertly declare himself to be *the Son of God,* they are ready to stone him for it. (John viii. 59. x. 31.) And at his miracles they were so incensed, as to think of nothing

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less than cutting him off; and thus, when he cured the man that had the withered hand, the pharisees and Herodians *take counsel together how they might destroy him.* (Mark iii. 6.) Thus, when the people, hearing his words, and seeing his miracles, began to be convinced by them, and to say that *he was the Christ:* the pharisees and high-priests hearing that they murmured such things concerning him, send forth their servants to apprehend him. (John vii. 30—32.) When he had raised Lazarus, the chief priests and pharisees conclude that *it was expedient that he should die,* and send forth their commands, *that if any one knew where he was, he should declare it, that they might take him.* (John xi. 47. 49, 50. 57.) That, therefore, they might not take him off before his time, and that they might have less occasion to do it for his popularity, or the resort of multitudes unto him, he commands his miracles should be concealed; and when they could not be so, he departs from the multitudes into desert places; and when his fame was spread forth in any one country round about, he departs thence into some other place. But,

Secondly, His chief design in thus concealing that he was the Christ, and giving charge not to divulge his miracles, was this,—that he might not indulge that pernicious conceit, which had obtained among them, that their Messiah was to be a temporal king; for the very name of their Messiah being still in their Targums, *Messiah the king;* and they speaking so much of his kingdom and dominion over the nations, his delivering Israel, and subduing their enemies; had our Lord openly declared himself the Messiah before his resurrection, and exaltation to the right hand of God, they would easily have made this inference, that therefore he must be their king, their deliverer, and the subduer of their enemies, and would have attempted by tumults and seditions to set up his kingdom: thus, when he had fed five thousand with five little loaves and two small fishes, they gathering hence, that he was able to make provisions for an army, presently conclude that *they would take him by force, and make him a king.* (John vi. 15.) And this causeth him to depart from them into a mountain alone. And his miracles being so great a conviction, that he was that *Prophet that should come into the world,* this was thought warrant enough for this attempt, (ver. 14.) Christ's kingdom, therefore, not being of this world, and, therefore, not to come with that pomp or observation, or to the ends which they expected, and it being his great concern, that no sedition or disturbance of the civil government should be laid either to his person or doctrine, this seemeth to have been his chief reason, why he gave charge to those healed not to make his miracles known, and to his disciples not to declare that he was the Christ.

[18] Ver 36. Ὅτι ἦσαν ἐκλελυμένοι, *they fainted.*] It is certain that Chrysostom and Theophylact read here ἐσκυλμένοι, they were *tossed* and *wearied,* either with the burdens of the scribes and pharisees, or with going from one of these false guides to another; from those that bound, to those that loosed the same thing. But our reading, they were *scattered from one another,* comports best with the similitude of being as sheep without a shepherd.

[19] Ver. 37. Ὁ μὲν θερισμὸς πολὺς, *The harvest indeed is great, but the labourers few,* &c.] From this discourse of Christ we learn these things, worthy to be regarded by all the pastors of Christ's flock, *viz.*

First, That he who doth not instruct his flock in the *sincere milk of the word,* and acquaint them with the things belonging to their eternal peace, from a heart full of love to God, and to the souls committed to their charge, deserves not the name of a true shepherd; for the want of these things in the scribes and pharisees, made Christ complain that the Jews were *as sheep without a shepherd.*

Secondly, That where the harvest is great, and there be many who are *white for the harvest,* (John iv. 35.) or ready to receive instruction, we should be the more diligent and laborious to afford it to them.

Thirdly, That in such cases, when either we are not called to that work, or are placed in another station, we should pray fervently that God would raise up men fitted for their instruction, and zealous for his glory and the good of souls.

CHAP. X.

1. AND when he had called unto him his twelve disciples, he gave them [1] power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease *(as they went preaching in his name).*

2. Now the names of the twelve apostles are these; the [2] first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew The publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, *(by two and two,* Mark vi. 7.) and commanded them, saying, Go not *(at present)* into the way of the gentiles, and into any city of the Samaritans enter ye not:

6. [3] But go rather to the lost sheep of the house of Israel, *(to whom this doctrine of salvation is first sent, and is to be first preached,* Acts iii. 26.)

7. And as ye go, preach, saying, The kingdom of heaven is at hand, *(i. e. the kingdom of the Messiah is now to be set up.*

8. *And in confirmation of this)* heal the sick, cleanse the lepers, [4] raise the dead, cast out devils: [5] freely ye have received *(this power from me),* freely give *(the benefit of it to others.*

9. *Then he commanded them to take nothing by the way,* Mark vi. 8. *saying),* Provide neither gold, nor silver, nor brass, in your purses;

10. Nor scrip for your journey, neither two coats, neither shoes, [6] nor yet staves; for the workman is worthy of his meat *(and therefore you may reasonably expect to find it among them, for the benefit of whom you labour).*

11. And into whatever city or town ye shall enter, inquire who in it is [7] worthy *(or prepared to receive instruction);* and there abide till ye go thence *(or from that town).*

12. And when ye come into a house, salute it *(saying, Peace be to this house).*

13. And if the house be worthy, let your peace come upon it *(your blessing shall rest on it);* [8] but if it be not worthy, let your peace return to you *(i. e. they shall receive no advantage by it).*

14. And whosoever shall not receive you, nor hear your

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words, when ye depart out of that house or city, [9] shake off the dust of your feet *(for a testimony against them,* Mark vi. 11. Luke ix. 5. *that you count them as unclean and unfit to be conversed with any more, because they have rejected the word of life propounded, and by your miracles confirmed to them).*

15. [10] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the *(great)* day of judgment, than for *(the people of)* that city; *(because the means of knowledge rejected by them have been greater,* xi. 23, 24.)

16. Behold, I send you forth as *(if)* sheep *(were sent)* in the midst of wolves *(i. e. on an employment full of peril from the men of the world):* be ye therefore wise as serpents *(i. e. as prudent and wary as they are to preserve themselves from danger),* and harmless as doves; *(that, giving no offence to any man, you may give them no occasion to do evil to you:* see Rom. xvi. 19.)

17. [11] But *(and especially)* beware of *(the)* men *(of this age and nation):* for they will deliver you up to the councils *(of the Sanhedrin),* and they will scourge you in their synagogues *(for preaching in my name).*

18. And ye shall be brought before governors and kings for my sake, for a testimony against (Gr. *to)* them and *(to)* the gentiles, *(who believe not the gospel preached to them, that the kingdom of God was come to them,* Luke x. 9.)

19. But when they deliver you up *(to these men),* [12] take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak *(from your own abilities),* but *(it is)* the Spirit of your Father that speaketh in you.

21. And *(know this, that when the gospel is thus preached by you, the effect of it will be this, that)* the brother *(who believeth not)* shall deliver up the *(Christian)* brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death *(as being Christians).*

22. And ye *(also)* shall be hated of all *(the)* men *(of the world)* for my name's sake; but he that endureth to the end *(of these days of persecution from the unbelieving Jews)* shall be saved *(from the dreadful destruction coming on them).*

23. [13] But when they persecute you in this city *(i. e. in any one city),* flee ye into another; for verily I say unto you, [14] Ye shall not have gone over the cities of Israel, till the Son of man be come; *(with his Roman army to destroy that nation, and to burn up their cities.*

24. *And to arm you against these persecutions, consider that)* the disciple is not *(to expect to be)* above his master, nor the servant *(to be)* above his lord.

25. It is enough for the disciple that he be as his master, and *(for)* the servant *(to be)* as his lord. If *(then)* they have called the master of the house Beelzebub, how much more *(shall they call or proportionably revile)* them of his household?

26. [15] Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known *(i. e. for my doctrine, which now seems obscure and hidden from the world, shall in time be revealed to all nations, and overcome all the calumnies with which it is loaded, and all the opposition it shall meet with).*

27. [16] What *(therefore)* I tell you in darkness, *(or parabolical expressions),* that speak ye in the light; and what ye hear *(from me)* in the ear *(i. e. more privately),* that preach ye *(publicly, and as it were)* upon the housetops.

28. [17] And fear not them which *(can only)* kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

29. *(Moreover, you who are so highly valued by God, and live under such a peculiar conduct of his providence, have no cause to fear what they can do to the body, for)* are not two sparrows sold for a farthing *(as being birds of little value)?* and [18] one of them shall not fall on the ground *(or die)* without *(the providence of)* your Father.

30. But *(yet this providence is more particularly concerned for you, for)* the very hairs of your head are all numbered *(i. e. your minutest concerns are under the especial conduct of his providence).*

31. Fear ye not therefore, *(for)* ye are of more value *(in the sight of God)* than many sparrows.

32. Whosoever therefore shall *(by these considerations be encouraged still to)* confess *(or own)* me *(and my doctrine)* before men, him will I confess also *(or own at the great day as my faithful servant)* before my Father which is in heaven.

33. But whosoever *(notwithstanding these encouragements)* shall *(to avoid their persecutions)* deny me before men, him will I also deny *(and disown at the great day)* before my Father which is in heaven.

34. *(And)* [19] think not that I am come to send *(or cause)* peace on earth *(and so to free you from these persecutions; for)* I came not to send peace, but a sword.

35. For I am come to *(preach that doctrine which will rather)* set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. And *(thus it shall happen, that)* a man's foes shall be they of his own household.

37. *(And this dispensation of providence will discover who is worthy to be owned as my disciple, for when this happeneth),* he that loveth father or mother more than me *(i. e. is moved by his regard to them to disown me, or disobey my precepts),* is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38. And he that taketh not *(up)* his cross, and followeth after me, is not worthy of me. (See note on Luke ix. 23.)

39. *(And know that by refusing thus to follow me, men will be the greatest losers, for)* he that *(by deserting me in time of persecution)* findeth his life *(preserved for a little while),* shall lose it *(probably here, and certainly hereafter);* and he that loseth his life for my sake shall find it; *(happily improved into life eternal, and so shall be the greatest gainer.*

40. *Nor shall my kindness be confined only to those who shew this affection to my person, but)* [20] he that receiveth you *(preaching in my name, shall be esteemed as he that)* receiveth me, and he that receiveth me *(as he that)* receiveth him that sent me.

41. *(And)* he that receiveth a prophet in the name of a prophet *(i. e. as one sent from God, and doth accordingly attend to him),* shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous

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man *(i. e. out of true love to his righteousness)*, shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones *(i. e. the meanest of my disciples)*, [21] a cup of cold water only in the name of a disciple, verily, I say unto you, He shall in no wise lose his reward.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἔδωκεν *αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, He gave them power against* (or over) *unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*] Ἐξουσία *πνευμάτων*, here is *genitivus objecti*, say grammarians; power of unclean spirits, being put for *power over*, or *against, them*. So βλασφημία *τοῦ πνεύματος*, Matt. xii. 31. is expounded, ver. 32. *blasphemy against the Holy Ghost*. (See Isa. iii. 14. Joel iii. 19. 1 Cor. ix. 12.) But that which chiefly is to be observed here is this, that Christ here delegates power to the apostles, and afterward to the *seventy disciples*, (Luke x. 9. 17.) and after his resurrection to *believers* in the general, to do this in his name. (Mark xvi. 17, 18.) And though the apostles were not at present empowered to impart these gifts to others, yet after our Lord's resurrection they were enabled to do it, by baptizing, and laying their hands upon them; which is so eminent a demonstration of the truth of Christian faith, as hath no parallel in any history, excepting that of Moses, who *laid his hands upon Joshua, and he was filled with the spirit of wisdom;* (Deut. xxxiv. 9.) and of Elisha, on whom the *spirit of Elijah* rested. (2 Kings ii. 15.) Though this was done, not by any power they had to communicate to others the virtue which resided in them, but in the case of Joshua by the particular command of God, (Numb. xxvii. 19, 20.) and in the case of Elisha by the will of God; and was a signal confirmation that they were both prophets sent by God; and much less was it done as here, by invocation of their names. For among all the accounts the heathens have given us of their famous magicians, and workers of wonders, there is not one to be found who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or using of their names, or belief of their doctrine. And hence Arnobius,* having summed up the miracles our Saviour did, adds, that he not only did them by his power, "verùm, quod erat sublimius, multos alios experiri et facere sui nominis cum adjectione permisit," *but permitted many others to do them, by invocation of his name; nor did he any of these miracles which raised astonishment in others, which he enabled not his little ones and even rustics to perform.* And then he triumphs over the heathens thus, *What say you, O ye stiff and incredulous minds?* "Alicuine mortalium Jupiter ille capitolinus hujusmodi potestatem dedit?" *Did ever that Jupiter, whom ye Romans worship in the capitol, give the like power to any mortal?* And then he concludes this to be the evidence of a true Divine power; *for to transfer your miraculous power to a man*, and *to give authority and strength to a creature, to do that which you alone can do*, "supra omnia sitæ est potestatis, continentisque sub sese est rerum omnium causas," *is an evidence of one who hath power over all, and hath the causes of all things at his beck.*

[2] Ver. 2. Πρῶτος Σίμων, *first Simon.*] It is the observation of many of the fathers and interpreters here,* that Simon is here reckoned *the first* of the apostles, not as being so in dignity, but as being *first called:* for which see Matt. iv. 18. Mark i. 16. and therefore this word is omitted both by St. Mark, iii. 16. and St. Luke, vi. 14. which sure they would not have done, had they imagined it to be so remarkable, for establishing St. Peter's monarchy, as the papists do.

[3] Ver. 6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἶκου Ἰσραήλ, *but go rather to the lost sheep of the house of Israel.*] He calls all Israel sheep, though they were not obedient to the voice of the Shepherd, as being all God's chosen people; he calls them lost sheep, because they were in so great peril of being lost and ruined by the ignorance and wickedness of their guides. (So Psal. cxix. 176. Isa. liii. 6. Jer. l. 6.) To them the apostles are sent, because they were *children of the kingdom*, (Matt. viii. 12.) to whom the promise of the Messiah was made, (Gen. xvii. 1.) and the *adoption* and *promises* especially belonged. (Rom. ix. 4.) Whence the apostle saith, the gospel ought first to be preached to them. (Acts xiii. 46.) They who by *sheep* here understand the *elect by a secret decree of God*, must, contrary to the tenor of the New Testament, make Christ and his apostles to be sent to none who rejected the gospel; yea, they make Christ send his apostles to them, whom they could never find; it being not possible for them, without a revelation, to know who were thus *the elect of God.*

[4] Ver. 8. Νεκροὺς ἐγείρετε, *raise the dead.*] Dr. Mills here notes, That these words are wanting in many manuscripts; and, because the apostles raised none from the dead before Christ's resurrection, he conjectures, that they have been added to the text: but, against this imagination, let it be noted, that these words are to be found in the Vulgar, Syriac, Arabic, and Ethiopic versions, and left out only in the later version of the Persic; and the argument which he and Grotius use for the excluding these words from the text, would exclude also the *cleansing of the lepers*, for we read of none cleansed by them in that interval: but it is to be observed, that the words in this chapter reach to their mission after Christ's resurrection, and many of them were not fulfilled before: for then only was it, that they were *brought before councils*, and *scourged in the synagogues, and brought before kings and governors, for Christ's sake;* (ver. 17, 18.) then only was *the Spirit given them to teach them how to speak;* (ver. 19, 20.) then were they *hated of all men for his name.* Note, therefore, that there was a double mission of the apostles. The

First, Was to the Jews only, exclusively to the gentiles and Samaritans, (ver. 5.) and thus they were sent, *two and two*, (Mark vi. 7.) to go through the cities and villages of Israel to preach, saying, *The kingdom of heaven is at hand*, (here, ver. 7. 23. Luke ix. 5, 6.) which mission they completed before our Saviour's death; (Luke ix. 10. 22. 35.) and in this they were only empowered to *heal diseases, and*

* Adv. Gentes, lib. i. p. 30, 31.

* "Quem primum Dominus elegit." Cypr. Ep. 17. ὁ πάντων τῶν μαθητῶν προκριθείς. Basil. de Jud. Dei, p. 268. ἀπαρχὴ τῶν ἀποστόλων, Method. ap. Photium, Cod. 275. "Primos credidit, et Apostolatûs est Princeps." Hilar. in Matt. Can. 7. Προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι. Theoph. in loc.

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to cast out devils. (Matt. x. 1. Mark vi. 7. 13. Luke ix. 1, 2.) But,

Secondly, They had a second mission after our Lord's resurrection conceived in these words, *as my Father sent me, so send I you.* (John xx. 21.) And this was to be executed after the descent of the Holy Ghost upon them, by being *his witnesses in Jerusalem, and all Judea and Samaria, and to the utmost ends of the earth,* (Acts i. 8.) and to this mission relates this commission, *to cleanse the lepers, and to raise the dead;* for, besides the many things already mentioned, which cannot possibly relate to their first mission, most of the things mentioned in this chapter, are the very things spoken in our Lord's prediction of the destruction of Jerusalem, and are there mentioned as things to be done then. (Matt. xxiv. 9.) And these words, (ver. 22.) *He that endures to the end, shall be saved,* are the very words which Christ useth, when he speaks of the destruction of the Jewish polity; (Matt. xxiv. 13. Mark xiii. 13.) and therefore it is observable, that St. Mark and Luke, who relate only what appertained to their first mission, speak nothing, in the chapters mentioned, of their commission to *cleanse the lepers,* and to *raise the dead;* or from ver. 15. to 31. as knowing, that these things belonged to their second mission. (See Examen Millii, lib. ii. cap. 1. n. 4.)

[5] Δωρεὰν ἐλάβετε, δωρεὰν δότε, *freely you have received, freely give.*] Though these words are by latter fathers extended to both the sacraments, according to those words of Tertullian, "nulla res Dei pretio constat," *we receive nothing for the things of God;* yet, from the connexion of them with the commission given to *cure diseases, cast out devils, and raise the dead;* and from the words of Irenæus,* saying, *The church did all these miracles, neither seducing any man, nor taking money for them,* ὡς γὰρ δωρεὰν εἴληφε παρὰ Θεοῦ, δωρεὰν καὶ διακονεῖ, *for as she hath received them freely of God, so she freely ministers them;* I say, from these things it is evident, that these words only relate to the dispensing of *miraculous* gifts, and they assuredly do wrest, and very much abuse them, who plead from them against the maintenance of the ministry: for (1.) Christ sending the seventy on the same errand, and investing them with the same power, bids them, *into whatsoever house they entered, to eat and drink what was set before them, because the labourer was worthy of his hire.* (Luke x. 7.) And many of the apostles, when executing this commission, even the brethren of our Lord, and Cephas, did so. (1 Cor. ix. 4, 5.) St. Paul also, who did not use this liberty, not only justifies his right to do so, but requires them, who are *taught the word, to communicate to him that teacheth in all good things* (Gal. vi. 6. see the note there); and pronounceth him that *labours in the word and doctrine, worthy of double honour,* that is, *maintenance;* and saith, *The Lord hath ordained, that they who preach the gospel, should live of the gospel.* (1 Cor. ix. 14.)

[6] Ver. 10. Μηδὲ ῥάβδον, *nor yet staves.*] That the reading of Theophylact, and many MSS. μηδὲ ῥάβδους, *nor staves,* is the true reading, is evident from Mark vi. 1. Luke ix. 3. where they are permitted to carry *one staff.* And by this precept, our Lord taught them, when they were employed in his service, to depend upon his providence for the provision of what they wanted; and therefore, he speaks thus to them, *When I thus sent you forth, lacked ye any thing?* Luke xxii. 35. it follows, *for the labourer is worthy of his meat;* and therefore, even when they were dispensing these miracles, our Lord allows them to receive it: only Theophylact here notes, That Christ here says, he is worthy τροφῆς, οὐ τρύφης, *of his food, not of dainties; for it becomes not a teacher to fare deliciously.*

[7] Ver. 11. Ἐξετάσατε τίς ἐν αὐτῇ ἀξιός ἐστι, *inquire who in it is worthy.*] So ver. 13. *And if the house be not worthy.* Here Cameron pronounces them *innovators,* who conclude hence *that the reason why one is rather called than another, is in men themselves, i. e.* in any disposition in them to receive the word; that is, he pronounceth all the ancients, *innovators:* for that they were of this opinion, is evident from Dally's Testimon. Veterum,* and from Vossius in his Pelagian history, lib. vii. cap. 2. and is demonstrable from these words of Christ; for he sends his apostles to the *lost sheep of the house of Israel; i. e.* to those who had strayed from the salutary pastures of the *law* and the *prophets,* to them whom he calls *to repentance,* (Mark vi. 12.) to whom the gospel was to be preached. (Luke x. 9.) He speaks therefore not of them who are called already, but who were to be called to Christ's *sheepfold,* to the *kingdom of heaven,* and to *faith* and *repentance,* as the preparations for entering into it. (2.) In those who are thus to be called, Christ manifestly supposeth some would be found by the apostles ἄξιοι, *worthy,* some *unworthy;* bidding them to inquire, who were such, and who not; and accordingly to deport themselves towards them: now, whence should they know this, but from such dispositions found in some, which render them fit for the kingdom, or from whom they might hope they should not labour in vain, in calling them to repentance, and preaching the *kingdom of God* to them? so also, when he sends his *seventy disciples* on the same errand, bidding them say *Peace* to the house they came to; and promising, that *if a son of peace were there, their peace should rest upon it;* (Luke x. 6.) what can this *son of peace be,* but one disposed to receive such persons peaceably and kindly, and to hearken to their admonitions? and is not this the very thing which fitted them for the Divine benediction? This will be still more evident, from the consideration of the persons opposed to the *worthy,* and the *sons of peace;* for they were not such as were disposed to hearken to the word, or to receive the preachers of it, (Matt. x. 14. Mark vi. 11. Luke x. 10.) for which they were to look upon them as impure; yea, for which, Christ pronounces, their punishment would be *greater in the day of judgment, than that of Sodom and Gomorrah:* and must not such dreadful judgments befal them, for want of such dispositions, as might and ought to have been in them towards the *gospel of the kingdom,* and those who came to them with the kind offer of the blessings of it? They therefore by refusing to receive the word, *judged themselves unworthy of eternal life,* (Acts xiii. 46.) when they might and should have done the contrary; and for want of those good dispositions which others had, and they might have had, fell short of the salvation tendered to them.

[8] Ver. 13. Ἐὰν δὲ μὴ ᾖ ἀξία, *but if it be not worthy, let your peace return unto you.*] That is, They shall not obtain the peace you wish them, or receive any benefit from your

* Lib. ii. cap. 57.

* Apol. à p. 753. ad p. 946.

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wishes; so this phrase signifies in those words of the Psalmist, *My prayer returned into my bosom*, Psal. xxxv. 14. (See Isa. lv. 11.)

[9] Ver. 14. Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, *Shake off the dust from your feet.*] The Jews thought the dust of the heathen lands polluted; so that the import of this phrase is this, *Look upon such, as those heathens whom I have forbid you to preach to;* when therefore ye depart from them, shake off the dust of your feet, as a testimony that you so esteem them.

[10] Ver. 15. Ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, *Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*] The gloss which some have put upon these words, *viz.* That the punishment of that city shall be greater, when Christ comes to execute his judgment on the Jewish nation, than that which *Sodom and Gomorrah suffered for refusing the preaching of Lot,* doth certainly pervert the import of these words. For (1.) Christ saith not, *it hath been more tolerable for Sodom, but* ἔσται, *it shall be so;* which shews he had respect, not to the past, but future sufferings of Sodom and Gomorrah. (2.) Christ adds, It shall be more tolerable for Sodom, &c. *in the day of judgment:* now, though the times of the destruction of the Jewish nation are sometimes styled *the days of vengeance,* yet never are they called the *day of judgment:* but that phrase still relates unto the final judgment and perdition of ungodly men, (2 Pet. iii. 7.) that day to which the wicked are reserved *to be punished,* 2 Pet. ii. 9. (See Matt. xii. 36. 1 John iv. 17.) So also doth the phrase ἐν τῇ κρίσει, used by St. Luke, (x. 14.) concerning the same persons, always signify; (Matt. xii. 41, 42.) so that the Sodomites shall certainly receive a future judgment: according to these words of Theophylact, ἐκεῖ μετριώτερον κολασθήσονται, *and they shall be punished more moderately.* And who can rationally conceive, that men, polluted with such unnatural lusts, should be fit to come into that place, into *which nothing enters that is polluted, or defiled?* (Rev. xxi. 27.) Here also it is well noted by Grotius, That the sin of those who reject the gospel, rendering them obnoxious to greater punishment than Sodom and Gomorrah were to suffer at the day of judgment, because committed against greater light, and greater confirmation of the truth, must be a wilful sin, which it was in their power to avoid.

[11] Ver. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of men.*] *i. e.* Avoid, as much as in you lies, the persecutions you may suffer from them. For, as Theophylact here notes, this is to be wise as serpents, *viz.* to be circumspect in declining their snares, and giving them no just occasion to afflict us; and to be harmless as doves, is to offend no man by word or example, and so to give them no occasion to do evil to us.

[12] Ver. 19, 20. Μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε, &c. *Take no thought how or what you shall speak: for it is not you that speak, but the Spirit of my Father which speaketh in you.*] Christ promising here to his apostles immediate assistance from the Holy Spirit, forbids them, προμελετᾶν, *to meditate beforehand what they should say.* (Luke xxi. 14.) Vain therefore are the papists, who ascribe the same assistance to their fathers met in councils, saying, *It is not they that speak, but the Holy Ghost that speaketh in them;* and yet make prayers and disputations, and many other things, requisite to an *infallible decision.* Vain also are the anabaptists, quakers, and whosoever do now expect the like assistance in prayer and preaching, after these extraordinary gifts are ceased, as the apostles had by virtue of them; they may as well pretend to *speak with tongues,* and *cast out devils,* as the apostles did, by virtue of the same assistance.

[13] Ver. 23. Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they shall persecute you in this city, flee to another.*] It follows not from these words, that a pastor, who is fixed to a particular congregation, may fly from it in times of persecution; their case being not the same with that of the apostles, whose commission was to go *through all the cities of Judea, beginning at Jerusalem:* (Acts i. 8.) so that they only fled from one part of their jurisdiction to another, and were still executing the office and trust committed to them.

[14] Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.*] This Dr. Lightfoot understands as spoken of their first mission, and says, the meaning of the words is this, You shall not have finished it till the Son of man rise from the dead. But, first, in that first mission, they met with no persecution in any city; but, where they were not received, left it of their own accord, (ver. 11.) Secondly, They presently returned from their first commission to their Lord, and told him all that they had done and taught in prosecution of it, as we read, Luke ix. 10. Mark vi. 30. Thirdly, This phrase, *the coming of the Son of man,* doth never, that I know of, signify our Lord's coming at his resurrection, but either his coming with the Roman army to destroy the Jews, as Matt. xxiv. 27. 30. 37. 44. xxv. 13. Mark xiii. 26. Luke xviii. 8. xxi. 27. or else, his coming to the final judgment, Matt. xvi. 27. And seeing the apostles were none of them to live till the day of judgment, it seems necessary to understand this of his coming to avenge his quarrel on the Jewish nation. And to this sense lead the following words; And if you meet with great obloquies and persecutions from the Jewish nation, whilst you are thus spreading the gospel through Judea (as they did even to the beginning of the war;* James, the brother of our Lord, and other Christians, being slain by Ananus the high-priest, but three years before the war broke out), it is only what was done to our Lord; and therefore, what you have equal reason to expect, *for the disciple is not above his master,* (ver. 24—26.)

[15] Ver. 26. Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· *Fear ye not them therefore: for there is nothing hidden that shall not be revealed.*] These words are capable of two good senses: first, Let not the dread of these persecutors affright you from preaching of the gospel, as despairing of the success of it; for though at present it seems to be hidden from the world, and it is like to be obscured awhile by the calumnies of the Jews and others, I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and break through all the obstacles, and will render it *mighty, to cast down every high thought that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ:* (2 Cor. x. 5.) or thus, secondly, Fear not the calumnies with which they shall load you, (as

* Joseph. Antiq. lib. xx. cap. 8. p. 698. B.

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they did your Master, calling him Beelzebub, ver. 25.) for I will make the innocency and excellency of your doctrine as clear as the light; and your integrity in the dispensing of it, and your patience in suffering for it, to redound to your praise, honour, and glory, throughout all ages, and especially at the revelation of our Lord from heaven. (1 Pet. i. 7.)

[16] Ver. 27. Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ, &c. *What I say to you in darkness, speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops.*] *i. e.* What I have said to you in private, and in obscure parables, and almost as the Jewish doctors, whose custom it is to whisper into the ear of one who is to speak what he thus whispers aloud to others (see Dr. Lightfoot and Dr. Hammond on this place), that speak ye openly and clearly in the audience of all, and, as it were, after the manner of the Jews, who, having battlements on the tops of their houses over which they could look, (Deut. xxii. 8. 2 Sam. xi. 1. Acts x. 9.) did often from them preach to the people. And so, saith Hegesippus,* they carried *James the Just to the top of the temple, to preach to the people at the Passover.*

[17] Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the body, but cannot kill the soul,* &c.] These words seem to contain a certain evidence, that the soul dies not with the body, but continues afterward in a state of sensibility: for, first, that which it is allowed that men can do to the body, it is denied that they can do to the soul; therefore Christ speaks not in these words of death eternal (for that men cannot inflict upon the body, or hinder its resurrection): therefore it is spoken of a temporal death. Note, secondly, that they who, by killing the body, make the soul also to perish, till the reunion and reviviscence both of soul and body, do also kill the soul, and so do more than they who can kill the body only: and they, who, by killing of the body, render the soul or spirit of a man insensate, and deprived of all possibility of thinking, or perceiving any thing, do also kill the soul; for it is not easy to perceive, how an intelligible, thinking, and perceiving being, can be more killed, than by depriving it of all sensation, thought, and perception; the body itself being killed by a total privation of its capacity of sense and motion: since therefore in St. Luke, xii. 4. Christ saith, the adversaries of the *Christians can only kill their bodies,* and here, that they cannot kill their souls; it remains, that the soul doth not perish with the body, nor is it reduced into an insensible state by the death of it. And, thirdly, our Lord may well be supposed to speak here, as the Jews would certainly understand his words; now they would certainly thus understand him, this being their received opinion, That the soul after the death of the body, was capable of bliss or misery, and therefore did continue in a state of sensation;† *Man* (say they) *fears an earthly king, who may die to-morrow, should punish him; and doth he not fear him, in whose hands his soul is, both in this life and the future?* And the author, αὐτοκράτορος λογισμοῦ, saith,‡ *Let us not fear them who seem to kill the body; for them who die for the law, Abraham, Isaac, and Jacob, receive; but they who transgress the law of God, subject the soul to a great danger of endless torments.*

[18] Ver. 29. *A sparrow falls not to the ground without your Father.*] This, as Buxtorf* hath observed, is like that saying of the Jews, "Avicula sine cœlo non perit, quantò minùs homo:" *A bird perisheth not without the providence of God, much less a man.*

[19] Ver. 34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν—ἀλλὰ μάχαιραν, *Think not that I came to send peace upon the earth; I came not to send peace, but a sword,* ver. 35, 36.] The usual import assigned to these words is this: Though all my exhortations and institutions tend to conciliate the most endearing love, and to establish the firmest and most lasting peace in the world; yet the event of it, through men's ignorance and wickedness, will be great variance and discord, even between nearest relatives and persons of most intimate acquaintance and familiarity: yet is the exposition of Dr. Lightfoot very ingenious and true, That he came to send upon the land of Judea, not that peace and those halcyon days which they expected at the coming of their Messiah, but a sword, and continual war, and discords, to destroy them, not only by their enemies, but by their own hands: of which Josephus gives us a full comment in his history of the continual wars the Jews had with the Greeks, the Syrians, and the Samaritans, which were, saith Eusebius,† from him, στάσεις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναὶ, *continual wars, and seditions, and machinations of evil,* with the prognostication of them by a kind of *flaming sword hanging over Jerusalem for a year.* (See note on chap. xxiv.) He adds,‡ that ἐκινεῖτο ἐν ἑκαστῇ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, *there arose in every city tumults and civil wars; and no sooner had they any respite from the Romans, but they turned their hands against one another;* giving us tragical accounts of the fearful outrages, spoils, murders, devastations of robbers, cut-throats, zealots, and of their amazing cruelties, beyond example, especially of the three adverse parties in the temple and city of Jerusalem.

[20] Ver. 40—42. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται, *He that receiveth you, receiveth me,* &c.] Here Christ comforts his disciples by promising a blessing and reward to every one that shews the least kindness to them, or any of those who were employed in the same work with them; *viz.* the prophets, mentioned among spiritual persons in the First Epistle to the Corinthians, and of whom Christ speaketh thus, (xxiii. 34.) *Behold, I send you prophets, and wise men;* or even to any of his righteous servants; which, as it is a great incitement to others to express their kindness to Christ's ministers and faithful servants, so is it also to his ministers, to apply themselves to his service with a ready mind, and with the utmost diligence, in execution of their *pastoral charge.* To receive them *in the name of a prophet,* is to receive them on that account, that they are such. As to learn the law *lisemah,*§ *in the name of the law,* is to learn it upon that account; and to do a thing *al shem,*‖ or *leshem,* in or for the name, is, saith he, to do it upon that account;

* Apud Euseb. H. Eccl. lib. ii. cap. 53.

† Buxt. Floril. p. 364. Eben. Ezr. in Ex. xx. 3.

‡ Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτείνειν τὸ σῶμα, οὕτω γὰρ θάνοντας ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, ἀποδέξονται· μίγας δὲ τῆς ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος, παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ· cap. 13.

* Lex. Talmud. p. 553.

† Hist. Eccl. lib. ii. cap. 6.

‡ De Bel. Jud. lib. iv. cap. 10.

§ Lex. Talm. p. 903.

‖ P. 2431.

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as when they say, *Let all thy works be done,* leshem shammaim, *in the name of heaven,* that is, with respect to God, and to his glory. Moreover, when he saith, (ver. 39.) *He that loseth his life for my sake, shall find it,* and *he that findeth* or preserveth it by deserting me, and my doctrine, *shall lose it;* this is exactly true, according to the Christian doctrine, which promiseth a resurrection of the body to eternal life to those who are faithful to Christ to the death, and threateneth eternal death to those who desert him to preserve this momentary life; now sure he with a witness *loseth life,* who is deprived of that eternal life he in the body might enjoy, and he as surely finds it whose body is raised to a life incorruptible.

[21] Ver. 42. Ποτήριον ψυχροῦ, *a cup of cold.*] Sub. *water.* So xi. 8. τὰ μαλακὰ are soft raiments; and Luke xii. 47. δαρήσεται πολλὰς, *he shall be beaten with many,* supply πλήγας, *stripes.* This ellipsis of the substantive, as the grammarians note, is very frequent in the Old Testament. So, 2 Sam. xxi. 16. *He was girded with a new,* add *sword;* Psal. x. 10. *That the poor may fall by his strong,* add *paws;* Psal. lxxiii. 10. *The waters of a full,* add *cup, were wrung out to him.* (See Gloss. de Nomine. Can. 12.)

CHAP. XI.

1. AND it came to pass, when Jesus had made an end of commanding his twelve disciples, *(whom he had sent to preach, before his coming to the cities of Israel,* Matt. x. 23. Luke x. 1.) he departed thence *(from Capernaum,* Matt. ix. 1.) to teach and to preach in their cities.

2. Now when John had heard in the prison *(of Machærus)* the works of Christ, *(being told of them by his disciples,* Luke vii. 18.) he sent two of his disciples, *(whom he had called to him for that purpose,* Luke vii. 19.)

3. And *(they, in the name of their master,* Luke vii. 20.) said unto him, [1] Art thou he that should come, or do we look for another?

4. *(And in that same hour, that the disciples of John came with this question, Christ cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight,* Luke vii. 21. *and therefore)* Jesus answered, and said unto them, Go, and shew John again those things which ye do hear (Luke vii. 22.) and see:

5. [2] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the [3] poor have the gospel preached to them.

6. And [4] blessed is he, whosoever shall not be offended in me.

7. And as they departed *(or, when they were gone),* Jesus began to say unto the multitudes concerning John *(that they might not doubt of the testimony John had given to him, by reason of his inquiry, which seemed to render him now doubting, of what he before had testified; When you went forth into the wilderness to be baptized of John),* What went you forth into the wilderness to see? *(was it to see)* a reed shaken with the wind? *(i. e. a man wavering in his testimony, and turning this way, and that way, as a reed shaken with the wind doth.)*

8. But what went you out to see? *(was it)* a man clothed in soft raiment? *(a courtier, or a parasite, apt to flatter, and speak rather what will please others than what truth requires?)* behold, they that wear soft clothing are in kings' houses *(i. e. such persons may be expected rather in king's palaces, than in deserts).*

9. But what went you out for to see? *(was it to see)* a prophet? yea, I say unto you, and *(one that is)* more than a prophet *(his doctrine being more excellent, and his office being not only to foretell, but to prepare the way of the Messias).*

10. For this is he, of whom it is written, (Mal. iii. 1.) Behold, I send my messenger before thy face, which shall prepare thy way before thee. (See note on Matt. iii. 3.)

11. Verily I say unto you, Among them *(i. e. those prophets)* that are born of women, there hath not risen [5] a greater than John the Baptist *(on the accounts forementioned):* notwithstanding, he that is least in the kingdom of heaven *(the least prophet belonging to the gospel dispensation)* is [6] greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven *(as it were)* suffereth violence *(by reason of the great concourse of people that fly into it with a fervour, like that which is used by a multitude assaulting a city or castle),* and the [7] violent take it by force.

13. *(I say, from the days of John the Baptist;)* for all the prophets and the law prophesied *(of the Messiah, and were the teachers which the people were to hear,* Luke xvi. 31.) until John: *(and, ἀπὸ τότε, from that time the kingdom of God was preached, καὶ πᾶς ὁ βουλόμενος εἰσελθεῖν, and every one that is willing to enter presseth or rusheth violently into it,* Luke xvi. 16. *which seems to justify the exposition of* ver. 12.)

14. [8] And if ye will receive it, *(or him as such, I tell you truly)* this *(person)* is *(that)* Elias, which was for to come *(according to the prophecy of Malachi).*

15. He that hath ears to hear *(i. e. hath judgment to discern, and is disposed to receive the truth),* let him hear *(and embrace it).*

16. But whereunto shall I liken this generation? It is like to children sitting in the markets, and calling unto their fellows.

17. And saying *(by way of complaint to them),* We have [9] piped to you *(as they use to do at festivals),* and ye have not danced: we have mourned to you *(as it is usual in funerals and times of sadness),* and ye have not lamented *(i. e. you will neither follow us when we excite you to mirth or sadness).*

18. For John came neither eating nor drinking *(in the usual manner; his meat being only locusts and wild honey,* Matt. iii. 4. *and his drink only such as the wilderness afforded),* and *(because of this austerity)* they *(who refuse and reject his baptism,* Luke vii. 30.) say, He hath a devil *(i. e. he is possessed by some melancholy spirit).*

19. The Son of man *(on the other hand)* came eating and drinking *(in the usual manner),* and they *(who reject him and his doctrine)* say *(of him),* Behold a man gluttonous, and a winebibber, and *(by his converse with them)* a friend of publicans and sinners: but (Gr. *and)* Wisdom is [10] justified of her children.

20. Then began he to upbraid the cities, in which most of his mighty works were done, because they repented not *(at his saying, Repent ye, for the kingdom of God is at hand, though he confirmed his doctrine with the greatest miracles, saying thus to them),*

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21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But *(or therefore)* I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven *(i. e. advanced highly above others by my presence with thee, and my miracles wrought in thee)*, shalt be brought down to hell *(i. e. into a state of extremest misery)*: for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day.

24. But *(therefore)* I say unto you, It shall be more tolerable [11] for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus [12] answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast [13] hid these things from the wise and prudent *(in their own esteem, and the conceit of others)*, and hast revealed them to *(those whom they account)* babes. (Rom. ii. 20.)

26. Even so, Father *(hath the event been in my preaching)*; for so it seemed good in thy sight.

27. [14] All things *(appertaining to my office)* are delivered to me of *(i. e. by)* my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father *('s will aright)*, save the Son, and he to whomsoever the Son will reveal him.

28. [15] Come *(therefore)* unto me, all ye that labour *(under the bondage and condemnation of the law)* and are heavy laden *(with the burdens of pharisaical impositions)*, and I will give you rest *(ease and deliverance from these burdens)*.

29. Take my yoke upon you *(become my disciples)*, and learn *(not of those blind guides, but)* of me; for I am *(not like those severe and supercilious doctors, which despise you as people of the earth, and will not vouchsafe even to converse with publicans and sinners, for their reformation, but I am)* meek and lowly in heart *(and full of pity to every burdened soul)*: and *(so by coming to me)* ye shall find rest *(peace, quiet, satisfaction, an drefreshment)* to your souls.

30. For my yoke is *(not as theirs is, burdensome and galling, but it is)* easy, and my burden is light.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 3. *ART thou ὁ ἐρχόμενος, he that cometh, or look we for another?*]

Note here (1.) that *ὁ ἐρχόμενος, he that is coming*, was in those days the common style for the Messias: so is he styled by St. John himself, *ὁ ἐρχόμενος ὀπίσω μου, he that cometh after me:* (Matt. iii. 11. John i. 15. 27.) so by the multitude, saying, *Hosanna to the Son of David, blessed is ὁ ἐρχόμενος, he that cometh in the name of the Lord*, Matt. xxi. 9. xxiii. 39. or as it is, Luke xix. 38. *ὁ ἐρχόμενος Βασιλεὺς, the King coming:* and this name of the Messiah they received from Habakkuk, where he is styled *ὁ ἐρχόμενος, he that shall come;* (Hab. ii. 3.) and from Daniel, where he is styled *ὁ ἐρχόμενος, he that cometh with the clouds of heaven*, vii. 13. (See Matt. xxiv. 30. xxvi. 64. Heb. x. 37.)

Note, (2.) that the Baptist could not make this inquiry on his own behalf, or doubt whether Christ were the Messiah or not, for he was sent to that very end to bear witness of Christ; (John i. 6—8.) he was taught from heaven a sign by which he certainly might know him; (ver. 33.) he proclaims him *the Son of God;* (ver. 24.) *the Lamb of God;* (ver. 36.) he *bare witness* to him; (iii. 26. 33.) he declared of him, that he was *come from above*, from *heaven*, that *he spake the words of God*, that *God had not given him the Spirit by measure*, and that *he who received his testimony had set to his seal that God is true.* (John iii. from ver. 29. to the end.) It cannot therefore be imagined, that, after all this, he should doubt whether he were the Messiah or not, much less can we imagine, with many of the fathers,* that the sense of this inquiry should be this, "Tu es qui venturus es in infernum?" *Art thou he that art to come to hades, whither I am going, and should I preach thee there?* Chrysostom indeed produces, but approves not this opinion; but Origen† bids us *not to fear to assert it*, and proves it from this place. Dr. Lightfoot and others conceive that John might imagine, as the Jewish nation did, that Christ's kingdom should be temporal and splendid, and so expected that Christ should deliver him out of prison; and that therefore Christ saith to him, *Blessed is he that shall not be offended in me.* But seeing *σκανδαλίζεσθαι, to be offended*, still signifies to be so scandalized as to *fall off from the faith*, and it is by no means credible, after the testimonies that John had given of Christ, he should be guilty of such apostacy, or infidelity, especially since his disciples after his death resort to Christ, and cleave to him, (xiv. 12.) it is most probable that John sent these disciples not for his own, but for their satisfaction in this matter, and that Christ said to them, *Blessed is he that shall not be offended in me.*

[2] Ver. 5. *The blind receive their sight*, &c.] That he should make *the blind to see, the lame to walk, the deaf to hear, and preach the gospel to the poor*, was prophesied of the Messiah, Isa. xxix. 18, 19. xxxv. 5, 6. lxi. 18. but of the *lepers being cleansed*, and the *dead raised*, by the Messiah, we read nothing in the prophets; these therefore were the things they heard done at Naim, where the widow's son was raised, (Luke vii. 18.) and saw done before their eyes, when Jesus cured many *τῶν μαστίγων* of their *plagues:* for *leprosy* is often styled נגע צרעת *the plagues of leprosy*, and the *word* נגע is by the Septuagint rendered *πλήγη* and *μάστιξ*· it is styled the *plague of leprosy*, Lev. xiii. 2, 3. 9. 20. 25. 31. 47. 49. 51. 59. xiv. 3. 32. 34. and it was looked upon by the Jews as an immediate chastisement sent from God. (See note on viii. 4. See Examen Millii.)

[3] *The poor have the gospel preached unto them.*] Though the *poor* here may signify the poor and humble in spirit, to whom the gospel was preached with the best success, they being best fitted for, and so most ready to receive it;

* "Non ait, tu es qui venisti, sed tu es qui venturus es, et est sensus, manda mihi, quia ad inferorum descensurus sum, utrum te et inferis renonciare debeam, qui enunciavi superis." Hieron. in locum. "Joannes ait, tu es qui venturus es in infernum sine dubio." Ruff. in Symb. Διὰ τοῦτο εἶπε, σὺ εἶ ὁ ἐρχόμενος; τουτέστιν, ὁ εἰς ᾅδην μέλλων καταβαίνειν.

† Μὴ φοβοῦ λέγειν ὅτι Ἰωάννης εἰς ᾅδου καταβέβηκε προκηρύσσων τὸν Κύριον ἵνα προείπῃ αὐτὸν, καταλυσόμενον διὰ τοῦτο ἐπυνθάνετο, οὐχὶ σὺ εἶ ὁ ἐρχόμενος. Com. in Lib. Reg. edit. Huet. tom. i. p. 34. A. et p. 35. A. "In hanc sententiam maxima pars Veterum concessit." Maldonat. in locum.

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yet I see no reason to recede from the obvious sense of the words, That whereas the men of mean condition were by the proud scribes and pharisees and learned rabbies neglected, and contemned as *people of the earth,* (John vii. 49.) Christ chose chiefly to converse with and instruct them; and the Divine wisdom saw it fit, that when the things of the gospel were hid from these men, who were indeed blind guides, though wise and prudent in their own conceits, they should be *revealed* to these *babes,* (ver. 25, 26.) And, indeed, as the subject of the doctrines of the scribes and pharisees was chiefly vain traditions, everting the law of God, (Matt. xv.) and the things they imposed upon them *heavy burdens,* and the disputes in their Bethi Midrashoth vain janglings; so did they teach in such a manner by *cabalistical deductions* and *allegorical interpretations,* as transcended the capacity of the vulgar, so that they could profit very little by repairing to their schools, or hearing their expositions upon the law or prophets; as any one may learn from almost all their expositions cited from their Talmuds, and their learned rabbies; and therefore our Saviour, in the close of this chapter, calls them from them to *learn of him.* (See note on ver. 28.)

[4] Ver. 6. *Blessed is he who shall not be offended in me.*] *i. e.* Disbelieve, or fall off from me, by reason of my mean circumstances in this present world, or because of those afflictions he may suffer for my sake, or for adhering to my doctrine.

[5] Ver. 11. *A greater than John.*] His office being more excellent than that of other prophets, to prepare the way of Christ, and fit the people to receive him, by calling them to *bring forth fruits worthy of repentance,* that they might receive remission of sins, and baptizing them in the name of him that was to come after him, that was, of Christ, Acts xix. 4. (2.) His doctrine being more excellent than theirs, the gospel of God beginning then to be preached, (Luke xvi. 16.) the highest precepts of Christian charity propounded; (Luke iii. 11.) Christ the true light being then attested to by John, *that all men might believe in him,* (John i. 7.) and he being by him declared to be *the Lamb of God that taketh away the sins of the world,* (ver. 29.) and who should *baptize them with the Holy Ghost,* (ver. 33.) was the greatest of prophets. He was so (3.) by reason of the success and efficacy of his doctrine, almost the whole nation flowing in to his baptism, and confessing their sins; (Matt. iii. 5, 6.) whence it is added, that from *the days of John the Baptist the kingdom of heaven suffers violence,* (ver. 12.)

[6] Ὁ δὲ μικρότερος, *But he that is least in the kingdom of heaven is greater than he.*] Not the meanest Christian, but the meanest evangelical prophet, or preacher of the Christian doctrine, is greater than he. (1.) In respect of his office, which was to preach *Christ crucified,* his resurrection from the dead, his exaltation to the right hand of God, the blessings tendered to those that should believe in his name; and therefore, also, (2.) in respect of his doctrine, which was more spiritual and heavenly than that of John, and more express in the revelation of the new covenant established in the blood of Jesus, and *founded upon better promises,* Heb. viii. 6. (3.) In respect of that Divine assistance by which their doctrine was confirmed, for John *did no miracle,* (John x. 41.) whereas *they went forth preaching every where, the Lord working with them, and confirming the words with signs following.* (Mark xvi. 20.) The *Holy Ghost was not yet given,* (John vii. 39.) and so he fell not upon John; whence he comparing himself with Jesus, who was from above, (John iii. 31.) and had the *Spirit above measure,* (ver. 34.) saith of himself, *He that is of the earth speaketh of* (or from) *the earth,* (ver. 31.) whereas the evangelical prophets spake by the gifts and afflatus of the Holy Ghost, which Christ sent down from heaven on them.

[7] Ver. 12. *And the violent take it by force.*] *i. e.* And they who by their continual attendance on the doctrine of it preached to them, their care to understand it, and readiness to receive it, shew their ardent desires to be made partakers of it, and do ἀγωνίζεσθαι *contend* for an entrance into it, do by these means prevail. There is another exposition of these words to this effect; *i. e.* the publicans and sinners, and the meaner crowd of the Jews, who are looked upon by the scribes and pharisees as persons who have no right to the blessings of the Messiah, and so as violent persons, and invaders, and intruders, embrace the gospel, and as it were take it by force from the scribes and learned doctors, who challenge the chiefest place in this kingdom, according to those words of Christ to them, *The publicans and harlots go before you into the kingdom of God; for ye believed not John coming to you in the way of righteousness, but the publicans and harlots believed him;* (Matt. xxi. 31, 32.) and that which renders this interpretation the more considerable is this observation, that in the parallel place, Luke vii. 28—30. instead of these words, *the kingdom of heaven suffers violence,* we have these, *and all the people and the publicans justified God, being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God, being not baptized of him.*

[8] Ver. 14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, this is that Elias, which was for to come.*] Here note,

First, That it was the general tradition of the Jewish nation, that Elias the Tishbite was to come in person, as the forerunner of the Messiah of the Jews; that he in person was *to anoint* him, and make him known unto the people; and that before the advent of the Son of David, Elias was to come to preach concerning him. This is the import of the question put to John, (John i. 21.) *Art thou Elias?* and of the saying of the scribes, *Elias must first come and restore all things;* (Matt. xvii. 10.) of the interpretation of the LXX. *Behold, I send unto you,* Ἠλίαν τὸν Θεσβίτην, *Elias the Tishbite,* (Mal. iv. 5.) and of that saying of the son of Sirach, (Ecclus. xlviii. 10.) *Elias was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury, and to turn the heart of the father to the son, and to restore the tribes of Jacob.* And suitably to these assertions, Trypho* the Jew declares, That ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα, *all we Jews expect Elias to anoint Christ at his coming.* It also was the general tradition of the writers of the Christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, "tradit tota patrum antiquitas," *all the ancient fathers have delivered,*

* Dial. p. 268.

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said De la Cerda.* "Constans est patrum, omniumque consensu receptissima ecclesiæ opinio;" *It is the constant and most received opinion of the church, and all the fathers,* saith Huetius.† "Constantissima semper fuit Christianorum opinio;" *It was always the most constant opinion of Christians that Elias was to come before the day of judgment,* saith Maldonate.‡ *It is* (saith Mr. Mead§) *well known that all the fathers were of this opinion. He is to come* (saith Petrus Alexandrinus), κατὰ τὴν τῆς ἐκκλησίας παράδοσιν, *according to the tradition of the church;* saith Arethas Cæsariensis, *according to the unanimously received opinion of the church.* Note,

Secondly, That in opposition to this received tradition of the Jews, Christ here asserts two things. (1.) That John the Baptist was the very person of whom it was written, *Behold, I send my messenger before thy face,* (ver. 10.) St. Mark assures us of the same thing, by saying, that the beginning of the gospel of Jesus Christ, was by the preaching and baptizing of this John, *as it was written of him, Behold I send my messenger before thy face, who shall prepare thy way before thee,* Mark i. 1. 4. (2.) That this messenger, described by the prophet Malachi, iii. 1. as one to be sent before the face of the Lord, was the very same person promised by the same prophet, in these words, iv. 5. *Behold I send you Elijah the prophet before the great and terrible day of the Lord come;* and, therefore, that Elijah could be no other than John the Baptist: for when descending from the mount, Christ said to his disciples, *Tell no man of the vision till the Son of man is risen from the dead.* (Matt. xvii. 9.) They thinking, suitably to this tradition, that this Elias, who appeared in the mount, was visibly to appear among them, to anoint the Messiah in the sight of all the people, and order all things belonging to his advent, ask this question; Seeing, according to the doctrine of the scribes, *Elias must first come,* (ver. 10.) and do these things, why is it thou forbiddest to speak of his appearance? To this inquiry our Saviour answers, that it is very true there is a promise of an Elias to come, and *restore all things;* (ver. 11.) *But I say unto you,* the Elias promised, ἤδη ἦλθε, *hath come already,* and the scribes knew him not, *but did unto him whatsoever they would,* (ver. 12.) And then it follows, that his disciples *understood that he spake to them of John the Baptist,* (ver. 13.) They therefore understood what the fathers did not, and others would not, learn from Christ's plain words, that John the Baptist was the Elias promised, as the forerunner of the great and terrible day of the Lord; whence it doth plainly follow, that they who do not think John the Baptist, and he only, was the Elias mentioned by the prophet, must mistake. For our Lord plainly saying, That that Elias, of whom the scribes made mention as the forerunner of his advent, was *already come,* and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the tradition of the scribes, or from the saying of the prophet, to expect any other. Moreover our Lord, as if he had foreseen and had designed to confute this Jewish fable, speaks here more plainly thus, *All the prophets and the law prophesied until John, and if you will receive, i. e.* attend to and believe it, *this is that Elias which was for to come.** By which words he most plainly teacheth, that that Elias of whom the prophets spake, as of one for to come, was come already; and makes it manifest, that all that was in Malachi, or any other prophet, spoken of Elias, was made good in the Baptist, who came *in the power and spirit of Elias,* (Luke i. 16.) and was to be understood of him alone, as much as if he had in express words asserted, that he only was the Elias that was to come, and they were not, by virtue of any prophecy, to look for or expect another. For thus our Saviour speaks: The prophet Malachi saith, *Behold, I send my messenger before thy face:* now, I assure you, the Baptist is the very person of whom this is written; the same prophet saith, *Behold, I will send you Elias the prophet,* &c. whence your scribes teach you to expect the personal appearance of *Elias the Tishbite,* as the forerunner of your Messiah; but if you will receive the true interpretation of those words from me, St. John the Baptist is that Elias, which, according to that prophecy, was to be his forerunner.

Obj. 1. But against this plain assertion of our Lord it is objected, that in the translation of the LXX. the words run thus, *Behold, I will send you* Ἠλίαν τὸν Θεσβίτην, *Elias the Tishbite,* which denotes Elias in person, and cannot be applied to St. John the Baptist.

Ans. To this I answer, That this argument is of no force, because it is founded not on the *original,* but only on a *translation,* which is not authentic. (2.) From this translation it may be probably collected, that this imagination of the appearance of the Tishbite obtained then among the Jews; but hence it will not follow that it was true, any more than that the doctrine of the millennium, and of Christ's temporal kingdom must be true, because they were received by that nation as such. (3.) By the same reason and figurative way of speaking, the Baptist may as well be called *Elijah* the *Tishbite,* as *Elijah* the *prophet,* that only shewing the country of that prophet, as the other doth his office; so that if the Baptist deserved to be called *Elijah* the *prophet,* because he came in the *spirit* and *power of Elijah,* he must deserve to be called *Elijah the Tishbite* on the same account, seeing *Elijah* the *prophet* was *Elijah* the *Tishbite.* But,

Obj. 2. It is objected, that the day mentioned, Mal. iv. 5. as the time of the coming of Elijah, is styled *the great and dreadful day of the Lord,* which seemeth proper to the day of judgment; whereas the day of Christ's first coming is not so called, but rather *an acceptable day,* and *a day of salvation.*

Ans. To this I answer, That the day of our Lord's first coming, considered as reaching to the destruction of Jerusalem, was indeed a very dreadful and terrible day. Thus in the prophet Joel, we read of *a day of the Lord* described in the same expressions: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;* and yet St. Peter, speaking of what was done after our Lord's ascension, and citing these very words, saith, *This was that which was spoken by the prophet Joel.* (Acts ii. 16.) Moreover, our blessed Lord, speaking of the destruction of Jerusalem, and of the miseries that should befal that very generation, saith, *These shall be the days of vengeance,* such days of tribulation *as never were*

* In Tertul. de Resur. carn. cap. 23. † Not. in Orig.
‡ In locum. § Disc. 25. p. 48. ‖ In Apoc. xi.

* Vide Pocock in locum.

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from the beginning of the world, and never shall be afterward. (Matt. xxiv. 21. Luke xxi. 22.) Yea, the tradition of the Jews doth in their Talmud make mention of such great afflictions which should happen in the days of their Messiah unto Israel, that happy should he be who did not see them.* Which notwithstanding, this day might be styled *an acceptable day, a day of salvation,* to them, who received our Jesus as their Saviour, believed in him, and obeyed his sayings; according to the words of the prophet Malachi, *Behold, the day cometh which shall burn as an oven, &c. but to you that fear my name shall the Sun of righteousness arise with healing in his wings.* (Mal. iv. 1, 2.) Whence after this most terrible description our Lord speaks thus to his disciples, Luke xxi. 18, 19. *Be not ye terrified when these things shall happen: in patience possess your spirits, for there shall not one hair of your heads perish; when these things come to pass, then look up, and lift up your heads, for your redemption draweth nigh,* (ver. 28.)

Obj. 2. It is farther objected, that John expressly denies that he was Elias; for when the Jews from Jerusalem and the priests and Levites were sent to him, saying, *Art thou Elias?* he said, *I am not.* (John i. 21.)

Ans. If this objection be of any force, it will also prove that John the Baptist was no prophet; for to the following inquiry, *Art thou a prophet?* he still answers *no;* whereas our Saviour attested, that he was *a prophet, yea, and more than a prophet,* (Matt. xi. 9.) and all the people so accounted of him.† His meaning therefore is only this,—I am not that Elias in person whom you expect, nor am I such a prophet, as in the days of the Messiah you expect to rise from the dead. And expositors tell us, he chose to answer thus out of modesty, that he might not commend or bear witness of himself, thinking it more convenient that Christ should thus bear witness of him, than that he should ascribe so great a dignity to himself.

Obj. 4. It is objected, that after St. John was beheaded, our Saviour saith, *Elias truly shall first come and restore all things;* now, how, say they, can this be spoken as a thing future of John the Baptist then? This therefore must be understood of some other Elias to come thereafter. This is the ground on which this doctrine is established by Justin Martyr, that our Lord taught it, saying,‡ Ἠλίας ἐλεύσεται, *that Elias shall come.* And in this he is followed by Theodoret, and many of the ancients.

Ans. After that our Lord had uttered these words, not in the future, as the Vulgar reads them, but in the present tense, *Elias cometh,* or *Elias coming first restoreth all things,* (Matt. xvii. 11. Mark ix. 11.) he adds immediately of the same Elias, of whom he had said, *he cometh,* or *he shall come first,* that ἤδη ἦλθε, *he is now come,* ὅτι ἐλήλυθε, that indeed *he was come.* (Matt. xvii. 12.) And again, If you will receive it, this Baptist is that Elias, ὁ μέλλων ἔρχεσθαι, *who is for to come;* and when he said these words, then his disciples understood that he spake of John the Baptist; *i. e.* that he meant him, and no other, when he spake of an Elias who was for to come.

So that the meaning of our Lord's words is plainly this, *True it is, as the scribes say, Elias is to come before the Messiah, and it is also true, that John is that Elias which was, when Malachi spake those words, to come afterward;* but then he was not yet to come when our Saviour spake of him; but, as he saith expressly, *was already come;* though they who said Elias *must first come,* knew him not when he was come. And truly, had our Lord spoken of one Elias, *viz.* John the Baptist, and the prophet Malachi of another; had Christ spoken of an Elias to come at his first advent, and the prophets and the scribes of one to come at his second advent, he had not answered his disciples' question, but deluded them. And that the Elias here spoken of was to appear at our Lord's first coming, is apparent from the inquiry of the disciples; Why, say the scribes, Elias must first come before the Son of man; for the tradition of the scribes was, that Elias was *to anoint the Messiah, and make him known unto the people.* And it is as evident from our Lord's answer, *Elias cometh first; i. e.* before my resurrection, of which I now speak: from this place, therefore, it never can be proved, that any other under that character is to appear before his second coming.

Obj. 5. It farther is objected, That the Elias mentioned by Malachi was to turn the hearts of the fathers to the children, and was, according to our Saviour's acknowledgment, to restore or set all things in order; which seemeth not to have been done by the ministry of the Baptist, who continued but a short time, and did no such things as these words seem to imply; it remains, therefore, that these words should be fulfilled by an Elias, who should be the forerunner of Christ's second advent.

Ans. To this I answer, That all who will not give the lie unto the angel sent to Zachary, must be obliged to confess the Baptist did fulfil the prophecy of Malachi. For of the Baptist he thus speaks, *He shall be great before the Lord, and many of the sons of Israel shall he turn unto the Lord; for he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* If then John the Baptist did not fulfil the words spoken by the angel, we must confess the angel was deceived, and Zachary deserved not the punishment he suffered for disbelieving his testimony; but if he did fulfil these sayings of the angel, he also must fulfil the words contained in the prophet Malachi, because the angel speaketh in the very words of Malachi.

Again, our Saviour, acknowledging that an Elias was to come before him, *and restore all things,* adds, that he who was to come, *to restore all things, was already come,* and was the Baptist: he, therefore, must have *restored all things,* or it must be confessed, that he did not *execute* his office, or fulfil what was written of him. Moreover, the Holy Ghost, by the mouth of Zachary, speaks thus concerning John, *And thou, child, shall be called the prophet of the Highest; for thou shalt go before the Lord to prepare his way:* (Luke i. 76.) which is the very thing the prophet Malachi declares to be the office of his messenger. And whosoever shall consider what in the gospel is said of John the Baptist, and shall compare those things with what the prophet Malachi and even the scribes averred, that the Elias promised should do, will easily perceive all that was said or prophesied concerning Elias was so punctually fulfilled by the Baptist, as to cut off all farther expectation of the completion of this prophecy, by any personal ap-

* Vide Dr. Pocock in Mal. iii. 2.
† Dr. Pocock, ibid.
‡ Dial. cum Tryph. p. 268.

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pearance of Elias, before our Saviour's second advent. For the prophet saith,* *Behold, I will send Elias;* and the gospel saith, *There was a man sent from God, whose name was John;* and that this John was that Elias *which was for to come.* The prophet saith of his Elias, that he was to come *before the great and terrible day of the Lord:* and, in the gospel, John is said to come *when the day of wrath was coming,* when the *axe was laid to the root of the trees, and every tree that brought not forth good fruit was to be hewn down, and cast into the fire;* (Matt. iii. 13.) when he was now appearing, *whose fan was in his hand, to purge his floor, and gather the wheat into his barn, and to burn up the chaff with unquenchable fire:* (Matt. iii. 12.) he came at the time, when, saith our Saviour, *their house was to be left unto them desolate;* (Matt. xxiii. 38.) when the *desolation of their city, nation, and temple,* was irreversibly at hand; when the enemies of Jerusalem were *to cast a trench about her, and lay her even with the ground, and her children within her.* (Luke xix. 43.) Here it is said, That this Elijah should *turn the hearts of the fathers to the children,* &c. *i. e.* that he should preach to young and old conversion and repentance: and, in the gospel, it is said of John, That he should *turn many of the children of Israel to the Lord their God;* that he should *turn the hearts of the fathers to their children, and of the disobedient to the wisdom of the just;* that he preached to all the baptism of repentance, (Luke iii. 3.) and that with such success and good effect, that Jerusalem, and all Judea, and *all the regions round about Jordan, went out to him, and were baptized of him, confessing their sins;* (Matt. iii. 5, 6.) that *all the people and the publicans justified God, being baptized of John.* (Luke vii. 29.) So effectual was his ministry, that many of the scribes and pharisees came to his baptism, (Matt. iii. 7.) and even the soldiers and the publicans to be instructed by him. (Luke iii. 13, 14.) He prevailed generally with the Jews to unite in one common baptism, that of repentance; and, whereas the tradition of the scribes taught, that Elias was to anoint the Messiah, and make him known to the people; John did baptize him, and declare unto the people that he was *the Lamb of God,* (John i. 29.) and at his baptism by St. John, he was anointed by the Holy Ghost. (Matt. iii. 16.)

What, therefore, better can agree than the prophecy in Malachi, and the matter of fact in the gospel?

What can be farther requisite to shew, that the person who is characterized thus by the prophet, and who so punctually answered to that character in the gospel, is one and the same person, and that no other ought to be expected by virtue of this prophecy?

[9] Ver. 17. Ηὐλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν· *We have piped to you,—we have mourned to you.*] The Jews had their *tibiæ,* or pipes, saith Buxtorf, for two uses; for joy and for great lamentations. Hence, saith the prophet Jeremy, *My heart shall sound for Moab like pipes;* (xlviii. 35.) saith Isaiah, like a *harp:* (xvi. 11.) so R. Salomon saith, "Tibiæ adhibentur in nuptiis et in funeribus," *Pipes are used at marriages and funerals:* thus we read of the αὐληταὶ, or *tibicines,* present at the death of the ruler's daughter, (Matt. ix. 23.) καὶ ἀλαλάζοντας πολλὰ, and *lamenting much;* which Greek word seems plainly to be derived from חליל a *pipe;* and the Jews say, *That a poor Israelite is bound to procure two minstrels and one woman to lament at his wife's funeral:* to this double use of pipes, which children imitated, our Lord, saith Buxtorf, referreth in these words. (In voco, חלל p. 766.)

[10] Ver. 19. Καὶ ἐδικαιώθη ἡ σοφία ἀπό τῶν τέκνων αὐτῆς, *But Wisdom is justified of her children.*] The common interpretation of these words is this, that καὶ, *and,* is here put for *but;* as it is frequently in the Old Testament, *viz.* Gen. xxxi. 7. Exod. i. 17. Numb. iv. 20. Deut. i. 43. Josh. i. 8. 1 Sam. i. 13. Psal. iv. 3. ix. 8.; and in the New Testament, Matt. xii. 43. xiii. 22. xvi. 4. xvii. 12. John v. 40. Acts x. 28. 1 Thess. ii. 18. that wisdom is the doctrine of St. John, and of Christ, the *wisdom of the Father;* that the *children of wisdom* are those who study and seek after true wisdom, as those who study physic are "medicorum filii," the *sons of physicians;* and those who followed and learned of the prophets, are styled "filii prophetarum," *the sons of the prophets;* (2 Kings ii. 3. 15.) and these do justify her, *i. e.* do approve of and receive her doctrines: according to which interpretation the sense runs thus, *That though the scribes and pharisees reject my doctrine, and that of my forerunner, and revile those that preach it, yet the wisdom of it is discerned and approved by those who bear a true affection to wisdom, and are disposed to obey her precepts:* or else this may be looked upon as a continuance of the scoff of the pharisees, thus, *and they say also that wisdom is justified of her children; i. e.* This Jesus, who pretends to be a teacher of the highest wisdom, and represents our wise men as fools, behold the fruits of his wisdom, gluttony and drunkenness, whilst we fast twice a week; behold, what associates he draws to him, and converses with publicans and sinners, those whom our wise men will not touch, and much less eat and drink with: from these fruits and these associates, who attend upon his doctrine, and may be called his sons and his disciples, you may judge of his wisdom, for true wisdom may be discerned by its works: and to strengthen this interpretation, it may be observed, from St. Jerome on the place, that *in quibusdam evangeliis legitur, justificata est sapientia ab operibus suis;* and that they who were taught by any doctor were called his children. (See the note on 1 Cor. iv. 15.)

[11] Ver. 24. Ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*] Here note, from these words, *because they repented not,* the power of miracles to confirm the truth of Christ's doctrine, and to prevail with those that heard him to repent sincerely, according to his exhortation, *Repent ye, for the kingdom of heaven is at hand;* for had not the miracles he wrought among them been a sufficient means to induce them to this repentance, Christ must not only have upbraided, but pronounced the heaviest judgments against these cities, for not doing that which they had no sufficient means afforded them to perform.

Secondly, Those words, *If the works that have been done in thee, had been done in Tyre and Sidon, they would have repented,* seem to bear this sense; If the exhortations to repentance, and the threats made against Tyre and Sidon for their sins, by the prophet Isaiah, xxiii. 1. 4. Jeremiah, xxv. 22. xlvii. 4. Ezekiel, xxvi. xxviii. Zacha-

* Vid. Pocock, p. 105. † In Ezek. xxvii.

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riah, ix. 2—4. had been confirmed to them by such miracles as I have done in these two cities, they would have wrought in them sincere repentance; for that our Lord here speaks of such repentance is evident, (1.) because he says, *they would have repented in sackcloth and ashes;* which is the usual description of the most full repentance, as in the case of Nineveh, Jonah iii. 5. See Isa. lviii. 5. Jer. vi. 26. Lam. ii. 10. Dan. ix. 3. Judith iv. 15. (2.) Because the Lord here speaks of that repentance which his doctrine and miracles were designed to produce in those cities, and for the want of which he there upbraids them; which sure must be the want not of external, *hypocritical,* but inward and sincere repentance; nor doth our Saviour say, *it may be,* or *it is likely* they would have repented, but, categorically, they would have done it. Note,

Thirdly, *That to be exalted up to heaven,* and *be brought down to hell,* are allegorical expressions taken from the Old Testament, and signifying the highest exaltation, and the lowest depression. So Isa. xiv. 13. 15. *Thou hast said in thy heart, I will ascend into heaven,* &c. *but thou shalt be brought down to hell:* and lvii. 9. *Thou didst debase thyself to hell:* and, lastly, from these words *It shall be more tolerable for Sodom, and for Tyre and Sidon, in the day of judgment:* to that which had been noted on x. 15. add, that this seems to be spoken to suppress the pride of the Jewish nation, and the severity of their judgment upon others; they being wont to say, that the whole Jewish nation, saving some few heretics and apostates, should be saved, but that the people of Sodom should have no portion in the world to come; whereas our Lord declares, that even the Sodomites should have a milder doom in that great day than the unbelieving Jews.

Ver. 20. 24. *If the works had been done in Tyre and Sidon, they would have repented,* &c.] Excellent here are the words of Mr. Thorndike:—"Though Grotius and Jansenius make these words signify no more than that in probability they would have repented at the sight of such miracles; yet so I find no good reason to infer, as our Lord doth, that positively Chorazin, Bethsaida, and Capernaum, shall be tormented more than Tyre and Sidon, Sodom and Gomorrah, because they probably would have repented at the sight of such miracles. The same I say to others, who would have our Lord only say thus; That had these miracles been done in Tyre and Sidon, they would have repented, but not from the heart; for, in conscience, is there reason that Chorazin and Bethsaida should fare worse than Sodom and Gomorrah, because Tyre and Sidon would have repented as hypocrites; continuing no less sinners than they that repented not? And to say as others do, that had God ordained these miracles to be done at Tyre and Sidon, Sodom and Gomorrah, he would have determined their wills by his immediate act to be converted, is to say, that our Lord, by a mental reservation, says that whereof he expresses not the reason, and so cozens them who satisfy themselves with the reason which he expresseth." Moreover, were this immediate act necessary to render even miracles effectual to induce men to repent, why doth our Saviour say, that Tyre and Sidon would have repented, had the like miracles been done among them? Or why doth he pronounce these woes upon Chorazin and Bethsaida, and declare their punishment more intolerable in the day of judgment, than that of the most unnatural sinners, and most vile idolaters, for want of that repentance which, notwithstanding all the mighty works that he had done among them, he knew it was impossible for them to perform, for want of that immediate act he was not willing to afford them? Why, lastly, doth he do this for a reason which did not in the least remove this disability? (See also Examen var. Lect. Millii, lib. ii. cap. 1. n. 1.)

[12] Ver. 25. Ἀποκριθεὶς εἶπεν; *answering said.*] This phrase is often used in the New Testament, when nothing had gone before to which an answer could be accommodated; and therefore then it only signifies, that such a one spake with relation to such a matter, saying; so it occurs, Matt. xxii. 1. Mark ix. 38. xi. 14. Luke xiii. 14. (See the note there.)

[13] *Because thou hast hid,* &c.] Here our Saviour doth not thank God that he had hid these things from the *wise,* but that, having done so, *he had revealed them to babes.* So the apostle saith, (Rom. vi. 17.) *God be thanked that ye were the servants of sin, but now ye have obeyed from the heart the form of doctrine delivered to you;* that whereas formerly ye were the servants of sin, ye have now been obedient to the laws of Christ.

The *wise and prudent* here are not men truly and spiritually wise, but men possessed with carnal worldly wisdom, and with a swelling conceit of their proficiency in wisdom, both which things indispose men to embrace true spiritual wisdom, and from these God is therefore said to have hid the wisdom of the gospel, because he permitted them to continue in that self-conceit and worldly-mindedness, which caused them to reject it, as being not agreeable to their inclinations and mistaken sentiments.

The *babes* are those humble, modest persons, who, having a low esteem of their own wisdom, gave themselves up to the Divine wisdom, and being free from carnal and worldly affections, and having nothing in them to oppose this spiritual wisdom, are fitted to embrace it when it is revealed; it being therefore suitable to the wisdom and the good pleasure of that God who *resists the proud but giveth grace to the humble,* to make known his will to persons so prepared to receive it, our Lord adds, *so it seemeth good in thy sight.*

[14] Ver. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου; *All things are delivered to me of my Father.*] Here the note of the reverend Dr. Hammond is this, *That all things here seem to belong to persons, rather than to things; for of those he peculiarly speaks under the title of babes: nor is the neuter gender any objection against this, it being ordinarily used for persons:* so τὸ ἀπολωλὸς, *that which is lost,* xviii. 11. *is the little one,* ver. 14. *the lost sheep of the house of Israel,* x. 6. so Heb. xii. 13. 1 John v. 4. and so his paraphrase runs thus; *All that come to me and believe on me are, by my Father enlightening and stirring up their hearts, and using all powerful and proper means for that end, brought to me:* (John vi. 37. 44, 45.) *and none acknowledgeth me but the Father, and they who, by the miracles which the Father enableth me to do, are attracted by me; as on the other side none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his doctrine concerning him.* (See John i. 18. 1 John ii. 23. v. 20.)

[15] Ver. 28. Δεῦτε πρὸς μὲ πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me, all ye that la-*

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bour and are heavy laden, and I will give you rest.] For explication of these words let it be noted,

First, That *to come to Christ*, in the phrase of the New Testament, is to believe in him, and become one of his disciples; thus, *he that cometh to me shall not hunger*, John vi. 35. is in the following words expounded thus, *he that believeth in me shall not thirst*. Again, *If any man thirsteth, let him come unto me to drink*, saith Christ, John vii. 37. *for he that believeth in me, out of his belly shall flow rivers of living water*, ver. 38. Thus, when our Saviour had complained of the Jews, *that on him whom God had sent, they would not believe*, John v. 38. he, ver. 30. changeth the phrase thus, *you will not come unto me that you may have life*. Note,

Secondly, That the taking the *yoke* is a juridical phrase, their doctors speaking frequently of the *yoke* of the law, the *yoke* of the commandments, and the *yoke* of the kingdom of heaven, which is Christ's *yoke*. Note,

Thirdly, That the law of ceremonies, imposed on the Jews by Moses, is styled by St. Paul, *ζύγος δουλείας, a yoke of bondage*, (Gal. v. 1.) and by St. Peter, *a yoke which neither they nor their fathers were able to bear*, (Acts xv. 10.) by reason of the long and frequent journeys to Jerusalem, and the great payments for *tithes* and *offerings* it imposed upon them; and the *burdens* which, besides this, the pharisees laid upon them by their traditions, are styled by our Lord *φορτία βαρέα καὶ δυσβάστακτα, heavy burdens, and grievous to be borne*. Note,

Fourthly, That all these ceremonial performances, when observed most exactly, could not perfect the observer as to his *conscience*, or take away the guilt of sin, and so could give no peace or rest unto the soul, whereas *being justified by faith* in Christ, we *have peace with God*. (Rom. v. 1.) This is the thing the apostle designs to establish in the Epistle to the Hebrews, and this is that to which the words, *ἀναπαύσω* and *ἀνάπαυσις, rest to the soul*, seem plainly to refer; thus Noah had his name from נחם *to rest*, because, say they, *αὐτὸς διαπαύσει ἡμᾶς, he shall give us rest from our labours;* (Gen. v. 29.) that is, saith Aben Ezra on the place, *from the troubles of our minds*. And when after the deluge Noah had sacrificed, *God smelled an odour of rest*, saith the Hebrew; *ὀσμὴν εὐωδίας, an odour of sweet savour*, saith the LXX. that is, saith the Targum, *he rested from his anger, and was appeased*. Here then our Saviour, who gave up himself for a *sacrifice* and *oblation of sweet savour*, (Eph. v. 2.) with which the Father was well pleased, represents himself as a second Noah, to give rest to men, from the labours and troubles of their minds, and procure them peace and favour with God, as Noah by his sacrifice had done.

CHAP. XII.

1. AT that time *(viz.)* on the sabbath-day *(following the second day of the Passover*, Luke vi. 1. see the note there), Jesus went through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and *(rubbing them with their hands*, Luke vi. 1.) to eat *(of the corn)*.

2. But when the pharisees saw it, they said unto him, Behold, [1] thy disciples do that which is not lawful to do on the sabbath-day.

3. But he said unto them, Have ye not read *(a like case in)* what David *(and his followers)* did, when he was an hungered, and they that were with him;

4. How he entered into the house of God *(or the court of the tabernacle)*, and did eat the shew-bread, which *(it)* was not lawful *(otherwise)* for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read *(what is contained)* in the law, how *(it requires)* that on the sabbath-days the priests in the temple *(should do those works, which being done by others would)* profane the sabbath, and are blameless?

6. But *(and moreover)* I say unto you, That in this place is one greater than the temple *(so that if the temple service would excuse their labour from being a profanation of the sabbath who attend on it, much more will the service which my apostles owe to me excuse them from profanation of the sabbath, by eating of the ears of corn, as they pass along, that they may be the better able to attend upon my service)*.

7. But if *(therefore)* ye had known what this meaneth, I will have mercy and not sacrifice *(or that God prefers charity towards them that are in need, even before his own ritual instructions)*, ye would not have condemned the guiltless.

(And he also said unto them, The sabbath was made for the sake of man, and not man for the sake of the sabbath; and so the rest required by it must yield to the necessities of man.)

8. For the Son of man is Lord also of the sabbath; *(i. e. he who is emphatically so styled is so:* see note on ver. 2.)

9. And when he was departed thence, he *(on another sabbath-day*, Luke vi. 6.) went into their synagogue *(and taught)*:

10. And, behold, there was a man which had his hand withered, *(and they watched him*, Mark iii. 2.) And [2] they asked him, saying, Is it lawful to heal on the sabbath-days? that *(if he did, by words or actions, justify the doing this)* they might accuse him; *(as not of God, because he keepeth not the sabbath-day*, John ix. 16. *and might have a plausible cause to kill him, for violating the rest required on that day*, John v. 16.

Then he, knowing their thoughts, said unto the man who had the withered hand, Stand forth in the midst; and he arose and stood forth. Then said Jesus unto them, I will (also) *ask you one thing* (in answer to your question), *Is it lawful on the sabbath-day to do good, or to do evil, to save life, or to destroy it?* Luke vi. 8, 9. *and they held their peace*, Mark iii. 4.)

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out *(on that day)?*

12. How much then is a man better than a sheep? Wherefore it is lawful to do well *(to men)* on the sabbath-days.

13. Then *(looking upon them with indignation*, Mark iii. 5.) saith he unto the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other.

14. Then the pharisees *(were filled with madness*, Luke vi. 11. *and)* went out, and held a council against him, how they might destroy him.

15. But when Jesus knew it, he withdrew himself from

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thence *(with his disciples to the sea,* Mark iii. 7.) and great multitudes followed him, and he healed them all; (see Mark iii. 7—11.)

16. And he charged them that they should not make him known *(to the pharisees, who had consulted how they might destroy him):*

17. [3] That *(by this deportment)* it might be fulfilled which was spoken by Esaias the prophet, saying, (xlii. 1.)

18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the gentiles.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets *(i. e. he shall not be contentious, or set forth himself with noise, tumult, or ostentation of what he doth).*

20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory *(i. e. he shall not cease to exercise all acts of charity to the souls of them who are any way disposed to receive it, though they be weak in faith, till he hath planted the evangelical dispensation completely in the world, or till the time come that he shall execute his judgments on the unbelieving, stubborn Jews).*

21. And in his name shall the gentiles trust.

22. Then was brought unto him one possessed with a devil, *(who had cast him into a disease, that made him)* blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when [4] the pharisees *(and scribes which came from Jerusalem,* Mark iii. 22.) heard it, they said, This fellow *(hath a devil,* Mark iii. 22. *and)* doth not cast out devils, but by Beelzebub, the prince of the devils *(he being a violater of the sabbath, and an enemy to our traditions, which are more weighty than the law).*

25. And Jesus knew their thoughts *(and called them),* and said unto them *(in parables, How can Satan cast out Satan?* Mark iii. 23. *for)* every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan *(if he assist me in this work, whose doctrine is plainly opposite to the concernments of his kingdom, and who by these miracles cast him out of it),* he is divided against himself, how then shall his kingdom stand?

27. And *(moreover)* if I by Beelzebub [5] cast out devils, *(let me ask you)* by whom do your children *(who exorcise them in the name of the God of Abraham, Isaac, and Jacob)* cast them out? therefore they shall be your judges *(i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing, done by me in my Father's name, to the assistance of the devil).*

28. But if I *(who profess myself to be the Messias)* cast out devils by the [6] Spirit of God, then the kingdom of God is come unto *(among)* you.

29. Or else, how can one enter into a strong man's house, and spoil his goods *(as I spoil these principalities and powers by these miracles),* except he first bind the strong man *(Satan)?* and then he will *(be able to)* spoil his house. *(I therefore, who thus oppose his interests and designs, and defeat his power, can be no confederate with him.)*

30. [7] He that is not with me *(contending against Satan's kingdom)* is against me; and he that gathereth not with me *(subjects to God's kingdom)* scattereth *(men)* abroad *(from it).*

31. Wherefore *(this being so)* I say unto you, All manner of *(other)* sin and blasphemy shall be forgiven unto men: [8] but the blasphemy against the Holy Ghost *(which is to come after me)* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man *(the Messias, appearing in these humble circumstances),* it shall be forgiven him: but whosoever speaketh against *(the following dispensation of)* the Holy Ghost, it shall not be forgiven him, [9] neither in this world, neither in the world to come, *(but he shall be obnoxious to eternal judgment,* Mark iii. 29.

33. *Therefore I say unto you,)* Either *(take care to)* make the tree good, and *(then)* his fruit *(will be)* good; or else *(you will)* make the tree corrupt, and *(so)* his fruit *(will be)* corrupt: for the tree is known by its fruit *(and so you will be known by the corrupt judgment which you pass on me, and on these operations of the Holy Ghost, which shall testify of me).*

34. O *(you that are a)* generation of vipers, how can ye, being *(thus)* evil, speak good things? for out of the abundance of the heart the mouth speaketh: *(so that)*

35. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure *(of his heart),* bringeth forth evil things.

36. But *(whatever you may think of those malicious and blasphemous words you speak against me)* [10] I say unto you, That every idle word that men shall *(thus)* speak, they shall give account thereof in the day of judgment.

37. For by thy words *(if they be good)* thou shalt be justified, and by thy words *(if they be evil)* thou shalt be condemned.

38. Then certain of the scribes and of the pharisees answered *(spake),* saying, Master, [11] we would see a sign *(from heaven)* from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but [12] the sign of the prophet Jonas *(lying three days in the whale's belly, and then rising out of it):*

40. For as Jonas was three days and three nights in the whale's belly, [13] so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas *(though he did no miracle to convince them that he was a prophet);* and, behold, a greater than Jonas is here.

42. The queen of the south *(i. e. of Arabia and Saba, lying south of Jerusalem)* shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a [14] greater than Solomon is here.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from

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whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even [15] so shall it be also to this wicked generation. *(Satan, cast out by me and my disciples, finding no where else such pleasant desirable habitations, or persons so fitted to receive him again, as you of this nation are, shall come back to you; and finding that Christ, whose doctrine shall be entertained by the heathens, hath found no admission among you, shall take a more durable possession of you, and render you seven times more the children of Satan than you were before.)*

46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him; *(and they could not come at him, because the multitude sat round about him,* Mark iii. 32. Luke viii. 19.)

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said to him that told him, *(and by him to the rest,* Mark iii. 33. Luke viii. 21.) Who is my mother? and who are my brethren?

49. And *(looking round about on them that sat round him,* Mark iii. 34.) he stretched forth his hand towards his disciples, and said, Behold *(those whom I esteem as)* my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is *(as dear to me as)* my brother, and sister, and mother.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. Οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, *Thy disciples do that which it is not lawful to do on the sabbath-day.*] I shall here in one view give all the exceptions of the Jews against our Saviour and his disciples for violating the rest required on the sabbath-day, and our Lord's defence against them. And,

First, They here declare that Christ's disciples by *rubbing of the ears of corn,* and eating that which they had rubbed out, did that which was not lawful to be done upon the sabbath-day. And this, saith Maimonides, was forbid, because *plucking the ears of corn was a kind of reaping;* where, by the way, observe, that they seem to be mistaken, who think the fault objected to the disciples was this, that *they did break their fasts before they had celebrated the public offices,* against the common custom of the Jews: (Acts ii. 15.) for as it is not intimated at what time of the day they did this, so was it against the Jewish canons, at what time soever of the day it was done: moreover, the accusation is not, that this was not *lawful to be done before the morning-service was ended,* but that it was not lawful to be done on the sabbath-day; and our Lord's whole defence respects that only, and not the other supposed accusation; nor is our Saviour's argument from what the priests did on the sabbath-day applicable to that purpose, for though they were employed about the sacrifices, they might abstain from eating till the morning-sacrifice was offered. This action of his disciples our Lord defends, (1.) by the example of David and his followers, who did eat of the shew-bread, which the law had appropriated to the priests, and made unlawful for the laity to eat of; for if the hunger of David and his followers made the violation of that *ritual law* justifiable, the hunger of his disciples must equally justify their violation of that *ritual command* touching the sabbath. And even according to the Jews * this example of David contains two things, tending to excuse the violation of the sabbath. (1.) That they suppose that David with his men thus fled upon the sabbath-day, and yet were not guilty of violating the rest of the sabbath. For thus they teach, *Our masters think it lawful for him whom the gentiles or thieves pursue, to profane the sabbath for preservation of his life; for so we read of David, that when Saul sought to kill him, he fled, and escaped;* and that he did this on the sabbath-day, they collect from those words, 1 Sam. xxi. 7. that *Doeg was detained that day before the Lord; i. e.* by the religion of the sabbath. (2.) That their own canons allowed the laity to eat of the shew-bread for preservation of life; for thus speaks Kimchi † on the place, Our *rabbins of blessed memory say, that he gave him of the shew-bread,* &c. their interpretation also of the clause, *yea, though it were sanctified this day in the vessel,* is this, *It is a small thing to say, It is lawful for us to eat the bread removed from the table, it would be lawful for us in this extreme hunger even to eat the bread now sanctified upon the table, if there were no other;* and indeed this opinion, that it was lawful to violate the sabbath for the preservation of life, seems plainly to have obtained before the translation of the Septuagint, who render the words thus, Exod. xii. 16. *Ye shall do no servile work on it,* πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν, *but that which shall be done for the sake of life, that only shall be done by you.* (2.) Christ's second argument is taken from the work performed morning and evening by the priests, in preparing and offering the sacrifices; this, saith Christ, by virtue of the same law, and the authority of the same Lawgiver who commanded *the rest of the sabbath,* was done by the priests upon each sabbath-day; whence it is evident, that far more laborious work was to be done by God's command, upon the sabbath, to obey the *ritual precepts* which concerned the *sacrifices;* and much more might my disciples do that lesser work of *rubbing out some ears of corn* to satisfy their hunger, which is a work of charity, and to fit them for that higher work of attending me in preaching of the gospel. And to this agree those sayings of the Jews, cited by Dr. Lightfoot on the place, *There is no sabbath at all in the temple, and the servile works which are done about holy things are not servile.* In confirmation of this argument, our Saviour adds, that all that work by which the Jewish priests profaned the sabbath, was done only for the service of the temple, whereas the service done by his disciples to their Lord, was service done to one much *greater than the temple,* both in respect of dignity, as being a Divine person, and of sanctity, as being not only relatively holy, but sanctified even in his human nature, by inhabitation of the Spirit, and of the *fulness of the Godhead in him;* what therefore might be done for the service of the temple, might much more be done for the service of one much *greater than the temple.* (3.) Our Saviour argues still *à comparatis,* by way of comparison, thus; The observation of the rest prescribed by the law, was only the observance of a *ritual* command, like that of sacrifice; the feeding of the hungry was a *moral precept,* God

* Midbar Rabba Seder מסעי אלה Parasch. 23. † 1 Sam. xxi. 10.

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therefore by declaring *he would have mercy*, rather than *sacrifice*, sufficiently declared he would dispense with these *ritual precepts*, when the observation of them did obstruct the rules of charity and mercy; and this was also suitable to that declaration of the Jews, that *to love our neighbour as ourselves, is more than all burnt-offerings and sacrifices*, Mark xii. 33. (4.) Christ argues thus, That which is instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted; but the rest of the sabbath was instituted for the sake of man, tired with the labours of the week: therefore it is to yield to the good of man. (5.) The words following, *For the Son of man is Lord also of the sabbath;* or as they are Mark ii. 18. ὥστε Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τοῦ σαββάτου, are differently interpreted by learned men; Grotius conceives, that the phrase, *the Son of man*, hath no relation to Christ, but only signifies man in general; his reasons are these; the first is taken from the connexion of these with the foregoing words in St. Mark, thus, *The sabbath was made for man, not man for the sabbath; therefore the Son of man is Lord also of the sabbath.* Now this consequence will not follow from the preceding words, if by them we understand Christ; but it directly follows from them, if by that phrase we understand mankind in general. (2.) Did this relate to Christ's authority over the sabbath, it seems to be an intimation of his power to abrogate or dissolve the sabbath, which power he was so far from asserting, that he declares *he came not to dissolve the law, but to fulfil it*. And they who were so highly offended with him for the works of charity he did upon the sabbath-day, had he openly asserted his power to abrogate it, would have been much more offended with him, and would have needed no lesser matter of accusation against him; this being by their law a *capital* crime. And, (3.) because this would have been a plain asserting, that he was the Christ; whereas he never spake thus to the people, or the pharisees, nor would he suffer his disciples to declare it. But the reverend Dr. Hammond, and Dr. Lightfoot conceive this phrase must signify him who is the *Son of man*, κατ' ἐξοχὴν, by way of eminence. (1.) Because this phrase is used eighty-eight times in the New Testament; and in all other places doth unquestionably signify our blessed Lord. (2.) Because, where this phrase occurs, Dan. vii. 13. all the ancient Christians, and even the Jews, expound it, not as Mr. Clerc here doth, of man in general, but say expressly, this is the king Messiah; and that the rabbins did rightly expound the words of Daniel concerning him: Christ, therefore, speaking of himself still in this language to the Jews, must be supposed to use it in the sense they understood it in Daniel; and so he plainly seemeth to interpret himself, by saying, *Hereafter shall ye see the Son of man coming in the clouds:* (Matt. xxvi. 64.) he saying this in answer to the question of the high-priest, Art thou the Christ? ver. 63. And, (3.) he who before had argued that his disciples might lawfully do this in his service, because *one greater than the temple was here*, (ver. 6.) might also argue from his power, as the prophet sent from God to the Jews, for the exemption of his disciples in cases of necessity, and greater good from the rest of the sabbath, especially since Christ was only *greater than the temple*, as being emphatically the *Son of man*. Nor is it difficult to answer the arguments of Grotius. For, (1.) if we render the word ὥστε, *denique*, as Brugensis and Maldonate; or *adhæc*, moreover, as it is sometimes used in Homer, there will be in these words of Mark no consequence from the former, but a new argument, like to that of St. Matthew, ver. 6. *Here is one greater than the temple.* But, (2.) according to the ordinary import of that word, the consequence runs plainly thus, The sabbath was made for the good of man; so that *the Son of man, who came not to destroy men's lives, but to save them*, must have power in such cases as concern the good and welfare of mankind, to dispense with the strict rest required by the law of the sabbath.

And this affords a sufficient answer to the second argument of Grotius; it being not asserted, that Christ here challengeth a power to abrogate or dissolve the sabbath, but only such a power as the Jews allowed to their own prophets in cases of necessity, and of higher importance, to dispense with the rest from labour required by the letter of it, as he sufficiently does by justifying the works of mercy he did on that day, by this aphorism, that *it is lawful to do good on the sabbath-day.*

To his third argument, I answer, That our Saviour not only permits others to assert he was the Christ, or the Messiah, as in the case of Andrew, John i. 42. of Philip, ver. 26. of Nathanael, ver. 50. and especially of John the Baptist, who was sent on purpose to bear witness to him, that he was the Son of God; but he himself sufficiently and often doth it, declaring not only to the blind man, (John ix. 35. 37.) that he was *the Son of God*, but also to the pharisees and Jews, insomuch that they attempt to stone him for it; (John x. 31.) and saying to them, *If ye believe not that I am he*, ἐγώ εἰμι, (John viii. 24. 28.) *ye shall die in your sins*, which is as much as, *I am the Christ;* for what is absolutely, ἐγώ εἰμι, Mark xiii. 6. Luke xxi. 1. is, *I am the Christ*, Matt. xxiv. 5. So that our Saviour only did forbid his disciples to divulge this before his resurrection, for the reasons assigned note on ix. 30.

To these arguments, used by our Saviour here, we may add two others in St. Luke, where, xiii. 15, 16. Christ argues thus: That if they loosed their ox or ass from the stall on the sabbath-day, *and led him to water*, much more might he loose a daughter of Abraham, who had been bound by Satan *eighteen years* on that day. And again, xiv. 5. Seeing when your ox or ass falls into a pit on the sabbath-day, you draw him out of it on the same day, much more may I cure an hydropic man on that day; where the argument is plainly *à minori ad majus;* it being a greater charity to work for the benefit of man on that day, than for the good of beasts; where Christ again, as Capellus and Lightfoot have observed, argues from the Jewish canons, which permitted them not only to draw water for their beasts, but also to lead them out to water on the sabbath-day; and though the latter Jews, from hatred to Christ, will not allow the drawing of a beast out of a pit on the sabbath, yet is it certain, both from those words of Luke, *they could not answer him a word*, (xiv. 6.) and from their canons, cited by Dr. Lightfoot on the place, that they anciently allowed this. And this is still more evident from the words cited from the Septuagint, allowing them to do what was requisite, πάσῃ ψυχῇ, *to preserve all life;* from whence Tertullian* and St. Je-

* Adv. Marcion. lib. iv. cap. 12. et l. adv. Jud. cap. 4, 5. in Isa. lviii. F. 97. M.

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rome have observed, *that the law allowed them to do on the sabbath,* "quod fiet omni animæ, et quæ ad animi salutem pertinent," *those things which belonged to the preservation of life.*

Our Lord's last argument is taken from the law of circumcision, which required that their children should be circumcised on the eighth day, though that were the sabbath; and circumcision was a work of considerable labour: If then, saith Christ, the rest of the sabbath might be broken for the circumcision of an infant, though that were a ritual precept, surely it may be so, to restore health to a man who hath been diseased thirty-eight years: and this was also suitable to the canons of the Jews; their wise men speaking thus, *They do all things necessary to circumcision on the sabbath-day, though this may seem profane on that day.* (Pirk. Eliez. cap. 29. p. 65.)

[2] Ver. 10. Ἐπηρώτησαν αὐτὸν λέγοντες, &c. *They asked him, saying, Is it lawful to heal on the sabbath-day?*] This is not contrary to what St. Mark, iii. 4. and St. Luke, vi. 9. say, that *Christ asketh them;* for both are true, that they asked him, *whether it were lawful to heal?* and he replies by saying, *I will ask you, also, whether it be not lawful to do good on the sabbath-day?*

[3] Ver. 17—19. *That it might be fulfilled, which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen—He shall not strive, nor cry.*] Here many phrases are to be explained for the due understanding of these words: as,

First, *I will put my Spirit upon him, and he shall shew judgment to the gentiles;* where the shewing κρίσιν, *judgment,* being the effect of his having the Spirit upon him, must respect all the righteous laws he was to deliver by virtue of this unction, in his Father's name, according to the usual acceptation of the word κρίσεις, *judgments,* for the laws of God in the Old Testament; as when God is said to have given to his people, δικαιώματα καὶ κρίσεις, *statutes and judgments,* Exod. i. 25. Deut. iv. 5. to teach, ver. 14. and command them to keep his *statutes and judgments.* (Deut. xxx. 16.) Now it is observable from Mark iii. 6, 7. that when the pharisees held a council to destroy him, he recedes from them to the sea of Galilee, whither came to him a great multitude from *Galilee, from Idumea, and beyond Jordan, and from the parts about Tyre and Sidon;* and by teaching them, and doing his miracles before them, *he shewed judgment to the gentiles.*

He shall not strive, nor cry; neither shall any man hear his voice in the street; i. e. he shall not be contentious, nor set forth himself with noise or tumult, or ostentation of his doings; and this was here fulfilled by his ceasing to dispute any longer with those pharisees, who, when they *could not answer him a word,* consult *how they may destroy him;* and, by his strict charge to the multitudes he had healed, *that they should not make him known.*

A bruised reed shall he not break, and smoking flax shall he not quench. Here, saith St. Jerome, "Qui peccatori non porrigit manum, et qui non portat onus fratris sui," *he that stretcheth not forth his hand to the sinner, and he that beareth not the burden of his brother, he breaks the bruised reed;* "et qui modicam scintillam fidei contemnit in parvulis," *and he that condemneth the small spark of faith in little ones, quenches the smoking flax.* Now, though Christ went from that place to avoid the rage of the pharisees, the text informs us, that he ceased not to heal the multitudes, and to instruct them, ver. 15. Mark iii. 10. And by continuing still such acts of charity to the souls of all that were disposed to hear, though they were yet weak in faith, and by healing all that came unto him for relief, he fully answered this character.

Ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, *till he bring forth judgment unto victory; i. e.* according to most interpreters, till he hath made his gospel and his righteous law victorious over all its enemies; and to this sense, the words of the prophet, (Isa. xlii. 4.) *till he hath established judgment in the earth,* agree. But the phrase, εἰς νίκος, doth often signify *to the end,* to *the utmost,* or *for ever:* (see the note on 1 Cor. xv. 54.) whence others probably interpret the words thus, *till the time come, that he shall execute his judgment on the stubborn unbelieving Jews, so that wrath shall come upon them to the utmost;* and they being thus rejected, the gospel being taken from them, and their house left desolate, *in him shall the gentiles trust.*

[4] Ver. 24. Οἱ δὲ φαρισαῖοι εἶπον, οὗτος οὐκ ἐκβάλλει δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ, &c. *But the pharisees said, He only casteth out devils by Beelzebub, the prince of the devils.*] That which made the pharisees thus to calumniate our Saviour's miracles, was this, that they found the people induced by them to believe he was *the Son of David,* (ver. 23.) or the *Christ;* thus, when they heard the people murmuring, (John vii. 31.) *the chief priests and pharisees sent men to take him;* (ver. 32.) and this they did, not only from an apprehension, that, if this belief obtained, it might bring the power of the Romans upon them, (John xi. 48.) but chiefly, because it would put an end to their credit with, and authority over the people, they being still represented by our Lord as *blind guides,* and the worst of *hypocrites.*

The word *Beelzebul,* or, as St. Jerome hath it better, *Beelzebub,* signifies *the lord of a fly:* which was a name the heathens gave not only to Hercules, but even to Jupiter, the prince of their gods; as both Pausanias in Eliacis,* and Clemens Alexandrinus† in his Prophetics, and the epithets given to him, testify. Though it is more probable that the Jews took this name from the Philistines, where Beelzebub was worshipped, (2 Kings i. 6.) as *the god of Ekron;* and what the heathens fabulously write of the temples of Hercules and Jupiter,‡ "divinitùs illò neque canibus, neque muscis ingressus est," *that the deity kept the flies from them;* that the Jews say of their temple, that "in domo mactationis non conspecta est musca," *a fly was not seen in the slaughter-house.* (Pirk. Avoth. cap. 5—8.) Note also, that as the Jews § held there was one who was "caput omnium diabolorum," *the chief of all the devils:* so also did the heathens, for Porphyry ‖ saith, that *they who did evil by enchantments,* τούτους μάλιστα καὶ τὸν προεστῶτα αὐτῶν ἐκτιμῶσι, *chiefly worshipped them and their president,* and that ἡ προεστῶσα αὐτῶν δύναμις, *the power that presided over them would be deemed the greatest god.*

[5] Ver. 27. Καὶ εἰ ἐγὼ ἐν τῷ Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια· &c. *And if I by Beelzebub cast out devils, by whom do your*

* Λέγονται δὲ κατὰ ταῦτα καὶ ἠλεῖοι θύειν τῷ ἀπομυίῳ Διΐ ἐξελαύνοντι τῆς ἠλείας ὀλυμπίας τὰς μυίας. Eliac. prior.

† Ἀπομυίῳ Διΐ θύουσιν ἠλεῖοι, ῥωμαῖοι δὲ ἀπομυίῳ Ἡρακλεῖ. Protrep. p. 24. C.

‡ Solin. cap. 1. Plin. lib. x. cap. 39. § Buxt. in voce Sammaol.

‖ De abstin. ab animal. lib. ii. sect. 41, 42.

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children cast them out?] That it was the custom of the Jews to cast out devils by the invocation of the name of the Most High, or of the God of Abraham, Isaac, and Jacob, we learn from Justin Martyr, who speaks to Trypho* the Jew thus, *If any of you do exorcise devils by the name of the God of Abraham, Isaac, and Jacob, perhaps he will obey you.* And from Irenæus,† who saith, *All things are subject to the Most High, and by invocation of his name even before the advent of our Lord, men were saved from evil spirits, and all kinds of demons.* Josephus‡ informs us, that God gave this art to Solomon against devils, that he should teach it, εἰς ὠφελείαν καὶ θεραπείαν τοῖς ἀνθρώποις, *for the profit and healing of men,* and that he left behind him, τρόπους ἐξορκώσεως, *those ways of exorcising by which those devils were so effectually cast out, as never to return again.* Thus then our Saviour seems to argue; You doubt not but your exorcists, who use the name of God, *the God of Abraham,* &c. do cast out devils by virtue of that name, it will then be matter of your condemnation, who pass so favourable a judgment upon them, to pass such an unjust censure upon me, in whom you see far greater evidences of the *finger of God,* in casting out all manner of evil spirits, and healing all kinds of diseases. And whereas Episcopius objects against this interpretation, that it is not certain that these *exorcisms were used by the Jews in Christ's time;* this is an evidence he had not read these authors: for Josephus doth expressly say, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει, *that this way of curing demoniacs did even then prevail among them;* and gives an instance of one Eleazer, who, before Vespasian, his sons, and soldiers, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων, delivered them from demons who were possessed with them. And Irenæus saith in the forementioned place, "Judæi usque nunc hac ipsa advocatione dæmonas fugant," *the Jews to this day expel devils by this invocation.* Theophilus,§ that οἱ δαιμονιῶντες ἐνίοτε καὶ μέχρι τοῦ δεῦρο ἐξορκίζονται κατὰ τοῦ ὀνόματος τοῦ ὄντος Θεοῦ, *till that very time those that were possessed were exorcised by the name of the true God.* And Origen,‖ *that the name of the God of Abraham, Isaac, and Jacob, being used by the Jews,* ἐν τῷ κατεπᾴδειν δαίμονας, *in the incantation of devils, did great miracles;* and therefore was used to this effect not by them only, but by all others who used magic and enchantments. We read, Luke ix. 49. of one among the Jews, who did cast out devils by the name of Jesus, though he neither followed him, nor his disciples; and some conceive this question of our Lord relates to such, it being a strong presumption of the Divine power, and the mission of Christ, that his name was so powerful even in their mouths who did not own him; but because we read of one only that did this, and find not that the pharisees thought better of him, than of Christ himself, I prefer the former exposition of these words.

[6] Ver. 28. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, &c. *But if I by the Spirit of God do cast out devils, no doubt the kingdom of God is come unto you.*] How Christ did miracles, and cast out devils by the *Spirit of God,* see note on chap. iii. The inference of Christ from this is clear, that he was the Messias promised to set up the kingdom spoken of by Daniel; for seeing in their own opinion their Messias was to erect this kingdom, that Divine assistance which proved that he was now come, who was the Messiah, must also prove the kingdom of God was come; and seeing that the kingdom of Satan was by this power overthrown, they reasonably might think the kingdom of God was ready to be set up, and that one stronger than he was come among them, (ver. 29.)

[7] Ver. 30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι, *He that is not with me, is against me.*] He that sides not with me, contending against Satan and his kingdom, is against me, as being unwilling that his kingdom should be destroyed. And he that in doing this work is not against me, but casts out *devils in my name,* though he doth not yet follow me, is for me. (Luke ix. 49, 50.)

[8] Ver. 31. Ἡ δὲ τοῦ πνεύματος τοῦ ἁγίου βλασφημία οὐκ ἀφεθήσεται ἀνθρώποις· *But the blasphemy against the Holy Ghost shall never be forgiven unto men.*] Against the Holy Ghost, *i. e.* against the miracles done by him, Theoph. (Of *this blasphemy,* see the Appendix at the end of this Gospel.)

[9] Ver. 32. Οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *Neither in this age, nor in the age to come.*] Hence the papists argue for the remission of some sins in purgatory, after this life is ended, which are not by God remitted here. But the Scripture knows only two times for the remission of sins, one here upon earth, (Matt. ix. 6.) to the believer and penitent person; and the other at the day of judgment, when the great Judge shall pronounce the sentence of absolution to all his faithful servants, when *the times of refreshing shall come from the presence of the Lord;* (Acts iii. 19, 20.) and *they shall find mercy in that day.* (2 Tim. i. 18.) Christ therefore saith, this blasphemy of the Holy Ghost shall neither obtain remission now, nor at the great day of our accounts; that is, it shall not at all be remitted; for that this is the true import of this phrase, is evident from St. Mark, saying, *he that doth thus blaspheme,* οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, *shall never find remission,* (iii. 29.) but is obnoxious to eternal judgment: and from St. Luke, declaring absolutely, οὐκ ἀφεθήσεται, *he shall not be forgiven:* (xii. 10.) this being a common mode of speaking among the Jews; thus R. Eliezer* proves, that the *Samaritans have no portion in the world to come,* because it is said, *it belongs not to you to build with us in this world, nor in the world to come; and a sick man is introduced, requiring his son to give him the water and meat which the physician had forbidden, threatening if he refused not to forgive him in this world, nor in the world to come, i. e.* never to forgive him. And indeed the Jews thought that the pangs of death might expiate sins, but they held, "nullam esse peccati expiationem post mortem," *that there was no expiation for sin after death;* and therefore could not use this phrase in the popish sense.

[10] Ver. 36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, &c. *But I say unto you, That of every idle word that men shall speak, they shall give an account at the day of judgment.*]

* Εἰ ἄρα ἐξορκίζοι τὶς ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραὰμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ ἴσως ὑποταγήσεται. Dial. cum Tryph. p. 311. C.

† "Et hujus invocatione etiam ante adventum Domini nostri salvabantur Homines à Spiritibus nequissimis, aut à Dæmoniis universis," lib. ii. cap. 5. vide Grotium in locum.

‡ Arch. lib. viii. cap. 2. p. 257.

§ Lib. ii. p. 87. C.

‖ Lib. iv. contr. Cels. p. 183, 184.

* Pirk. Eliez. sect. 38.

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Agreeable to this is that of Plato,* *κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία, grievous is the damage of light and volatile words, for a Divine nemesis is appointed to oversee these things:* now the light, idle words in Plato, are plainly words spoken of their parents, or to the defamation of persons they ought to have in veneration; here then is one sense of the phrase, that scandalous, slanderous reviling of those we ought to venerate, and who have well deserved well of us, will render us obnoxious to condemnation at the day of judgment; and to this sense the very context leads: the scandalous, defamatory words the pharisees had here spoken of our Saviour's person and miracles, giving occasion to these words, Cicero † farther saith, *that* "appellatur à philosophis, *ἀργὸς λόγος*, cui si pareamus, nihil omnino est quod agamus in vita," *the philosophers call that an idle word, which if we hold to, there is nothing left for us to do, no service to the gods, no acts of virtue or charity;* so that what is obstructive to *piety* and *goodness*, as was this saying of the pharisees to the admission of our Saviour's doctrine, on which the true love of God and of our brother did especially depend, is emphatically *ἀργὸς λόγος*. Others think that *ῥήματα ἀργὰ* here signifies *false words*, because in the Hebrew דברים בטלים *vain words*, hath this signification; as when they say, that *prophecy* contains the *pure truth, but in dreams are* דברים בטלים *false things* contained: to be sure the words here intended must not simply be words undefying, or which do not directly tend to the glory of God; from which men of great business and conversation cannot be wholly free; but wicked words proceeding from an evil heart: for our Lord having heard these words of the pharisees, speaks thus to them, *O generation of vipers, how can ye, being evil, speak good things? since out of the abundance of the heart the mouth speaketh*, ver. 34. and 35. *an evil man, out of the evil treasure of his heart, bringeth forth evil things;* and then connects them thus, *I say unto you therefore;* whence it is evident, that the words here styled *idle words*, were such as demonstrated the speaker to be an evil man, out of an evil heart speaking evil words. (See Kettlewell of groundless Scruples, lib. v. cap. 5.)

[11] Ver. 38. *Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, We would see from thee a sign.*] They had seen a withered hand made whole, (ver. 13.) a devil cast forth, and a blind and dumb man see and speak: (ver. 22.) the sign which they require farther must therefore be a *sign from heaven*, as we read, xvi. 1. Luke xi. 16. *viz. the sign of the Son of man coming in the clouds of heaven.* (Dan. vii. 13.) In this our Saviour doth at present refuse to gratify them, the time of his coming thus being after his resurrection, even when he was to come to the destruction of their nation: (Matt. xxiv. 30.) and therefore at his death he speaks thus unto them, *Verily I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven,* (Matt. xxvi. 64.)

[12] Ver. 39. *The sign of the prophet Jonas.*] Of Jonah and his preaching these things seem here considerable. First, That as Jonah was sent to preach to the gentiles, so Christ here insinuates, that through the infidelity of the Jews it should be so with his disciples. Secondly, That as Jonah prevailed upon the Ninevites, by surviving after he had been so long in the whale's belly; this miraculous escape, with which they doubtless were acquainted, confirming to them the truth of his prophetic office: so Christ, whilst living, with all his miracles, prevailed but little; but as he had foretold, John xii. 32. after his death, he *drew all men after him.* Thirdly, As Nineveh repenting then at the preaching of Jonah, relapsed afterward to their old sins; and therefore, according to the computation of Bishop Usher, verified the words of Jonah in the prophetic style, a day for a year: so the nation of the Jews, after they had received the baptism of John, calling them to believe in him that should come after him, perished by their infidelity, about forty years after the preaching of the Baptist to them.

[13] Ver. 40. *Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας· So shall the Son of man be in the heart of the earth three days and three nights.*]

Obj. Against the truth of these words it is objected, That Christ was in the sepulchre only two nights, one whole day, and two parts of a day, and so could not be there *three days and three nights.*

Ans. In answer to this objection, note,

First, That the Hebrews began their computation of a natural day from the evening or night preceding. So we read, Gen. i. 5. and *the evening and the morning were the first day:* so Dan. viii. 14. *unto two thousand three hundred evenings and mornings shall the sanctuary be cleansed:* so Lev. xxiii. 32. *from evening to evening shall ye celebrate your sabbath:* hence both St. Mark and Luke observe, that Christ taught in the synagogue on the sabbath-day, (Mark i. 21. 32. Luke iv. 40.) and *when the sun was set*, and so the sabbath ended, *they brought their sick unto him:* so that in their phrase to say, *so many evenings and mornings, days and nights*, is the same as to say so many *natural days;* for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes *both day and night.* Moreover, the Greek language hath its compounds, and so is able to express a natural day by the word *νυχθήμερον*, but the Jews have no such compound words, and therefore cannot otherwise express a natural day, but by these two words, *day and night:* So Gen. vii. 4. *I will cause it to rain upon the earth forty days and forty nights:* 1 Sam. xxx. 12. *That Egyptian did eat no bread, nor drink water, three days and three nights:* Exod. xxiv. 18. *Moses was in the mount forty days and forty nights.*

Secondly, Note that it is a received rule among the Jews,* *that a part of the day is put for the whole;* so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

Thirdly, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day: so 1 Kings xx. 29. *They encamped against one another seven days, and in the seventh day the battle joined.* And Esther saith, iv. 16. *Fast ye for me, and neither eat nor drink three days, night or day; I and*

* De Legib. lib. iv. p. 832. E. † De Fato. p. 310. n. 22.

* See Dr. Lightf. and Grotius.

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my maidens will fast also, and then will I go in unto the king; and yet (v. 1.) she goes in to the king *on the third day.* So Luke ii. 21. *When eight days were accomplished for the circumcision of the child, they called his name Jesus;* and yet the day of his birth and of his circumcision were two of these eight days, and the complete days were only six. So St. Luke saith, that *about eight days after these words, he took Peter, John, and James, and went up into the mount:* (Luke ix. 28.) but St. Matthew, xvii. 1. and St. Mark, ix. 2. tell us it was *six days after; i. e.* including the day he spake the words, and the day he went up into the mount, it might be reckoned eight, excluding them it was only six. Since then our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, and that morning, with the precedent evening, make a third natural day, he may, according to the Hebrew computation, be truly said to have been *three nights and three days in the heart of the earth.* (See note on Mark viii. 31.)

[14] Ver. 42. Πλεῖον Σολομῶντος ὧδε, *A greater than Solomon is here.*] God therefore having promised to Solomon such wisdom that, as there was none like him before (among mere men), so should there after arise none like unto him, (1 Kings iii. 12.) he that was greater in wisdom than Solomon, must be more than a man.

[15] Ver. 45. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So shall it also be to this wicked generation.*] These words seem plainly to apply the preceding parable to the unbelieving Jews of that age, and therefore to import, that the devil, who, by the labours of Christ and of his disciples, had been cast out of so many of them, finding no rest among the heathens, from whose persons and temples the Christians would every where expel him, and finding the Jewish nation, by their prodigious wickedness and obstinate incredulity, still more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blasphemous, than they were before, till he had brought them to destruction.

CHAP. XIII.

1. THE same day *(that his mother came to him,* Matt. xii. 46.) went Jesus out of the house, and sat by the sea-side.

2. And great multitudes were gathered together unto him, so that *(to avoid the pressure of the multitude)* he went into a ship, and sat *(near the land);* and the whole multitude stood on the shore.

3. And he spake many things unto them in parables, saying, *(Hearken,* Mark iv. 3.) Behold, a sower went forth to sow;

4. And when he sowed, some seeds fell by the way-side, *(and were trod upon,* Luke viii. 5.) and the fowls *(of the air,* Mark iv. 4.) came and devoured them up:

5. Some fell upon stony places, where they had not much earth *(to feed and cover the root):* and forthwith they sprang up, *(and withered,* Luke viii. 6.) [1] because they had no deepness of earth *(to take root in):*

6. And *(so)* when the sun was up, they were scorched; and because they had not *(deepness of)* root, they withered away:

7. And some fell among thorns; and the thorns sprang up *(with them),* and *(overgrowing them)* choked them: *(and so these seeds yielded no fruit,* Mark iv. 7.)

8. But other *(seed)* fell into good ground, and brought forth fruit *(according to the goodness of the ground),* [2] some a hundred-fold, some sixty-fold, some thirty-fold.

9. *(And having said this, he added,* Mark iv. 9. Luke viii. 8. *He)* [3] who hath ears to hear, let him hear. (See xi. 15.)

10. And *(when he was alone,* Mark iv. 10.) the disciples came, and said unto him, [4] Why speakest thou unto them in parables? *(and also asked him the meaning of the parable,* Luke viii. 9.)

11. He answered and said unto them, *(I speak not to you, who prize and improve the doctrine I impart, in parables,)* because unto *(such as)* you it is given to know the mysteries of the kingdom of heaven *(or what is obscurely delivered concerning it),* but to them *(who slight and neglect what is plainly taught them)* it is not given *(to know them).*

12. [5] For whosoever hath *(i. e. duly improves the knowledge which he hath),* to him shall be given *(more),* and he shall have more abundance: but whosoever hath not *(i. e. who, by making no use of it, is as if he had it not),* from him shall be taken away even that he *(unprofitably)* hath.

13. *(Whence you may learn, that)* therefore speak I unto them in parables: because *(they are like to those inconsiderate and slothful men, of whom it is proverbially said, because of their neglect to act according to their knowledge, that)* they seeing see not; and hearing they hear not, neither do they understand.

14. [6] And *(so, by their shutting thus their eyes against the light, and stopping their ears against instruction)* in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall *(or will)* see, and shall *(or will)* not perceive *(it being with them now, as it was with the same people then):*

15. For this people's heart is waxed gross *(hath been made thick or condensated, so that the word cannot pierce into it),* and their ears are dull of hearing (Gr. *they have heard heavily with their ears),* and their eyes they have closed *(against the light);* lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, *(and their sins should be forgiven them,* Mark iv. 12.)

16. But blessed are your eyes, for they see: and your ears, for they hear *(the things belonging to this kingdom, well worthy of your regard).*

17. For [7] verily I say unto you, That many prophets and righteous men have desired to see those things which ye see *(the advent of the promised Messias),* and have not seen them; and to hear those things which ye hear *(the mysteries of the kingdom of God revealed),* and have not heard them.

[Mark iv. 13. *And he said unto them, Know ye not this parable? and how then will ye know all parables, as it becometh them to do, who are to reveal the mysteries of this kingdom to others?*]

18. Hear ye therefore the *(meaning of the)* parable of

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the sower; *(He that soweth is the Son of man, the seed sown is the word of God,* Luke viii. 11.)

19. [8] When any one heareth the word of the kingdom *(of God),* and understandeth it not *(i. e. considereth not of it),* then cometh the wicked one, *(the prince of the air,* Eph. ii. 2.) and catcheth away that which was sown in his heart. This is he *(i. e. the person signified by him)* which received seed by the way-side.

20. But he that received the seed into stony places (Gr. *but he that is sown upon stony places),* the same is he *(i. e. he is the emblem of him)* that [9] heareth the word, and anon with joy receiveth it:

21. Yet he hath not root in himself, but *(having not received his seed fully into his heart, nor duly considered what he must do and suffer to retain it there, he)* dureth *(only)* for a while: for when tribulation or persecution ariseth because of the word, by and by *(i. e. presently)* he is offended.

22. He also that received seed among the thorns, is he that heareth the word; [10] and the care of this world, and the deceitfulness of riches, *(and the pleasures of life,* Luke viii. 14. *and the lusts of other things entering in,* Mark iv. 19.) choke the word, and he becometh *(so far)* unfruitful *(as to bring no fruit unto perfection).*

23. But [11] he that *(is represented as one that)* received seed into the good ground is he that heareth the word, and understandeth it; *(and receives it into a good and honest heart,* Luke viii. 15.) which also beareth fruit, *(with patience,* ibid.) and bringeth forth some a hundred-fold, some sixty, some thirty. *(What is here added,* Mark iv. 21—24. *is here accommodated to this parable.)*

24. Another parable put he forth unto them, saying, The kingdom of heaven *(the success of the gospel)* is *(may be)* likened to *(that of)* a man who sowed good seed in his field:

25. But whilst men *(to whom the management of this field was committed)* slept, [13] his enemy came and sowed tares *(or cockle)* among the wheat, and went his way *(and this was not presently perceived).*

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So (Gr. *then)* the servants of the householder *(to whose conduct this field was committed),* came and said unto him *(whose servants they were),* Sir, didst thou not sow *(only)* good seed in thy field? from whence then hath it tares?

28. He *(answering)* said unto them, An enemy *(to me and the good seed)* hath done this. The servants *(then)* said unto him, [14] Wilt thou then that we go and gather them up?

29. But he said, Nay *(do not this now);* lest, while ye gather up the tares, ye root up also the wheat *(growing)* with them.

30. Let both grow together until the *(time of)* harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but *(then)* gather the wheat into my barn. *(The parable inserted* Mark iv. 26—28. *is there explained.)*

31. Another parable put he forth unto them, saying, *(Whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?* Mark iv. 30.) The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field, *(or garden,* Luke xiii. 19.)

32. Which indeed *(when it is sown,* Mark iv. 31.) [15] is the least of all seeds: but when it is grown *(up),* it is the greatest amongst herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it, (Luke xiii. 19. *and like to this will be the progress of the gospel.)*

33. Another parable spake he unto them *(saying),* The kingdom of heaven *(the doctrine of the gospel)* is like *(for its powerful influence)* to leaven, which a woman took and hid in three measures of meal, till the whole was leavened *(by it).*

34. All these things spake Jesus unto the multitude in parables; *(as they were able to hear,* Mark iv. 33.) and without a parable spake he not unto them: *(though he after interpreted all these parables to his disciples,* Mark iv. 34.)

35. [16] That it might be fulfilled which was spoken by the prophet *(David),* saying, (Psal. lxxviii. 2.) I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36. Then Jesus sent the multitude away, and went into the *(a)* house: and his disciples came unto him, saying, Declare *(explain)* unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom *(who obey the precepts of it);* but the tares are the children of *(Satan)* the wicked one; *(whose works they do,* John viii. 44.)

39. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

40. [17] As therefore *(at the time of harvest)* the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41. *(For then)* the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity;

42. And shall cast them into a furnace of fire; *(and)* there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth *(or conceals his finding)* it, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46. Who, when he had found one pearl of great price, he went and sold all that he had, and bought it *(so must those who desire the blessings of the kingdom of heaven, be ready to part with all their earthly blessings, to possess and secure it to themselves).*

47. [18] Again, the kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind *(good and bad fish):*

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So *(likewise)* shall it be at the end of the world: *(for)* the angels shall come forth, and sever the wicked from among the just,

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50. And shall cast them into the furnace of fire; *(and)* there shall be wailing and gnashing of teeth *(or, the extremity of misery).*

51. *(Then)* Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he to them, Therefore every scribe, which is instructed to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old *(to feed his family; for, so must you produce from Moses and the prophets, and from the doctrines belonging to this heavenly kingdom, what you see needful to feed God's family and household).*

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

54. And when he was come *(thence with his disciples,* Mark vi. 1.) into his own country, he taught them in their synagogue, *(on the sabbath-day,* Mark vi. 2.) insomuch that they *(who heard him)* were astonished, and said, Whence hath this man this wisdom, and these mighty works *(which are done by him)?*

55. Is not this the carpenter's son? (Mark vi. 3. *the carpenter;* see the note there:) is not his mother called Mary? and *(are not)* his [16] brethren *(called)* James, and Joses, and Simon, and Judas?

56. And his sisters, are they not all with us? *(bearing no marks either of like power or wisdom);* whence *(then)* hath this man all these things?

57. And they were offended in him *(or scandalized at him, by reason of his mean original and humble circumstances).* But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house *(there usually he is most despised).*

58. And he did not many mighty things there *(save only that he laid his hands upon a few sick persons and healed them,* Mark vi. 5.) because of their unbelief.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 5. ΕΥ'ΘΕΩΣ ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· *It forthwith sprang up because it had no deepness of earth.*] Thus Quintilian saith of the *rath-ripe wit,* that it rarely comes to maturity, comparing it to those seeds, which, being sown on the surface of the earth, spring up quickly; because the root goes not deep into it: *Illud ingeniorum præcox genus non temerè unquam pervenit ad frugem—non multum præstat, sed cito—nec penitus immissis radicibus nititur, ut quæ summo solo sparsa sunt semina celeriùs se effundunt.* (Instit. lib. i. cap. 3. p. 16, 17.)

[2] Ver. 8. Ὃ μὲν ἑκατὸν· *Some a hundred-fold,* &c.] See note on Mark iv. 8.

[3] Ver. 9. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω· *He that hath ears to hear, let him hear.*] This is a proverbial expression used by Christ, when he spake of matters of great importance, which deserved a serious consideration; (Matt. xi. 15. xiii. 43. Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22. xiii. 9.) by which he excites them who had *good inclination* to, and a good judgment and perception as to things Divine, thoroughly to weigh and consider of the thing spoken.

[4] Ver. 10. Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why speakest thou to them in parables?*] It is certain, not only that the Jewish doctors and all the wise men of the east taught by *parables,* משלי משלים παραβάλλοντες παράβολας, *expressing their minds by parables,* as St. Mark speaks in their own phrase, (iv. 30.) but also that some of our Lord's *parables,* as that of the *rich glutton,* Luke xvi. that of the *foolish virgins,* Matt. xxv. and others, were taken from the Jews. (See Sheringham, Præf. ad Joma.) Yet, because this way of teaching had in it somewhat of *obscurity,* and the doctrine contained under the covert of these *parables* was not so easy to be apprehended by the vulgar sort, the disciples here inquire, *Why speakest thou to them in parables?* and to this question, for the satisfaction of others, I shall give a larger answer: let it be noted, then,

First, That albeit this way of teaching was somewhat *cloudy* and *obscure,* yet it was intelligible to the attent and searching auditor, as will appear from that expression with which our Saviour doth so oft conclude his parables, *viz. He that hath ears to hear, let him hear:* accordingly, our Lord being to instruct the multitude by *parables,* (Matt. xv. 10.) he saith unto them, *Hear, and understand:* and when his disciples asked the meaning of that parable, he reprehends them, saying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἔστε; *Are ye also without understanding?* intimating that it was not so much the obscurity of his words, as their own dulness and want of understanding, which made them not perceive the import of his doctrine; and again, Mark iv. 13. he speaks by way of admiration to them, saying, *Know ye not this parable!*

Secondly, This method of instruction was not without its uses and advantages, seeing hereby it was visible who were the υἱοι τῆς σοφίας, *sons of wisdom,* who had a cordial love to Divine things, and an inflamed desire after them, and thought it worthy of their care and pains to search them out, and so were persons fitly qualified for the reception of the gospel light. It was the custom of the disciples of the Jewish doctors, when they understood not the meaning of their parables, to go unto their rabbies to inquire the meaning of them; as did our Lord's disciples ask of him the meaning of those parables they understood not. And this Christ's hearers might have done, had they not been indisposed to receive the doctrines which he taught, and chosen rather to be held in error by the scribes and pharisees, than to receive instruction from the mouth of Christ. (2.) Such lessons, as they are best remembered, so having once attained to their sense, they will stick closer to us; for the time spent in the unfolding of them, makes the idea the more fixed and lasting in the brain.

Thirdly, That Christ thus spake to them in parables, did not proceed from his unwillingness to instruct them, but from their indisposition to receive his doctrine, delivered more plainly to them: of this St. Mark informs us, by saying, (iv. 33.) *He spake the word to them in many parables, as they were able to hear it.* For those parables the Scripture mentions, were either such as were obvious in themselves, as that of Dives and Lazarus, of the rich man pulling down his barns, (Luke xii. 16.) their choosing the uppermost seats at feasts, (xiv. 7.) or such as would, had they with greater plainness been delivered, have soured and enraged the leading Jews, and stirred them up to a more violent opposition to his doctrine, and a more quick endeavour to destroy his person; they being either such as did proclaim him the *Messiah,* and the *Son of God,* which they still looked upon as blasphemy; as that which styles him *the good Shepherd,* and concludes them wolves and

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robbers; or, such as contradicted their traditions, and told them it was not the uncleanness of the hands, or outward man, but the defilement of the heart, which made them loathsome in the eye of God; which doctrine did much offend the pharisees; (Matt. xv. 12.) or, such as did upbraid their stubbornness and disobedience, as did the parable of the vineyard, planted by the husbandman; the parable of the two sons, of which the eldest promised fair, but did not what he promised; or such as taxed their pride and self-conceit, as did the parable touching the arrogant thanksgiving of the pharisee; (Luke xviii. 9.) or else, such as told the great propagation and increase of the gospel among the heathens, as did the parable of the leaven, and of the grain of mustard-seed; or, such as did foretell the ruin and unchurching of the Jewish nation, as did the parable of cutting down the unfruitful fig-tree, and the decree, that they who refused, upon invitation, to come to the wedding-supper, should not taste thereof; or, such as prophesied, that *the kingdom of God should be taken from them;* or, that their sloth in not improving the talents that they had received already, should be punished with the utter deprivation of them. Now all these things were so offensive to the pharisees, as, had they plainly been delivered to them, they would have provoked them to that rage, which might have quite discouraged his young disciples, and hindered the performance of those works which were preparatory to his resurrection, and to the glorious appearance of his kingdom. Besides the parables already mentioned, we have only those recorded here, and in the parallel chapter of St. Mark; of which two only recorded were spoken to the multitude, *viz.* the parable of the seed, and of the tares; the rest, when he had sent the multitude away, to his disciples; (ver. 36.) and both might probably reflect upon the Jews, as being the bad ground, and the tares mentioned in them.

Lastly, Consider that what Christ thus delivered here, did not contain the fundamental precepts and doctrines of the gospel, they being delivered in the audience of the people with sufficient clearness, Matt. v.—vii. but only the mysteries relating to the progress of the gospel, and the event of it among Jews and gentiles: now even the Jews acknowledge, that the predictions of this nature, were usually taught in *allegorical, improper,* and *parabolical* expressions, they being not so needful to be known as were the fundamental rules of faith and manners. Moreover, the reason here assigned, why our Saviour spake so obscurely to them, was their own wickedness and perverseness, which indisposed them to receive profit by his more plain discourses; *for therefore* (saith Christ) *speak I to them in parables, because they seeing, see not; and hearing, do not hear or understand.* Now this, both in the Scripture and in other authors, is a proverbial expression, concerning men so wicked and so slothful, that either they attend not to, or will not follow, the clearest intimations and convictions of their duty: thus, to *a revolting and rebellious people, which had cast off the fear of God,* the prophet Jeremiah speaks thus, (v. 21.) *Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:* and God speaks to Ezekiel thus, *Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house,* (xii. 2.) This is a frequent form of speech in Philo,* who, speaking of those that were addicted to wine and sensual pleasures, saith, Ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *they seeing, see not; and hearing, do not hear.* And again,† Ὁρῶντες ἐστιν ὅτε οὐκ ὁρῶμεν, *it sometimes happens, that seeing we see not, and hearing we hear not,* viz. *when the mind is more intent upon other things.* Demosthenes‡ mentioned this as a παροιμία, or a *proverb,* Ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν· yea, sometimes this phrase is used in a good sense, to signify men who will not hearken to any solicitations to wickedness, but stop their ears, and shut their eyes against them. Thus, ὁ βαρύνων τὰ ὦτα, *he that stoppeth his ears from hearing of blood;* καμμύων τοὺς ὀφθαλμοὺς, *he that shutteth his eyes that he may see no evil, he shall dwell on high.* (Isa. xxxiii. 15, 16.) Now, hence it evidently follows, that the phrase, *to them it is not given to know the mysteries of the kingdom,* only imports, That to them I allow or vouchsafe not a clearer knowledge of these things, whom I find too much disposed to slight and to neglect, but indisposed to receive and profit by them; and therefore, by the rule of contraries, *to you it is given to know them,* can only signify, to you I think fit to allow and vouchsafe the knowledge of them, as finding you disposed to attend to and to improve them: nor is there any sense more frequent in Scripture of the phrase, *I give, or give not,* than this, I allow, vouchsafe, permit, or think fit, that such a thing be done or not done; this being the sense of the phrase, when mention is made of *the days of life which God hath given us,* Eccles. v. 18. viii. 15. ix. 9. of *the sore travail which God hath given (i. e.* allotted) *to the sons of men,* Eccles. iii. 10. *Give not thy Holy One to see corruption,* Psal. xvi. 10. *Give not my feet to slide,* Psal. lxvi. 1. *Give not thy mouth to cause thy flesh to sin,* Eccles. v. 6. *Give not thy strength to women,* Prov. xxxi. 3. *Give not sleep to thine eyes,* Psal. cxxxii. 4. Prov. vi. 4. And when we say, such a one is *given to wine and to women; i. e.* he allows himself those liberties, or licentious practices.

[5] Ver. 12. Ὅστις γὰρ ἔχει· *For whosoever hath, to him shall be given.*] From the words, *whosoever hath not, shall be taken away that which he hath,* it is manifest, that *not to have,* is not to have profitably, and to improvement: for what a man absolutely hath not, cannot be taken from him. Whence it must follow, that τὸ ἔχειν here, must be so to have, as to improve it duly. So Phavorinus saith, That ἔχειν *to have, is* ἐπιμελεῖσθαι καὶ φυλάσσειν, *to take care of and preserve.* Casaubon observes, that ἔχειν, in the Greek, doth sometimes signify, to have a thing with increase: so Sophocles, in Ajace, πρὸς γὰρ τὸν ἔχοντα ὁ φθόνος ἕρπει, *he that abounds, is envied;* where the scholiast notes, that ἔχειν is put for εὖ ἔχειν· and in Democritus θαυμάζειν τοὺς ἔχοντας, is *to admire the rich.* So *not to have,* is not to use what we have, as in that of the Proverbs, xiii. 7. There are who are rich, μηδὲν ἔχοντες, *and having nothing,* as not having power to eat of their labours: thus Aristotle saith,§ that *a man who hath knowledge and useth it not, as being drunk or mad, may be said* ἔχειν πῶς, καὶ μὴ ἔχειν, *to have it in a manner, and not to have it.* (See Matt. xxv. 29.)

Καὶ ὃ ἔχει, ἀρθήσεται, *From him that hath not shall be taken away what he hath.*] Some think the reading should

* Alleg. lib. ii. p. 72. D.
† Lib. iii. p. 850. E.
‡ Orat. in Aristog. §. 127.
§ Nichom. lib. vii. cap. 5.

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be here, and Mark iv. 25. as it is in Luke viii. 18. καὶ ὃ δοκεῖ ἔχειν, *what he seems to have;* because, say they, a man may seem to have what he hath not, but cannot truly have what he hath not; but how then can that be *taken from him?* Besides, our exposition, which renders the sense thus, *what he unprofitably,* or *without improvement, hath,* is fully confirmed from Christ's application of these words to the *unprofitable servant,* who improved not his talent, Matt. xxv. 29. and from the reason he assigns, why he spake to the Jews in parables; to wit, because they would not improve the light, which they had received already. Whence Jerome's note upon the place is this, *That we might not suspect this grossness of heart, and heaviness of ears, was the effect of nature, and not of choice,* "subjungit culpam arbitrii et dicit, et oculos suos clauserunt," *he subjoins the fault of the will, saying, Their eyes have they shut.*

[6] Ver. 14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the prophecy of Isaiah,* &c.] The apostle Paul informs us, that *what the law saith, it speaks to them* of all times and ages *that are under the law.* (Rom. iii. 19.) So what the prophets of the Jews said, must in like cases belong to the Jews of all times; though ἐπ' αὐτοῖς, may be here rendered *concerning them;* and so the meaning may be only this, That what was said by Isaiah of the men of his times, was as truly fulfilled concerning the Jews of our Saviour's time; they being as indisposed to hearken to the words of this great Prophet, as were the former Jews to attend to the words of Isaiah.

[7] Ver. 17. Πόλλοι προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· *Verily I say unto you, That many prophets and wise men have desired to see the things that ye see, and have not seen them.*] *i. e.* Many prophets, who prophesied of the coming of the Messiah, and many righteous men, to whom God familiarly shewed himself, as he did to Abraham and the patriarchs; many kings, (Luke x. 24.) from whose seed he was to spring, and whose kingdoms and persons were types of the Messiah, desired to see before their eyes the things which ye thus see, and have not so seen them, they only seeing them afar off in the promises made to them concerning these days; (Heb. xi. 13.) and *to them it was revealed, that not to themselves, but to our times, they ministered the things which are now revealed.* (1 Pet. i. 11, 12.)

[8] Ver. 19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος· *When any one heareth the word, and understandeth it not.*] Christ cannot here intend to signify that his word ever becomes unprofitable to any, either through the natural weakness of their understanding, which renders them unable to discern his mind, or through the darkness or obscurity of the word preached: since this would lay the reason of the unprofitableness of it, not in the hearers, who cannot be supposed blameworthy, because the understanding God hath given them is weak; but in the preacher, who taught it so obscurely that they were not able to discern it. The Greek word συνίεναι, which we render *understand,* here signifies to *ponder,* to *consider of,* to *lay to heart,* and to *observe in order to action:* so Prov. xxi. 12. συνιεῖ δίκαιος, *the righteous man wisely considers the house of the wicked:* Psal. xli. 1. *Blessed is he that considereth the poor,* (Gr. ὁ συνιῶν ἐπὶ πτωχὸν.) Psal. cvi. 7. *Our fathers in Egypt,* οὐ συνῆκαν, *considered not thy wonders.* And that thus it here signifies, appears, (1.) because the following degree of hearers are such as are affected something with the word preached, for they *receive it with joy:* (ver. 20.) the first degree must, therefore, comprehend such men as are not thus affected with it, it making no impression on their hearts. (2.) Because the devil is said to *snatch away this word, lest they should believe it.* Now faith being an act of the understanding, he could not fear they should believe what he knew they did not understand; and this industry of Satan to snatch the word out of our hearts, as it discovers his enmity against the progress of the gospel, so doth it highly commend the excellence and efficacy of it: for were it not of great importance to preserve it there, he would not be so industrious to snatch it thence; and were it not, when there, a powerful instrument to work within us, *that faith which purifies the heart,* why doth he do this *lest we should believe?* Why is it then that men do call this *quick and powerful word, this word of life, a dead letter?* And when they daily by experience see that the persuasions, both of themselves and others, are often prevalent, why do they think that God's can be of no effect without a miracle?

[9] Ver. 20. Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· *This is he who hears the word, and anon with joy receives it.*] Here he who is represented by the stony ground, (1.) hears the word, and doth πρὸς καιρὸν πιστεύειν, *for a time believe it;* (Luke viii. 13.) but then he only doth so for a time; and hence we learn, that it is not sufficient that we at present do believe, profess, and practise suitably to the truth delivered, unless we do continue so to do unto the end, and bring forth fruit with patience: (Luke viii. 15.) for by comparing the evangelists, we learn that it is in effect all one to be ἄκαρποι, *unfruitful,* (Matt. xiii. 22. Mark iv. 19.) and to *bring no fruit to perfection,* Luke viii. 15. (2.) He receives the word with joy, and is at present much affected with it, though afterward he is offended at it; whence also it appears, that it is not sufficient, to render us good Christians, that we at present are somewhat affected with the word, receive it with some joy, delight, and pleasure, unless it doth produce sincerity and constancy in our obedience to all its precepts, even those which are most grievous to flesh and blood.

[10] Ver. 22. Καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, *and the care of this life, and the deceitfulness of riches,* καὶ ἡδονῶν τοῦ βίου, *and the pleasures of life,* Luke viii. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our lustings after other things,* Mark iv. 19. *entering in, choke the word.*] Here are enumerated all those things which choke the word of God, and render our profession of religion unprofitable to the welfare of our souls.

First, Ἡ μέριμνα τοῦ αἰῶνος τούτου, Such a concernment for this present life, as renders us distracted and tormented with the fears of losing it; so that we cannot think of parting with it without horror, which makes us falter in the practice, and even fall off from the profession of it; or αἱ μερίμναι those distracting worldly cares which fill our heads so full of contrivances, and so employ our time, that we are not at leisure seriously to think upon, and carefully pursue, the concernment of our souls.

Secondly, The love of the *deceitful riches* of the world; for when they so far enter into our hearts, as that we are βουλόμενοι πλουτεῖν, *very desirous to be rich;* this eagerness to have them tempts us to sin that we may gain them,

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and sin again that we may keep them, and will not suffer us to part with them as we ought, either for the relief of others or for the welfare of our own souls; whence, saith our Lord, *ye cannot serve God and mammon; and he that loveth the world* (saith St. John), *the love of the Father is not in him; for the friendship of this world is enmity to God.* (James iv. 4.)

Thirdly, *The pleasures of life, i. e.* either those which are the works of the flesh, and so exclude us from the kingdom of heaven, as *fornication, uncleanness, lasciviousness, drunkenness, gluttony;* or those which, though they be not sinful in their nature, or such as Christianity restrains us wholly from, as, *v. g.* the pleasures of the stage and theatre, of gaming, and of recreations of like kind; yet, when our desires are strongly carried out after them, when we spend that time in the pursuit of them, which makes us neglect our duty to our God, our neighbours, or our own calling and concerns; when they minister temptations to fraud, to covetousness, to contention, passion, swearing, fretfulness, or idleness; or often cast us into the company of loose, profane, debauched persons, by whose example and conversation we may be endangered; and notwithstanding we are so enslaved to, or so much under the power of them, that we cannot deny ourselves these liberties, then we are φιλήδονοι, *lovers of pleasures more than God.*

Fourthly, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *our lustings after other things;* as (1.) the lusts of the eyes, or our desires of gay apparel, rich furniture, stately buildings, great attendance and equipage; or such as by St. John are styled the pride of life, desire of popular applause, or of high estimation in the world, of advancement to high posts and to great places above others; or, lastly, our excessive love unto our relatives, our parents, wives, our children, or our friends; for when these affections prove temptations to sin, as the excess of them still doth, they will be then obstructive of that influence the word of life should have upon us: St. John informs us, that *all these are not of the Father, but of the world;* that if we love or set our hearts upon them, *the love of the Father is not in us:* (1 John ii. 15, 16.) and, therefore, Christ requires us to deny ourselves in all these things, to hate, *i. e. to love them less* than him, that we may be his disciples.

[11] Ver. 23. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, *but that which is sown upon good ground, is he who heareth the word, and considers of it.*] And brings forth fruit. Luke viii. 15. οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ, *Who retain it in a good and honest heart, and bring forth fruit with patience.* What this good and honest heart, or man that hath it, is, we may learn from heathen authors. Thus Aristotle* tells us, that this name, καλὸς καὶ ἀγαθὸς, was by them given ἐπὶ τοῦ τελείως σπουδαίου, *to one that is entirely good,* ᾧ τᾶ ἀγαθὰ πάντα ὄντα ἀγαθὰ ἐστι, *who approved of all things that were truly good, and who was not corrupted by riches and dominion;* and from the requisites in him, which were wanting in all the other grounds: for whereas he, who was represented by the seed sown by the way-side, did not συνιέναι consider of it, he that receives the word into a good heart is συνιὼν, *one that considers* duly of it, he lays before his eyes the benefits he may receive, and the afflictions he may suffer, by adhering to it; what he must do to enjoy these blessings, and what he must be ready to part with that he may secure them. (2.) Whereas in the stony ground the seed was only retained for a while, and then cast out, it soon rose up, and as soon withered; the seed sown in the good and honest heart, κατέχεται, *is there retained, and brings forth fruit with patience:* and (3.) whereas in the thorny ground it is so choked as to become unfruitful where it is, or οὐ τελεσφορεῖ, *it brings forth no mature fruit;* no fruit that can prevail, or get up above these thorns; in the good heart it brings forth *fruit unto perfection,* prevails and triumphs over all sensual and worldly appetites, over our love to life, and our most near relations, and becomes fruitful, *abounding in all the works of righteousness, which are through Jesus Christ unto the glory and praise of God.* (Phil. i. 11.)

[12] Ver. 25. Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, *The enemy sowed tares in the midst of the wheat.*] Hence some collect, that even these tares must be members of the church of Christ, as well as the good seed, which, if it only signify they by profession may be so, is in itself true; but if it be designed to prove that they are true members of that body, of which Jesus Christ is the head, that cannot follow from these words; for (1.) our Saviour saith expressly, *the field is* not the church, but *the world;* (2.) the seed sown in the field by Christ is good seed, *the children of the kingdom,* (ver. 38.) *the just;* (ver. 43.) they therefore only can belong to him because they only are sown by him; the tares were sown in it by the envious man, that is, the devil, (ver. 28.) the enemy of Christ and of his church; (ver. 25.) they are sown while the overseers of the church were asleep, and are expressly called *the children of the devil,* (ver. 38.) And is it reasonable to conceive that the devil, the great enemy of the church and of its head, should beget members to his church, since *there is no communion betwixt Christ and Belial,* (2 Cor. vi. 15.) or that *the devil's children should be the members of Christ's body?*

[13] Ver. 28, 29. Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη· οὔ· *Wilt thou then that we go and gather them up? And he said, Nay.*] Vain hence is the collection of the Erastians, that the wicked, and those that cause offences, are not by excommunication to be excluded from the communion of the church, seeing the field in which these tares spring up is not the church, but the world; and Christ, in the reddition of the parable, takes no notice of this question, or of the answer to it. Nor doth this place prove, that the magistrate may not cut off evil-doers, seeing this was not spoken to them, but to the ministers of Christ's church.

[14] Ver. 32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, *Which is the least of all seeds, but when it is grown it is the greatest among herbs.*] The Jews give a wonderful account of the growth and increase of this seed; viz. *There was a stalk of mustard-seed in Sichin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard. R. Simeon Ben Caliphat said, A stalk of mustard-seed was in my field, into which I was wont to climb as men do into a fig-tree.* (Buxtorf. in voce *chardal.*)

[15] Ver. 33. *The kingdom of heaven is like to leaven.*] St. Jerome here by this kingdom understands the doctrine of the gospel, and saith it leavens the whole man, consisting of a rational faculty of irascible and concupiscible pas-

* Mag. Mor. lib. ii. cap. 9.

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sions, by directing his reason to embrace and approve true wisdom, turning his anger into a hatred against sin, and his desires into a love of, and longing after, virtue; and these three faculties are, saith Theophylact, the three measures mentioned in the parable.

[16] Ver. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ Προφήτου, *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables,* Psal. lxxviii. 2.] Here Mr. Clerc notes from St. Jerome on this place, that he had read in some copies, "quod dictum est per prophetam Esaiam," *which was spoken by the prophet Isaiah;* and because no such thing was found in that prophet, *I believe* (saith he) *it was taken away by some prudent man; but I am apt to think that it was first written* per Asapham prophetam, the seventy-seventh Psalm being entitled, *A Psalm of the prophet Asaph; and that the first transcriber not understanding what was meant by Asaph, thinking it a mistake in the writer, corrected it by putting in the word Isaiah;* and in his notes on the seventy-eighth Psalm, he saith, *This was objected by Porphyry against the evangelist St. Matthew, that he was so ignorant as to say,* "quod scriptum est per Isaiam," *which was written by Isaiah;* but yet he is forced to confess, that in all the ancient copies there are no footsteps to be found of the reading which St. Jerome speaks of; neither Chrysostom, Theophylact, nor any of the ancient fathers, except Jerome, makes any mention of it; it is not extant in any of the ancient versions, nor saith St. Jerome any thing of Porphyry in his genuine work upon St. Matthew. And this I think sufficient to justify our reading against some single corrupt Latin copy, in which St. Jerome, if we may believe him, found it otherwise. The sense therefore may be this, *Our Saviour spake in parables, that what David, filled with a prophetic spirit, said of himself, might be fulfilled also in that Son of David, of which he was a type.* For he being our great lawgiver, might more truly say, *Hear my law, O my people.*

[17] Ver. 40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· *As therefore tares are gathered together, and burnt in the fire; so shall it be in the end of the world.*] From this, as well as other places, it seems probable, that the wicked shall not be cast into everlasting fire till the end of the world, that being the time when *Christ will place the goats on his left hand, and say unto them, Depart from me, ye wicked, into everlasting fire;* (Matt. xxv. 41.) and when those *whose names are not in the book of life, are to be cast into the lake of fire.* (Rev. xx. 15. See the note on 2 Tim. iv. 8.)

[18] Ver. 44. *To a treasure hid.*] This treasure, saith St. Jerome, is either Jesus Christ, *in whom are hid all the treasures of wisdom and knowledge;* or the Holy Scriptures, which are *able to make us wise to salvation,* and which contain the hidden wisdom of God. (1 Cor. ii. 7. See Examen Millii.)

[19] Ver. 47. *The kingdom of heaven is like to a net,* &c.] Because this net contains both good and bad fish: hence some conclude, that bad men are members of that church which is Christ's body as well as good. But (1.) it is neither the church visible nor invisible, διδασκαλία τῶν ἁλιέων ἀποστόλων, *the doctrine of the apostles, made by Christ fishers of men,* which is here compared to a net. So Theophylact. (2.) These bad fish are no sooner pulled unto the shore, but the fishermen sit down, and cast them away, and thereby shew they belonged not to this kingdom. Moreover, the scope of this parable is not to shew, who do at present belong to Christ's kingdom, but who hereafter shall be excluded *from the kingdom of heaven.*

[20] Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his brethren James, and Joses, and Simon, and Judas?*] It is now passed into a matter of faith among some that call themselves Christians, that the Virgin Mary was ἀεὶ παρθένος, *ever a virgin,* and hath by them been styled a heresy to hold the contrary; whereas I know not how it consists with good divinity, to make that an *article of Divine faith,* which is founded on no *Divine revelation;* or with our sixth article of religion, to make that *necessary to be believed,* which confessedly is not contained in Holy Scripture. St. Basil* plainly distinguishes it from things necessary to be believed, and leaves it among the things not *curiously to be inquired into,* as his words plainly intimate. And though Origen† saith, *That they who say she after married, do not prove it,* and that *the Virgin had no other son but Jesus,* κατὰ τοὺς ὑγιῶς περὶ αὐτῆς δοξάσοντας, *according to those who thought soundly of her,* yet he lays no brand upon the contrary opinion. However, it is certain that these words do not prove that *Mary the mother of our Lord* had any offspring; but, say all the ancients before St. Jerome, they were the children of Joseph, by a former wife, which died before his espousal to the blessed Virgin. St. Jerome attempts to prove, that James and Joses here mentioned were not the children of the Virgin-mother, but of her sister, *Mary the wife of Cleophas;* for John xix. 25. we read thus, *There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* There were there, saith Matthew, xxvii. 50. and Mark, xv. 40. *Mary Magdalene, and Mary the mother of James the less, and of Joses;* whence he concludes, that James and Joses, styled here the *brethren of our Lord,* were not the sons of *Mary his mother,* but of her sister, Mary the wife of Cleophas; and hence infers, that they are only called *his brethren,* according to the *language of the Jews,* as Lot is called *Abraham's brother,* Gen. xiii. 8. as being the *son of his brother,* Gen. xii. 5. and as the word *brother* is used, Gen. xxix. 12. Lev. x. 4. *i. e.* because they were his *cousin-germans.* But this will not necessarily follow; for they might be the sons of Joseph by the wife of Cleophas, who, saith Theophylact, dying without issue, *Joseph, according to the law, took her to himself, and of her begat James and Joses, Simon and Judas.* But Antonius de Dominis, in a very accurate discourse upon this question, gives us a better answer to this argument of St. Jerome, by saying, The *mother of Jesus* in St. John, is the same person with the *mother of James and Joses* in St. Matthew and St. Mark; and that Mary the wife of Cleophas, called by St. Mark, *Salome,* and by St. John, *the sister of the mother of our Lord,* was the *mother of the sons of Zebedee;* for, saith he, it seems evident, that the three women named by the three evangelists, were in all of them the same persons; as therefore Mary Magdalene is the same, so *Mary the mother of the sons of Zebedee,* and Salome, so called by St. Mark from

* Μίχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τοῦ μυστηρίου καταλείψαμεν. Tom. i. Hom. de Nativ. p. 509.

† "Quod asserunt eam nupsisse post partum, unde approbent, non habent." In Joh. p. 6. Οὐ γὰρ εὕρημον ἄλλη πας' ἐκείνην τὴν ἀπαρχὴν τῆς παρθενίας περιγέγραφθαι. In Matt. p. 223. C.

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her family, and *the sister of the mother of our Lord* must be the same, and then *Mary the mother of our Lord*, and the mother, *i. e.* stepmother, of James and Joses, must be the same also. And this answer I like best, (1.) because it retains the proper signification of the word *brethren*, which is always retained both in the Old and the New Testament; when there is professedly an enumeration of *brethren*. (2.) Because it seems plain, that the Jews speak still of his *brethren* and *sisters*, even in the ordinary sense of the word, even as they esteemed him the *carpenter's son*, and Mary his *mother*. (So here, and xii. 46. Mark vi. 3. John vi. 42.) And James here mentioned, is by Josephus * expressly styled, ἀδελφὸς Ἰησοῦ, *the brother of Jesus called Christ*. (3.) They seem also to have lived with his mother; whence we find them so oft together, as when it is said, *Thy mother and brethren seek thee*, Matt. xii. 46. *His mother and brethren, are they not here with us? i. e.* do not they dwell at Capernaum? *He went down to Capernaum, and his mother and his brethren*, John ii. 12. (4.) This agrees best with antiquity; for Dr. Pearson confesseth, This was always the concurring judgment of antiquity till St. Jerome's time; that these were indeed *the brethren of our Lord:* and Spalatensis shews, That many of the fathers embraced the opinion, that the *mother of our Lord* in St. John, was the same person whom St. Matthew styles the *mother of James*. (De Repub. Eccles. lib. ii. cap. 2. p. 114—117.)

CHAP. XIV.

1. AT that time *(that Christ had sent out his disciples, to preach the gospel, to cast out devils, and to heal diseases, and they by virtue of his name had been successful in that work, and thereby spread his name abroad*, Mark vi. 12—14. Luke ix. 6, 7.) Herod the tetrarch *(of Galilee*, Luke iii. 1.) [1] heard of the fame of Jesus.

2. And *(after some hesitation and inquiry*, Luke ix. 7, 8.) he said to his servants *(I incline to their opinion, who say)*, [2] This is John the Baptist; [3] he is risen from the dead; and therefore *(though before he did no miracle*, John x. 41. *now)* mighty works do shew forth themselves in him *(to clear his innocence, and confirm his mission.*

3. *And he had cause to be thus anxious, and perplexed at this matter);* For Herod had laid hold on John, and bound him *(with a chain)*, and put him in prison [4] for Herodias's sake, his brother Philip's wife, *(who having agreed with Herod to divorce herself from her own husband, at Herod's return from Rome, was married to him, and cohabited with him as his wife*, Mark vi. 17. Joseph. Antiq. lib. xviii. cap. 7. p. 626. C.)

4. For *(she was thus incensed against him, because)* John *(had)* said to him, It is not lawful for thee to have her *(as thy wife)*.

5. [5] And when *(at the instigation of Herodias)* he would have put him to death, *(he could not think fit to do so, for)* he feared the multitude, because they counted him [6] as a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them *(that were present)*, and *(her dancing)* pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask, *(even to the half of his kingdom*, Mark vi. 23.)

8. And she, being [7] before *(she asked any thing)* instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry *(that she asked a thing so ungrateful to the people, so ungrateful to his birthday, and so dangerous to himself);* nevertheless, for the oath's sake *(which he had made)*, and *(for the sake of)* them which sat with him at meat, he commanded it to be given her *(i. e. that it should be given to her)*.

10. And *(accordingly)* he sent *(an executioner*, Mark vi. 27. *and he went)* and beheaded John in the prison.

11. And [8] his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And his disciples came, and took up the body *(of the Baptist)*, and buried it, and went and told Jesus *(what had happened to him)*.

13. When Jesus heard *(of this, and the account which his apostles sent forth by him*, x. 5. *gave of all that they had done and taught*, Mark vi. 30. Luke ix. 10.) [9] he departed *(with them)* thence by ship into a desert place apart *(from the multitude, which came so continually to them, that they had not time to eat*, Mark vi. 31.) and when the people had heard *(thereof, or whither he was gone, viz. to the desert of Bethsaida*, Luke ix. 10.) they *(took a compass by land, and)* followed him on foot out of the cities; *(seeing the signs that he had done*, John vi. 2. *and they got before him to the place where he was to land*, Mark vi. 33.)

14. And Jesus went forth *(out of the ship unto a mountain, and there sat with his disciples*, John vi. 3.) and saw a great multitude *(come to the place)*, and he was moved with compassion towards them, *(and spake unto them of the kingdom of God*, Luke ix. 11.) and he healed their sick.

15. And when it was evening, *(after that Christ had inquired of Philip making trial of his faith, for that was done when Jesus saw the multitude*, John vi. 5.) his disciples came *(together*, Luke ix. 12.) to him, saying, This is a desert place *(where no victuals are to be had)*, [10] and the time is now past *(or, the day is spent);* send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart *(to buy victuals);* give ye them to eat, *(having learnt of Andrew what meat was there*, John vi. 9.)

17. And they say unto him, *(Shall we go then and buy two hundred pennyworth (i. e. six pounds five shillings worth) of bread for them to eat? He saith unto them, How many loaves have you here? And they upon inquiry say,)* We have here but five *(barley)* loaves, and two *(small)* fishes? *(And what are they among so many?* John vi. 9.)

18. And he said, Bring them hither to me.

19. And he commanded *(his disciples*, Mark vi. 39. *to make)* the multitude to sit down upon the grass, *(by hundreds, and fifties in a company*, Luke ix. 14. Mark vi. 39, 40.) and *(when they were thus sat down, he)* took the five loaves, and the two fishes, and, looking up to heaven, [11] he blessed *(or, gave thanks to God for them)*, and brake *(the loaves*, Mark vi. 41.) and gave the loaves *(thus broken)* to his disciples, and the disciples *(gave them)* to the multitude *(and the two fishes divided he among them all)*.

20. And they did all eat, and were filled; and *(when*

* Antiq. lib. xx. cap. 8.

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our Lord had said to his disciples, gather up the remaining fragments, that nothing be lost, John vi. 12.) they took up of the fragments that remained twelve baskets full.

21. And they that had eaten *(of the five loaves, and two small fishes),* were about five thousand men, besides women and children.

22. And straightway Jesus *(knowing that the multitude designed to make him a king,* John vi. 15. *and that this might be pleasing to his disciples)* constrained his disciples to get into a ship, and to go before him unto *(Capernaum, on)* the other side *(Bethsaida),* while he sent the multitudes away:

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and [12] when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. [13] And in the fourth watch of the night Jesus *(seeing them toiling in rowing,* Mark vi. 48.) went unto them, walking on the sea *(and seemed willing to have passed by them).*

26. And when the disciples saw him walking on the sea *(not perfectly discerning in the twilight who he was),* they were troubled, saying, It is [14] a spirit *(or an apparition);* and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him, and said, Lord, if it be thou, bid me to come to thee upon the water *(for having thy commission, I believe I may safely do it).*

29. And he said *(unto him),* Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when *(his mind diverting him from the consideration of Christ's power)* he saw the winds boisterous, *(attending to them)* he was afraid; and, beginning to sink, he cried out *(to Jesus),* saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, [15] O thou of little faith, wherefore didst thou doubt?

32. And when they *(Christ and Peter)* were come into the ship, the wind ceased, *(and the ship was presently at the land whither they went,* John vi. 21.)

33. Then they that were in the ship came and worshipped him, saying, [16] Of a truth thou art the Son of God.

34. And when they were gone over *(the sea of Galilee, from Bethsaida back to Capernaum,* John vi. 17.) they came into the land of Gennesaret. (See the note on ver. 22.)

35. And when the men of that place had knowledge of him, *(he having been with them before,* Luke v. 1.) they sent out into all that country round about, and brought unto him all that were diseased;

36. [17] And besought him that they might only touch the hem of his garment; and as many as touched *(it)* were made perfectly whole.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *HEARD of the fame of Jesus.*] Interpreters here inquire, why he heard not of the fame of Jesus sooner, and say, the reason might be this; Because he was at Rome at the beginning of our Saviour's preaching, and when he wrought his former miracles; but the true reason why Herod then began to take notice of the fame of Jesus, seems rather to be this, that now these miracles were wrought not only by himself in person, but by others in his name.

[2] Ver. 2. Οὗτός ἐστιν Ἰωάννης, *This is John the Baptist.*] So St. Matthew and St. Mark; but St. Luke saith, he was perplexed, διηπόρει, *he doubted, he inquired, because it was said of some, that John was risen from the dead,* and spake of that to his servants as the most probable opinion, desiring notwithstanding to see him, (Luke ix. 9.) that so he might more perfectly discern whether he was John or not.

[3] Ἠγέρθη, *He is risen from the dead.*] Hence it appears, that this was said by Herod, and some others, not from any belief of the Pythagorean metempsychosis, or transition of souls from one body to another, after the death of the first body; for this cannot be called, in any propriety of speech, a resurrection of the body; nor could the soul of John now dead enter into the body of Christ, which had for thirty years been informed with another soul: neither the Jews nor the philosophers ever maintained any such transition of souls: this therefore must be understood of the ἀναβίωσις, or reviviscence of the Baptist, whom all the Jews accounted as a prophet; (ver. 5.) it being the opinion of the Jews, that some of their prophets should arise at the coming of the Messiah; and it seemed less wonderful to them, that they who raised others whilst they lived, as did Elias and Elisha, and whose dead bones revived a dead corpse, (2 Kings xiii. 21.) should do so.

[4] Ver. 3. *For Herodias' sake, his brother Philip's wife.*] That Josephus here differs from the evangelists, making Herodias the wife not of his brother Philip, but of another brother named Herod, ought not to make us doubt the truth of what St. Matthew here, St. Mark, vi. 17. and St. Luke, iii. 19. unanimously assert, touching a matter so well known when they writ, that they could not be ignorant of it; especially if we consider, that the Jewish Chronicles* and Gorionides agree with the evangelists; for Gorionides saith, Herodias was first married to Philip, and then taken away from him by Herod Antipas. The old Hebrew Chronicle† saith, *Uxorem fratris sui Philippi ipso vivente junxit sibi matrimonio, quæ liberos ex fratre ejus susceperat, et tamen is eam duxit uxorem:* and an old Chronicle‡ of the second temple saith, "Antipas Philippi fratris sui uxorem accepit, ex qua ille liberos ante genuerat;" *i. e. Antipas married the wife of his brother Philip, he being yet living, and having had children by her.* This Philip mentioned by Josephus§ died, saith he, in the twentieth year of Tiberius, and therefore must be living, at the least four years after this time. (See Orig. in Matt. p. 230. Euseb. H. Eccl. lib. i. cap. 11. Jerome in locum.) Which agrees with what Josephus saith of his other Herod, Ἡρωδίας δὲ ἐπὶ συγχύσει φρονήσασα τῶν πατρίων Ἡρώδῃ γαμεῖται, τοῦ ἀνδρὸς ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος, *Herodias, in contempt of the laws of her country, married again to Herod, the natural brother of her husband, separating herself from him whilst living, and having had a child by him;* she therefore was guilty both of *incest* and *adultery* by the law of Moses, in thus agreeing μετοικίσασθαι πρὸς αὐτὸν, *to divorce herself*

* Chap. 62. † Chap. 36. ‡ F. 54. cap. 4.
§ Antiq. lib. xviii. cap. 6. p. 625. F. ‖ Ibid. cap. 7. p. 628. D.

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from her former husband, yet living, and to marry to Herod Antipas; and therefore the Baptist might well say to him, *It is not lawful for thee to have her for thy wife.*

[5] Ver. 5. Καὶ θέλων αὐτὸν ἀποκτεῖναι. *And when he would have put him to death.*] To reconcile this with Mark vi. 19. where it is said, that Herodias *would have put him to death*, but could not prevail with Herod so to do; it may be said, Herod was willing enough to do it, but was withheld from the action, partly out of fear of the people, and partly by the checks of his conscience, as knowing John to be a just and holy man, whose death might therefore be avenged on him by a righteous God, as the Jews, saith Josephus,* thought it was, by the destruction of his army.

[6] Ὡς προφήτην, i. e. *for a prophet.*] This being, as the ancients note, ὡς οὐκ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, *not of similitude, but of confirmation:* so Neh. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true man*, and one that feared the Lord. (See the note on Rom. ix. 32.)

[7] Ver. 8. Προβιβασθεῖσα, *before admonished.*] *i. e.* Before she asked any thing, but not before the offer made by Herod: for St. Mark, who relates this whole story more fully, in many other circumstances, says, that upon it she went out, and said to her mother, *What shall I ask?* and came in again by her instruction, to ask the head of the Baptist.

[8] Ver. 11. *And his head was brought*, &c.] Note here, that very remarkable seems the providence of God, in avenging the death of this holy man, upon Herod, Herodias, and her daughter. For,

First, As the war betwixt Herod and Aretas, king of Petrea, was caused by Herod's wicked contract with Herodias, to reject the daughter of Aretas his lawful wife, and to marry with Herodias his brother Philip's wife; so Josephus declares, that the Jews looked upon the putting John to death as the cause of the miscarriage of Herod's army, *God being angry with him for the death of John the Baptist.*†

Secondly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa: whereupon Caius deprived Herod of his government, and her of her money, and gave both to Agrippa, banishing Herod and Herodias to Lyons, in France; which, saith Josephus,‡ was *done in punishment of her envy, and of his readiness to hearken to her solicitations.* And,

Thirdly, Of her daughter it is related, that she going over the ice in winter, the ice brake, and she slipped in up to the head, which at last was severed from her body by the sharpness of the ice; *Idque non sine Dei Numine*, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.

[9] Ver. 13. Ἀνεχώρησεν ἐκεῖθεν, &c. *He departed thence into a desert place.*] To avoid the fury of Herod, say interpreters; teaching us by this example, to avoid dangers by all lawful means. (See xii. 15.) But there seems no reason in the context why he should be afraid of Herod, who had done nothing to incense him; it therefore seems more probable, from the collation of these words with those in St. Mark, that he went to this desert to give some respite and refreshment to his wearied disciples.

[10] Ver. 15. Ἡ ὥρα ἤδη παρῆλθεν, *The day is now spent.*] Ὥρα, both in Greek and Latin, signifies a *day;* so the Greek word often signifies, especially among the physicians: so Galen, lib. vii. cap. 2. ψύχονται ὥραν μίαν, *they are chill an hour*, is presently interpreted ἐπὶ ἡμέραν μίαν, *for one day;* so in Virgil,* *Nunquam te crastina fallet hora*, i. e. *dies postera.* So *hora ultima, hora mortis*, is *the day of death.*

[11] Ver. 19. Εὐλόγησε, *he blessed.*] Here it is disputed, whether Jesus by this benediction, multiplied the loaves and fishes by a miraculous power; or whether he gave thanks to God for them: that Christ multiplied the bread and fishes by a miraculous power, all allow; but the question is, whether this be intended by the word εὐλόγησε, *he blessed;* or, whether the import of this word be this, *he gave thanks to God for them:* that it is the latter, will be evident from these considerations; (1.) that what is here εὐλόγησε, *he blessed*, is in St. John, εὐχαριστήσας δίεδωκε, *giving thanks, he gave the bread:* and what is in this chapter, εὐλόγησε, *he blessed*, is in the following chapter in the like case, taking the seven loaves and two fishes, εὐχαριστήσας, *giving thanks, he brake and gave to his disciples;* (ver. 36.) and so in like manner in St. Mark, viii. 6. (2.) That Christ blessed, looking up to heaven, which is an indication, that this action was directed not to the *bread*, but to his *heavenly Father.* (3.) In the institution of the Lord's supper, that which in St. Matthew and St. Mark is εὐλογήσας, *he blessing, brake the bread*, is in St. Luke and St. Paul, εὐχαριστήσας, *giving thanks, he brake it.* (See Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 24.) Yea, both St. Matthew (xxii. 27.) and St. Mark, (xiv. 23.) speaking of the cup, say, εὐχαριστήσας, that Christ *giving thanks, gave it to them;* which shews, that εὐλογεῖν and εὐχαριστεῖν, *to bless*, and to *give thanks*, are in sense the same thing. And whereas it is objected, that St. Luke plainly refers this benediction to the bread, by saying εὐλόγησεν αὐτοὺς, *he blessed them*, (Luke ix. 16.) it may be answered, that in some ancient MSS. the words run thus, εὐλόγησεν ἐπ' αὐτοὺς, *he blessed over the loaves;* which agrees well with the sense given of the words. (4.) That this is an elliptical form of speech to be supplied thus, εὐλόγησεν Θεὸν ἐπ' αὐτῶν, *he blessed God over them;* it being familiar both with the Greeks and Hebrews to put εὐλογεῖν τίνα for εὐλογεῖν Θεὸν ἐπὶ τινὸς, *to bless a thing*, for *blessing God over it.* So 1 Sam. ix. 13. εὐλογεῖν θυσίαν, *to bless the sacrifice*, is to give thanks to God for the peace-offering before they dined upon it. So 1 Cor. x. 16. *the cup of blessing*, ὃ εὐλογοῦμεν, *which we bless*, is the cup for which we give thanks, according to the custom of the Jews, with whom the *beracoth*, or the benediction of the bread, is conceived in these words, *Blessed art thou, O Lord our God, the king of the world, who producest bread out of the earth:* the benediction of the wine runs thus, *Blessed art thou, O Lord, the king of the world, who createst the fruit of the vine;* and so in the benediction of their table and of their fruits. (See Buxtorf. de cœna Domini. §. 46. 74. de Synag. Jud. 12. p. 254, 255.) Lastly, this is confirmed by these words of St. John, (vi. 23.) *Other ships came by*

* Antiq. lib. xviii.

† Τοῖς δὲ Ἰουδαίοις δόξαν ἐπὶ τιμωρίᾳ τῇ ἐκείνου τὸν ὄλεθρον ἐπὶ τῷ στρατεύματι γενέσθαι, τοῦ Θεοῦ κακῶς Ἡρῴδῃ θέλοντος.——Ὠλώλειναι τὸν Ἡρῴδου στρατὸν ὑπὸ τοῦ Θεοῦ καὶ μάλα δικαίως τιμωμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. Antiq. lib. xviii. cap. 7. p. 626. F. 627. A.

‡ Ἡρωδιάδι μὲν δὴ φθόνου πρὸς τὸν ἀδελφὸν καὶ Ἡρῴδῃ γυναικείων ἀκρασιαμένῳ κουφολογῶν δίκην ταύτην ἐπιτίμησιν ὁ Θεός. Ibid. cap. 9. p. 639. A.

* Georg. i. 425.

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the place where they had eaten bread, εὐχαριστήσαντος τοῦ Κυρίου, *the Lord having given thanks.*

[12] Ver. 23. Ὀψίας δὲ γενομένης, *the evening being come.*] We learn from this and other places, that the word *evening* sometimes imports the time from the declining of the sun, sometimes the time in the beginning at sunsetting, or when it began to be dark; the one was called δείλη πρώϊα, or *the first evening,* say Eustathius* and Phavorinus, the other "sera vespera," or the *latter evening,* when the sun is setting. So *thou shalt kill the passover between the two evenings,* Exod. xii. 6. *About the going down of the sun,* Deut. xvi. 6. So Josh. x. 26. *They hanged upon the trees until the evening;* and ver. 27. *at the time of the going down of the sun, they took them down:* at the first of these evenings, the disciples desire Jesus to dismiss the multitude, for the day was declining, ἤρξατο κλίνειν, *it began to decline,* Luke ix. 12. or dinner-time was past; in the second of them Jesus is left alone, and his disciples were got to sea. How Christ's praying is consistent with his Deity, see John xi. 41, 42.

[13] Ver. 25. *In the fourth watch of the night.*] Which are thus numbered, *at even, at midnight, at cock-crowing,* and *in the morning.* (Mark xiii. 35.) So that it began to be morning before he came to them; hence he both saw them toiling from the land, and they him also walking on the sea. Note, that to walk upon the sea, is made the property of God, who alone spreadeth the heavens, *and treadeth upon the waves of the sea.* (Job ix. 8.)

[14] Ver. 26. *A spirit.*] That the Jews had then an opinion of hurtful spirits walking in the night, is evident from the LXX. who render *from the pestilence walking in darkness,* ἀπὸ ταράγματος πνεύματος διαπορευομένου ἐν σκότει, *from the fear of the devils that walk in the night,* καὶ ἀπὸ δαιμονίου μεσημβρινοῦ, *and from the noon-day devil,* that which is in the Hebrew, *from the destruction at noon-day,* Psal. xci. 6.

[15] Ver. 31. Ὀλιγόπιστε, *O thou of little faith.*] Of the indications of this little faith, see the note on Matt. vi. 30. Christ suffered Peter thus to doubt, say interpreters, that finding by experience the weakness of his faith, he might by prayer and industry endeavour to increase it, and ascribe the whole strength of it to God.

[16] Ver. 33. Ἀληθῶς Θεοῦ υἱὸς εἶ· *Truly thou art the Son of God.*] Episcopius here expounds this phrase, Truly thou art the Messias, or that king to whom God hath given Divine power to help us; for, saith he, it is probable the apostles then knew nothing of the eternal generation of the Son of God; and truly it may be, they had no accurate idea of such an eternal, necessary generation of the Son of God, as the schools mention; nor do I believe that any of the unbelieving Jews had such a notion of this phrase; and yet we find them accusing our Lord of blasphemy, and making himself equal with God, by saying that he was the Son of God. Seeing then our Saviour had given so many instances of his omnipotence and Divine power by multiplying loaves and fishes so wonderfully, as none could do but he who had power to create; (2.) by walking on the water, and causing the wind instantly to cease; why might not the apostles from all these evidences conclude that the Divinity resided in him? Even the Gergesenes seem to have had some such extraordinary opinion of him, when they believed their sick should be healed only by touching the hem of his garment. This, saith Woltzogenius, was an evidence of their belief of a Divine power residing in Christ. Now where the Divine power is, there must be the Divinity, and where the power of God is, there is God.

[17] Ver. 36. *And besought him that they might only touch the hem,* &c.] If these were the Gergesenes, who lay on the other side of the sea of Tiberias, and who formerly desired him *to depart out of their coasts,* (Matt. viii. 34.) their faith was thus increased with the fame of Christ's miracles.

* Διττὴ κατὰ τοὺς παλαιοὺς ἡ δείλη· ὀψία μὲν γὰρ δείλη τὸ τελευταῖον φασὶ τῆς δείλης μέρος, τὸ περὶ ἥλιου δυσμὰς· ἑτέρα δὲ δείλη πρώϊα τὸ εὐθὺς ἐκ μεσημβρίας, in Odyss. xvii. ——Δείλη πρώϊα, ἡ μετ' ἄριστον ὥρα· δείλη ὀψία, ἡ περὶ δύσιν ἡλίου. Phav. Hesych.

CHAP. XV.

1. (*WHEN Christ had miraculously fed five thousand, and was gone thence to Capernaum,* John vi. 17.) Then came to Jesus scribes and pharisees, which were of Jerusalem, *(who seeing some of Christ's disciples eat bread with unwashen hands found fault,* Mark vii. 2.) saying,

2. [1] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread; *(whereas the pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash they eat not; and many other things there be which they have received to hold, as the washing of cups, brazen vessels, and of tables,* Mark vii. 3, 4.)

3. But he answered, and said unto them, *(I have greater reason to ask)* why do you also (Gr. *even ye, who pretend to so much strictness in observing the commandments of men)* transgress the commandments of God by your tradition? *(as certainly ye do.)*

4. For [2] God commanded, saying, Honour thy father and thy mother: and *(also said,* Exod. xxi. 17.) He that curseth father or mother, let him die the death *(shewing that the violation of this law deserved death).*

5. But [3] ye *(following your own vain traditions)* say, Whosoever shall say to his father or his mother, It is a gift *(let it be no less forbidden to give it to thee, than to give of a thing devoted to God),* by whatsoever thou mightest be profited by me,

6. And *(having said this)* honoureth not his father and mother, *(he doth only that which he ought to do, pronouncing him not only free from, but obliging him not to observe this precept,* Mark vii. 12.) Thus have ye made the commandment of God of none effect by your tradition.

7. Ye [4] hypocrites, [5] well did Esaias prophesy of you *(by)* saying, *(that which, being spoken of the Jews, and agreeing as much to you of this, as to them of that age, respecteth as well you as them, viz.)*

8. This people draweth nigh to me with their mouth, and honoureth me with their lips; but *(yet)* their heart is far from me.

9. But in vain they do *(think to)* worship me, *(by)* teaching for doctrines the [6] commandments of men *(as doctrines necessary to be observed for acceptance with me).*

10. And *(hereupon)* he [7] called the multitude, and said unto them, Hear *(all ye),* and understand:

11. Not that which [8] goeth into the mouth defileth a man; *(for there is nothing from without a man, that* (by) *entering into him can defile him,* Mark vii. 15.) but that which *(being in the heart)* cometh out of the mouth, this

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(I say) defileth a man. *(He that hath ears to hear, let him hear,* Mark vii. 16.)

12. Then *(he being entered into the house from the people,* Mark vii. 17.) came his disciples, and said unto him, Knowest thou that the pharisees were [9] offended, after they heard this saying?

13. But he answered and said, [10] Every plant (Gr. *nursery of plants)* which my heavenly Father hath not planted, shall be rooted up *(these blind guides, and usurpers of that authority over men's conscience, which they have not received from God, shall by him be rooted out).*

14. [11] Let them *(therefore)* alone *(to the Divine judgment, for)* they be blind leaders of the blind. And if the blind lead the blind, both shall *(at last)* fall into the ditch.

15. Then answered Peter, *(and by him the disciples,* Mark vii. 17.) and said unto him, Declare to us *(the meaning of)* this parable.

16. And Jesus said, [12] Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? *(and so cannot defile the man, because it entereth not into the heart, to raise up evil motions there, or it affects not the mind,* Mark vii. 18, 19.)

18. But those things which [13] proceed out of the mouth come forth from the heart; and they defile the man *(in the sight of that God, who loveth purity in the inward parts).*

19. For out of the heart proceed evil thoughts *(or reasonings),* murders, adulteries, fornications, thefts, false witness, blasphemies, *(covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness,* Mark vii. 22.)

20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon; *(and he entered into a house, and would have no man know it, but he could not be hid from them,* Mark vii. 24.)

22. [14] And, behold, a woman of Canaan *(whose young daughter had an unclean spirit, heard of him, and)* came out of the same coasts, *(and fell at his feet,* Mark vii. 25.) and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil *(I beseech thee cast him forth).*

23. But he answered her not a word. And his disciples came and besought him, saying, *(Grant her request, and so)* send her away; for she *(still)* crieth after us.

24. But he answered and said *(to them),* [15] I am not sent but to the lost sheep of the house of Israel *(to preach to, and work miracles first among them).*

25. Then came she *(the second time)* and worshipped him, saying, Lord, help me.

26. But he answered and said *(to her, Let the children first be filled,* Mark vii. 27. *for)* [16] it is not meet to take the children's bread, and to cast it to dogs.

27. And she said, [17] Truth (Gr. *I beseech thee),* Lord: yet (καὶ γὰρ *for even)* the dogs eat of the crumbs which fall from their master's table, *(or of the children's crumbs,* Mark vii. 28.)

28. Then Jesus answered and said unto her, O woman, [18] great is thy faith: be it unto thee even as thou wilt, *(the devil is gone out of thy daughter; and when she was come to her house, she found it so,* Mark vii. 29, 30.) And her daughter was made whole from that very hour.

29. And Jesus departed from thence, and came nigh to the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at the feet of Jesus; and he healed them:

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32. Then *(the multitude being very great, and having nothing to eat,* Mark viii. 1.) Jesus called his disciples to him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, *(for some of them came from far,* Mark viii. 3.)

33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34. And Jesus said unto them, How many loaves have you? and they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks *(to God for them),* and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

39. And he sent away the multitude, and took ship, and came into the [19] coasts of Magdala *(or Dalmanutha,* Mark viii. 10. *which was within the bounds of Magdala).*

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. ΔΙΑΤΙ' *οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread.*] Of this tradition of the elders, let it be noted,

First, That they held it a thing plainly unlawful, and highly criminal, to eat meat, or common bread, till they had washed their hands; hence do the pharisees find fault with Christ's disciples, and style their hands *unclean,* because they were not washed. (Mark vii. 2.) Hence doth the pharisee, who invited Christ to dinner, wonder that he washed not his hands before dinner. (Luke xi. 38.) For their canon saith, *Whosoever despiseth the washing of hands, is worthy to be excommunicated, he comes to poverty, and will be extirpated out of the world.* And Buxtorf* citeth from their Talmud this expression, that *he that eats bread with unwashen hands, does as bad as if he lay with a whore.* And they say, Rabbi Eliezar Ben Hazar was excommunicated by the Sanhedrin, because he contemned the washing of hands. And that R. Aquiba being in prison,

* In voce נשׁד 1335.

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and not having water enough to drink, and to wash his hands, chose to do the latter, saying, *It was better to die with thirst, than transgress the tradition of the elders.* Note,

Secondly, That this washing of hands before meat was not required by any written law of God, and so the neglect of it could not be unlawful by virtue of any Divine law, but only as being a transgression of the tradition of the elders; hence Christ ranks it among *the traditions of men*, ver. 9. And Maimonides* saith, that it depended on the words of the scribes; and it is by Christ speaking to the pharisees called, *your tradition*, ver. 3. 6. And yet they held it as a thing necessary, because, say they,† *The words of the scribes are lovely above the words of the law, and more weighty than the words of the law or the prophets.*

Thirdly, They placed a great piece of religion and sanctity in washing thus their hands, and looked upon them, who neglected this, as men of a defiled soul. Thus Maimonides saith, "The religious of old did eat their common food in cleanness, and took care to avoid all uncleanness all their days, and they were called pharisees; and this is a matter of the highest sanctity, and the way of the highest religion; namely, that a man separate himself, and go aside from the vulgar, and that he neither touch them, nor eat or drink with them; for such separation conduceth to the purity of the body from evil works; the purity of the body conduceth to the cleansing of the soul from evil affections, and the sanctity of the soul conduceth to the likeness of God." Hence they reckon this among the means to obtain eternal life, saying, *Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his philacteries morning and evening, let him be confident that he shall obtain the life of the world to come:* and against this our Saviour teacheth, *that to eat with unwashen hands defileth not a man*, because it defileth not the heart. Thus have you seen how the pharisees taught these *commandments of men for doctrines, i. e.* things necessary to be believed and done; and parts of God's worship; and so how free the ceremonies of the church of England must be from this guilt, they being reckoned not as necessary, but in themselves *things indifferent;* not used for sanctification, but only for order and decency; not reckoned as any parts, but only circumstances of worship. (See Bishop Sanderson's Serm. on Matt. xv. 9.)

[2] Ver. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, saying, Honour thy father and thy mother; and he that curseth father or mother let him die the death.*] Here observe,

First, That the commands of Moses are to be received as the commandments of God; for what is here *God commanded*, is Mark vii. 10. *Moses commanded.*

Secondly, That to honour parents is not only to reverence them, but to afford them all the necessaries of this present life, according to that of the Jerusalem Targum on Deut. xv. 4. "Honorare est viaticum providere," *To honour is to make provisions for him.* And, according to the Jewish canons, a son is bound to afford his father meat, drink, and clothes, *to cover him, to lead him in and out, and to wash his hands, face, and feet.* And, according to Hierocles,* he is to *honour them* σώματος ὑπηρεσίᾳ καὶ χρημάτων χορηγίᾳ, *with the service of his body and his goods;* and this, saith he, *justice required him to do readily and bountifully.* Philo† declares that παίδων ἴδιον οὐδὲν ὃ μὴ γονέων ἐστιν, *children have nothing which is not their parents'*, as having either received it from them, or having received from them the faculties by which they procure it; that, therefore, they can never recompense them, and are both inhuman and ungodly if they neglect to succour them; and that the very heathens taught the same: and that this is the frequent import of the word τίμη, see note on 1 Tim. v. 3. 8.

Thirdly, That which we render *curseth*, is in the Greek κακολογεῖν, *to slight, contemn*, or *set light by*, father or mother. So Ezek. xxii. 7. Πατέρα καὶ μητέρα ἐκακολόγουν, they *set light by father and mother;* and that death should be the punishment of those who abused their parents, is suitable to the laws of heathens, τὸν ὑβρίζοντα τὸν αὐτοῦ πατέρα μὴ μετέχειν τῆς οὐσίας, *that he who reviled his father should not live.* (Sopater ad Hermogenem.)

[3] Ver. 5. Ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· *But ye say, Whosoever shall say to his father or mother, It is a gift, by which thou mayest be profited by me*, &c.] This phrase δῶρον, or *corban*, doth not import, that he who said this had consecrated his goods to sacred uses, or obliged himself to do so; but only that he had, according to the doctrine of the scribes, by vow, obliged himself not to give any thing to him, to whom he thus spake; for δῶρον ἔστω, is the same with קרבן among the Jews, which signifies a thing forbidden, and so imports, it is no less forbidden to give thee any thing of this, than if it were a *corban*, or any thing consecrated to God. So Maimonides‡ saith, "Sit mihi corban ista massa panis," i. e. *Let it be as much forbidden as what is consecrated; let that mass of bread be to thee a sacred thing.* So that whosoever said, Let it be *corban*, whereby I may be profitable to thee; they, by their *theology*, declared him bound by a vow not to relieve him, to whom he had said thus, though he was his father, unless they would absolve him from his vow: and by thus not suffering him to do any thing to his needy parents, by reason of this rash and wicked vow, they *made the commandment of God void*, and suffered them to slight and despise their parents, by their tradition. Note also that the following words running thus, Καὶ οὐ μὴ τιμήσῃ ἢ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ. Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ· the whole perhaps may be thus rendered, *But ye say, Whosoever shall say to his father or mother, Let it be a gift by which thou mayest be profited by me, he shall not then honour his father and his mother; therefore you make void the commandment of God by your tradition*, καὶ signifying both *then* and *therefore.* St. Mark adds, ver. 13. Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, *And many such-like things do ye.* Thus Philo§ speaks of some, so κατὰ φύσιν ἄμικτοι καὶ ἀκοινώνητοι, *unsociable and uncommunicable by nature, or so transported by anger, that* ὁρκῷ τὴν ἀγριότητα πιστοῦνται τῶν ἠθῶν, *they confirm their inhuman manners by an oath, saying, that they will not receive such a one to their table, or under their roof,* ἢ πάλιν τῷ δεῖνι μὴ παρέξειν ὠφελείαν τίνα, *or that they will afford no help to such a one.* And Dr. Pocock‖ saith,

* In Mikvaoth, cap. 11. † Lightf. in loc.

* In Carm. Pyth. p. 54. † De Decal. p. 586, 587.
‡ De cult. div. tr. 9. cap. 4. §. 9.
§ De special. legib. p. 595. D. E. ‖ Miscel. p. 413.

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they have a canon to this effect, "Vota cadere in res mandati," *That vows reach even to things commanded, or take place as well in things required by the law, as things indifferent: and that a man may be so bound by them, as that he cannot without great sin do what God had by his law required to be done. So that if he made a vow, which laid upon him a necessity to violate God's law, that he might observe it, his vow must stand, and the law be abrogated.*

[4] Ver. 7. Ὑποκριταὶ, *Ye hypocrites.*] Our Lord here, and elsewhere, calls the pharisees *hypocrites*, not only because they placed the worship of God, and great sanctity, and religion, in ceremonies of human invention, and, pretending to a regard to purity and religion, did nothing out of pure respect to God's glory, but did *all their works to be seen of men*, (Matt. xxiii. 5.) and to procure glory from them; (Matt. vi. 2.) but also because, being so superstitiously careful to avoid the outward pollution of the body, by abstaining from touching any thing that was unclean, and washing their hands when they thought they might have done it, and even their *pots, and cups, and beds;* they left that which was within, *viz.* their hearts, *full of hypocrisy and iniquity, uncleanness, extortion, and excess.* (Matt. xxiii. 25—27. Luke xi. 39.) Only here note, that we must not be forward, from Christ's example, to pronounce men *hypocrites;* because we have neither that authority, nor knowledge of the heart, which he had to authorize us so to do.

[5] Καλῶς προεφήτευσε, &c. *Well prophesied Esaias of you.*] See note on Mark vii. 6.

[6] Ver. 9. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων· *But in vain do they worship me, teaching for* (or *as*) *doctrines the commandments of men.*] The *commandments of men* here are things enjoined by mere human authority, as is plain from these words of St. Paul, Col. ii. 21, 22. *Touch not, taste not, handle not, which are all* ἐντάλματα ἀνθρώπων, *the commandments of men:* though they come from their *cochmim*, or *wise men*, though they be the traditions of the elders or governors of the church, (ver. 2.) though they come from those scribes and pharisees which *sat in the chair of Moses;* (Matt. xxiii. 2.) yet, without a Divine institution, they are only *the commandments of men.* To teach these commandments of men as *doctrines*, is to enjoin them, or impose them on the consciences of others, as things necessary, or things to be observed for their goodness; as the pharisees did this washing of hands, counting those sinful and defiled who neglected so to do; and as parts of God's worship, for otherwise they could not strictly and properly be said to *worship God in vain*, by teaching and observing these things. Seeing then it is certain, that the Romanists have many *ecclesiastical constitutions* in which they place great sanctity, and which they judge necessary to be observed, and that as parts of *religious worship*, which yet are only the traditions of their elders, or of those who *sit in St. Peter's chair*, as did the scribes and pharisees in that of Moses, and which do also make void the commandments of God; as doth the doctrine of the worship of *images, communion in one kind*, and *prayer in an unknown tongue;* in *vain* must they also *worship God, teaching for doctrines the commandments of men.*

[7] Ver. 10. Καὶ προσκαλεσάμενος τὸν ὄχλον· *And calling the multitude, he said unto them all, Hear, and understand.*] From these words, spoken to all the multitude, and the words, Mark vii. 16. spoken to the same persons, *He that hath ears to hear, let him hear;* it is evident, that in our Lord's judgment, the whole multitude was capable of understanding those things which the pharisees did not, and by which the traditions of the scribes, pharisees, and elders, were overthrown; and that for this, nothing more was requisite, than *ears to hear*, or good attention to Christ's sayings. Moreover, if these things, parabolically spoken, could and ought to be understood by the multitude; as, from this exhortation to the multitude, and the reproof of Christ's disciples for not apprehending this, is manifest; much more must those things which concern their duty, and are delivered plainly, be easy to be understood by them. And from those words, *they are blind guides*, and *if the blind lead the blind, they will both fall into the ditch;* it follows, that sometimes the multitude neither ought, nor can, without their utmost peril, follow the guidance of their ecclesiastical superiors.

[8] Ver. 11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· *That which goeth into the mouth polluteth not the man;* i. e. *by touching him.*] *i. e.* The man is not unclean in God's sight, because such meat or drink hath touched him, and so he needed not to be washed from that defilement. If it defile at all, it doth it either from the quality, as being by God forbidden, and so the disobedience; or from the quantity, and so the excess defiles. Whence, by the rule of contraries, it follows, that nothing can sanctify by being touched, which confounds all worship of *relics;* and that nothing by entering into the mouth can make us holy, that is, more pure or acceptable in the sight of God; and so the *sacramental elements* do not sanctify the body, by the touch, but the soul only, by the due disposition of mind, with which we receive them, because they go not into the heart, they operate not upon the spirit of man. Christ himself, whilst he was upon earth, made many whole, as to their bodies, by touching them; and many, by virtue of their faith, were healed by touching him; but we read of none, whose minds or hearts were sanctified only by touching of his sacred body. Ceremonial and Judaical sanctity sometimes required freedom from touching a polluted body, ὁσιότης τῆς ἀληθείας, *Christian holiness* is the work only of the spirit, and consists wholly in the renewal of the mind, and of the bent and inclinations of the heart, and so ariseth not from the corporeal, but the spiritual manducation of the *sacred elements;* and were it otherwise, why would not the sacrament sanctify, as well by being received into the hand, or laid upon the breast, as by being put into the mouth? or, why should it more sanctify the heart it comes not to, than the draught through which even by the confession of the Romanists* it sometimes goes, as in case of a lientery? This doctrine is expressly taught by Origen† in these words, Τὸ ἁγιαζομένον διὰ λόγου Θεοῦ καὶ ἐντεύξεως οὐ τῷ ἰδίῳ λόγῳ ἁγάζει τὸν χρώμενον, *That which is sanctified by the word of God and prayer, sanctifies not him that useth it on its own account, for then it would sanctify him that receives it unworthily;* nor would any upon that

* "Si ob aliquem morbum speciea descenderet in ventrem, consequenter et ipsum corpus descenderet, et emitteretur; pudor enim non debet esse in causa negandi veritatem." Soto in 4. Sent. Dis. 12. qu. 1. art. 3. Paludan. in 4. Sent. Dis. 9. qu. 1. art. 2.

† In Mat. tom. xi. apud Huet. p. 253. E. 254. H. B. C.

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account be *sick, weak,* or *fall asleep,* as St. Paul saith some did. (1 Cor. xi. 30.) Καὶ ἐπὶ τοῦ ἄρτου τοίνυν τοῦ Κυρίου ἡ ὠφελεία τῷ χρωμένῳ ἐστὶν, ἐπὰν ἀμιαντῳ τῷ νῷ καὶ καθαρᾷ τῇ συνειδήσει μεταλαμβάνει τοῦ ἄρτου· and so *in the receiving the Lord's body, the profit ariseth by receiving the bread with a mind undefiled, and a pure conscience;* καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, *and so the meat santified by the word of God and prayer, according to its material part, goes into the belly, and is cast out into the draught.* And here it is to be wondered, that the learned Huetius* should say, this is to be understood, "de solis speciebus sive accidentibus," *only of the accidents inhering in the substance of the bread,* for, if the substance of the bread remains after consecration, then transubstantiation is by him denied; if it be annihilated, how can the accidents inhere in that which is not? Moreover, can the mere accidents be truly βρῶμα, *meat?* Are they the *bread consecrated by the word and prayer,* or that which may be eaten *unworthily?* Are they ὕλη τοῦ ἄρτου, *the substance of the bread,* or σῶμα τυπικὸν καὶ συμβολικὸν, *Christ's typical body?* Let Huetius shew one instance from primitive antiquity, where mere accidents are so called, or confess he wrests these words to a sense of which Origen never thought.

[9] Ver. 12. Οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν· *The pharisees hearing this word were scandalized.*] *i. e.* They were induced by it, not to reject their own, but Christ's doctrine, and to deny him to be the true Messiah: and this scandal seems to have had its rise from a false opinion which obtained among them, that the meats forbidden them by the law of Moses were *therefore forbidden, because,* as Maimonides† saith, "alimentum habent vitiosum," *they yield a vicious or corrupt nourishment;* or, as Josephus‡ saith, *because the things they were permitted to eat, were* τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς, *accommodated to, or convenient for, their souls; but the things forbidden, were* τὰ ἐναντιωθησόμενα, *contrary to them;* and they by eating them did μιαροφαγεῖν, *eat that which defiled the soul:* they therefore were scandalized at our Saviour's doctrine, because they judged it contrary to the law. (See the note on Matt. xviii. 6.)

[10] Ver. 13. *But he answered and said,* Πᾶσα φυτεία, *Every* (nursery of) *plant* (s) *which my Father hath not planted, shall be rooted out.*] That is, saith Theophylact, Τὰς τῶν πρεσβυτέρων παραδόσεις, καὶ τὰ Ἰουδάϊκα ἐντάλματα λέγει ἐκριζωθῆναι, *He speaks of the extirpation of the traditions of the elders, and the judicial precepts;* and this is certainly true of those commandments of men: but the context inclines us to interpret this of the *hypocritical sect* of the pharisees, for they are the persons *scandalized,* ver. 12. and the *blind guides,* ver. 14. and therefore are in likelihood the φυτεία, or *plantation,* mentioned in this verse. For though I find them in the chair of Moses, (Matt. xxiii. 2.) I find not that they had any Divine commission to be teachers of the people; though what they or any man truly taught from Moses was to be observed. Our Saviour seems rather to compare them to *thieves* or *robbers,* John x. 1. (See the note there.) And whatever might be their first institution, they were so degenerated from it into *blind* and *pernicious guides,* as not to be of God's planting; and therefore to be rooted out.

Every plant, which my Father hath not planted, shall be rooted out. Hence some infer, saith Jerome, that the plant which God hath planted cannot be rooted up: but let them hear, saith he, the words of the prophet, speaking thus in the name of God; (Jer. ii. 21.) *I had planted thee a true vine: how then art thou turned into the degenerate plant of a strange vine?* "Plantavit quidem Deus, et nemo potest eradicare plantationem ejus, sed quoniam ista plantatio, in voluntate proprii arbitrii est, nullus alius eam eradicare poterit, nisi ipsa præbuerit assensum:" *God plants, and no other man can root up his plantation; but this plantation being in the free-will of man, he himself can do it.*

Dr. Mills, in this chapter, rejects the text in four places, without just ground, and against plain evidence for the reading of the text; *v. g.* in those words, ver. 4. τίμα τὸν πατέρα σου, he saith, σου is wanting in many MSS. in Irenæus, and Chrysostom; but it is in Origen, on Matt. p. 244. and in Theophylact, in the Syriac, and Arabic: and though it be wanting in the Latin Irenæus, as being not in the Vulgar; yet Chrysostom saith expressly there, τίμα γὰρ, φήσι, τὸν πατέρα σου, and the words following, καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, shew that σού is to be retained; nor can the words bind us to honour any other father save our own. 2. Whereas, ver. 8. the text saith, ἐγγίζει μοὶ ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· the genuine reading, saith the doctor, both here and in Isaiah, Cod. Alex. and March. is this, ὁ λαὸς οὗτος χείλεσί με τιμᾷ! But Origen,* after all his labours about the Septuagint, knew of no such reading, either here or in Isaiah; for in his commentary on these words of St. Matthew, he teacheth, that our Lord being willing to destroy all the traditions of the pharisees, by a testimony from the prophets, λόγον παρέθετο ῥητὸν ἀπὸ τοῦ Ἰσαΐου ὅσπερ αὐταῖς λέξεσιν οὕτως ἔχει, καὶ εἶπε ὁ Κύριος, ἐγγίζει μοὶ ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν, καὶ τὰ ἑξῆς· *he produces a passage spoken by Isaiah which occurs there in these very words,* ἐγγίζει μοὶ· &c. And indeed these words are found there both in the Hebrew and the Septuagint; and so our Saviour here producing them from thence thus, *well said Isaiah prophesying of you,* λέγων, *saying,* doubtless produced his words as he found them there. 3. On these words, ver. 26. οὐκ ἐστὶ καλὸν· Καλὸν, saith he, is added to the text; and yet it is found in Chrysostom, St. Jerome, Theophylact, the Vulgar, Syriac and Arabic. 4. Ver. 30. he rejects κωφοὺς, and ver. 31. κυλλοὺς ὑγιεῖς, as additions to the text, against the evidence of the words: for if κωφοὺς were not in the thirtieth verse, how comes κωφοὺς λαλοῦντας into ver. 31? and if κυλλοὺς be the true reading ver. 30. κυλλοὺς ὑγιεῖς must answer to it, ver. 31.

[11] Ver. 14. Ἄφετε αὐτοὺς, *Let them alone.*] Regard not what they say, or do, against me or my doctrine, seeing *they say and do it* out of the blindness of their minds. Hence observe,

First, That the scandal of wicked and perverse men is only to be avoided, as that we do not cease to do our duty, or as to refuse their pernicious doctrines and destructive courses.

Secondly, That sometimes the vulgar are obliged not to

* Origeniana, lib. ii. qu. 14. p. 178. † More Nevoc. lib. iii. cap. 48.
‡ Lib. de Maccab. cap. 5.

* P. 24.

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believe or comply with the rules of their ecclesiastical superiors; because it is their duty never to follow them *into the ditch*.

[12] Ver. 16. Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye also still without understanding?*] That therefore this parable was not understood by them, must be ascribed not to the obscurity of it, but to the prejudices and slowness of understanding that were in his disciples.

[13] Ver. 18. Τὰ δὲ ἐκπορευόμενα—ἐκ τῆς καρδίας κοινοῖ τὸν ἄνθρωπον· *But the things that come—out of the heart, they defile the man.*] See note on Mark vii. 20, 21.

[14] Ver. 22. Καὶ ἰδοὺ, γυνὴ Καναναία· *And, behold, a woman of Canaan;* Mark vii. 26. γυνὴ ἑλληνὶς καὶ Συροφοίνισσα, *a gentile Syrophœnician.*] The same person, who is called *one of Canaan* in the Hebrew, is in the Septuagint *a Phœnician*. So Exod. vi. 15. we read of *Shaul the son of a Canaanitish woman;* LXX. Σαοὺλ ὁ ἐκ τῆς Φοινίσσης· Gen. xlvi. 10. τῆς Κανανίτιδος· Exod. xvi. 35. *they came unto the borders of the land of Canaan;* LXX. εἰς μέρος τῆς Φοινίκης· Josh. v. 12. they did eat of the fruit *of the land of Canaan,* ἐκαρπίσαντο δὲ τὴν χώραν τῆς Φοινίκης. Now seeing Pliny * doth inform us, "Syriâ circumfundi Phœnicem," that *Phœnicia is comprehended in Syria,* the Phœnician woman must be a Syrophœnician woman; and Phœnicia being also Canaan, (Bochart. Phaleg. lib. iv. cap. 34. 36.) she must be a Canaanitish woman. (See the note of Dr. Hammond here.)

[15] Ver. 24. Οὐκ ἀπεστάλην· *I was not sent but to the lost sheep of the house of Israel.*] By the *lost sheep of Israel,* we are to understand the whole nation of the Jews, who being as sheep dispersed, having no shepherd, are therefore called *lost sheep,* Matt. ix. 36. x. 6. To them the Messias was first promised, to them he first came. (John i. 11.) He is styled *a minister of the circumcision,* Rom. xv. 8. and was first to be preached to the Jews. (Acts xiii. 46.)

[16] Ver. 26. *It is not meet to take the children's bread,* καὶ βαλεῖν τοῖς κυναρίοις, *and to cast it to dogs.*] He calls them *dogs,* saith Theophylact, διὰ τοὺς ἐθνικοὺς ἀκάθαρτον βίον ἔχειν, *because the gentiles led an impure life, and were conversant about the blood of things offered to idols;* or perhaps he doth so far comply with the language of the Jews, as to call this woman *dog,* because he is here representing of a Jew, or a pharisee: (1.) not vouchsafing her one word of answer; because they thought such persons wholly neglected by God, and unworthy to be regarded by them: and (2.) calling her *dog,* according to the common saying of the Jews, that *the nations of the world were likened to dogs,* whereas they were *God's sons and daughters.* (See the note on Luke xv. 1, 2. and on Phil. iii. 2.)

[17] Ver. 27. Ἡ δὲ εἶπε, ναὶ Κύριε· *But she said, I beseech thee, Lord.*] The word ναὶ, as the Hebrew נָא, imports *beseeching;* as they say, *nay, is not put, but in the way of petition:* so Gen. xviii. 30. 32. *I pray thee, let not my Lord be angry;* Gen. xix. 7. אֶל נָא *I pray you, brethren, do not so wickedly;* Numb. xii. 13. יִרְפָּא נָא לָהּ, *I pray thee, heal her;* Philem. 20. ναὶ ἄδελφε, *I pray thee, brother:* so also is it used in profane authors: so Aristophanes,† ναὶ πρὸς τῶν θεῶν· *I pray thee, by the gods;* so Euripides,‡ ναὶ πρὸς σῆς τῆς δεξίας εὐωλένου, *I pray thee, by that fair right hand.*

[18] Ver. 28. Μεγάλη σου ἡ πίστις· *Great is thy faith.*] That having no promise to rely upon, and suffering so many repulses with such seeming contempt, thou still retainest a good hope of my kindness and mercy, great is thy faith. The faith of those who firmly rely upon God's promise, and are not by great temptations and afflictions moved from their confidence, is praiseworthy; but highly excellent is their faith, who, depending only on his goodness, do place an humble confidence in God: whence we may learn, that the faith of gentiles is not only pleasing to God, but sometimes more excellent than that of those to whom the promises belong; *viz.* when upon a lesser motive it brings forth equal fruits.

[19] Ver. 39. Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλὰ. *He came into the coasts of Magdala.*] Mark viii. 10. into the parts of Dalmanutha, which was, saith Dr. Lightfoot, a particular place within the bounds of Magdala. (Chorograph. Decad. on Mark v.)

CHAP. XVI.

1. THE pharisees also with the sadducees came (Gr. *and the pharisees and sadducees coming),* and [1] tempting *(him)* desired him that (Gr. *they tempting him, desired that)* he would shew them a sign from heaven.

2. He answered and (Gr. *but he answering)* said unto them, When it is evening, ye say, It will be fair weather; for the sky is red *(and bright without clouds):*

3. And in the morning *(ye say),* It will be foul weather to-day: for the sky is red and lowering; *(the clouds obstructing the brightness of the sun).* O ye hypocrites, ye can discern the face of the sky *(have skill enough to discern what kind of weather it is like to be, by what at present ye observe in the colour of the sky);* but can ye not discern *(can ye not then discern)* [2] the signs of the times? *(Can you not discern from the heavenly doctrine which I preach, and the mighty miracles by which I confirm it, the sign of the Son of man coming among you? it is a sure sign of your hypocrisy, that after all this, you are still doubting of it, and requiring farther signs to confirm this. I therefore say to you, not without grief of spirit for your unbelief,* Mark viii. 12. *that)*

4. A wicked and adulterous generation seeketh after a sign; and there shall no *(farther)* sign be given to it, but the sign of the prophet Jonas *(for as his being preserved three days in the whale's belly, and then cast out safe on the dry land, was a sign of his being a true prophet, sent to preach to Nineveh, and call them to repentance; so my being buried three days in the earth, and then rising up thence, shall be to you a sign that I am also a prophet, sent from God to call you to repentance).* And *(having said this)* he left them, and *(going in a ship to the other side of the sea,* Mark viii. 13. *he)* departed *(from them).*

5. And when his disciples were come *(to him)* to the other side, they had forgotten to take bread, *(having but one loaf with them in the ship,* Mark viii. 14.)

6. Then Jesus said unto them, Take heed, and [3] beware of the leaven of the pharisees and of the sadducees *(i. e. of their doctrines and manners, which swell and sour its disciples, as leaven doth the bread with which it is mixed).*

7. And they reasoned among themselves, saying, *(He speaks thus to us)* because we have taken no bread with us.

* Lib. v. cap. 12.
† Num. act. 2. §. 1. p. 167.
‡ Hip. V. 605.

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8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye *(thus)* among yourselves, *(as if ye were like to famish)* because ye have brought no bread *(and are bid to beware of the leaven of the pharisees)?*

9. Do ye not understand *(nor consider)*, neither remember the five loaves *(which fed the number)* of five thousand, and how many baskets ye took up *(even twelve)?*

10. Neither the seven loaves *(which fed the number)* of four thousand, and how many baskets ye took up? *(even seven: have you your hearts yet hardened? having eyes, see ye not? and having ears, hear ye not?* Mark viii. 17, 18. *If it be otherwise,)*

11. How is it that ye do not understand that I spake not *(this)* to you concerning bread, that ye should beware of the leaven of the pharisees and of the sadducees? *(as knowing by these instances, I cannot be unable to provide bread for myself and you, and therefore could not upon that account speak of bread.)*

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees.

13. When Jesus came *(with his disciples,* Mark viii. 27.) into the coasts of Cæsarea Philippi, he asked his disciples, *(being alone with them,* Luke ix. 18.) saying, [4] Whom do men say that I the Son of man am?

14. And they said, Some say that thou art [5] John the Baptist *(risen from the dead);* some, *(that thou art)* Elias *(the forerunner of the Messiah);* and others, *(that thou art)* Jeremias, or one of the prophets *(they thinking none alive holy enough to be a prophet sent from God).*

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, [6] Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar (Heb. *the son of)* Jona: for [7] flesh and blood hath not revealed it *(this)* unto thee, but my Father which is in heaven *(this faith thou couldest not learn from the testimony of man, but only from Divine testimony, that of my doctrine, and my miracles, which the Father that is in me enables me to teach and do).*

18. And *(as a suitable return to this confession),* I say also unto thee, That thou art *(by name)* [8] Peter *(that is, a rock),* and upon *(thee who art)* this rock I will build my church; *(laying the first foundation of it upon thy preaching to the Jews,* Acts ii. 41. 47. *and to the gentiles,* Acts x. 5. 44. 48. xv. 7.) and the [9] gates of hell *(i. e. death itself)* shall not prevail against it, *(so as to hinder that resurrection to eternal life, which I have promised to those that believe in my name,* John vi. 39, 40. 44. 54.)

19. [10] And I will give unto thee the keys of the kingdom of heaven *(the power of making laws to govern my church):* and whatsoever thou *(assisted by my Spirit)* shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven *(i. e. thy doctrine taught by that Spirit concerning things required, forbidden, or allowed to Christians, shall be confirmed there).*

20. [11] Then charged he his disciples that they should tell no man that he was Jesus the Christ, *(till after his resurrection,* chap. xvii.)

21. [12] From that time forth *(that they might not be shaken in this faith, by what should afterward befal him),* began Jesus to shew to his disciples, how that he *(the Son of man)* must go to Jerusalem, and suffer many things *(and be rejected)* of the elders, and chief priests and scribes, and be killed, and *(notwithstanding that, he should by God)* be raised again the third day; *(and this he said to them openly,* Mark viii. 32.)

22. Then Peter took him, and began to rebuke him, saying, [13] Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and *(looking on his disciples,* Mark viii. 33.) said to Peter, [14] Get thee behind me, Satan *(thou who art to me a tempter, and to the good of men an adversary):* thou art an offence to me *(as being a solicitor to me to disobey the will of my Father):* for thou *(in this)* savourest not the things that be of God, but those that be of men *(regarding more what is pleasing to men than God).*

24. Then said Jesus to his disciples, *(and to the multitude,* Mark viii. 34.) [15] If any man will come after me, let him *(resolve upon it that it will be necessary for him to)* deny himself, and take up his cross *(daily,* Luke ix. 23.) and *(so only will be prepared to)* follow me.

25. [16] For whosoever will *(choose rather to)* save his life shall lose it: and whosoever will *(be ready to)* lose his life for my sake *(and the gospel's,* Mark viii. 35.) shall find it, *(either graciously preserved here, or improved into life eternal.*

26. *And this it behoveth all to do,)* For what is a man profited, if he shall gain the whole world, and lose his own soul *(or life)?* or what shall a man give in exchange for his soul?

27. [17] For the Son of man shall come in the glory of his Father, with his *(holy)* angels; and then he shall reward every man according to his works *(being ashamed of, or not owning them who are ashamed of him, or of his words, in this wicked and adulterous generation,* Mark viii. 38. *but rewarding them who profess him, and adhere to his doctrine).*

28. [18] Verily I say unto you, There be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom *(or, the kingdom of God coming with power,* Mark viii. 39. *and the Son of man giving a plain experiment of his intended future judgment, by the severe punishment he will execute upon the unbelieving and disobedient Jews of this age).*

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Πειράζοντες αὐτὸν, *Tempting him.*] *i. e.* Making trial whether he was able to do this, or not; or doubting whether he could shew such a sign as the Son of man, according to Daniel, was to do. (See the note on Matt. iv. 7. xii. 38.) And because they came to him with an appearance of their willingness to be convinced that he was the Messiah, could they see proofs sufficient of it; whereas they had already resisted the clearest evidence that he was the Christ, and so indeed came not to be convinced that he was so, but hoping he would fail in the attempt, and so appear not to be so, therefore Christ calls them both *hypocrites.*

[2] Ver. 3. Σημεῖα τῶν καιρῶν· *The signs of the times.*]

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That is, say Grotius and the Syriac, the signs of these times; but this seems needless, οἱ καιροὶ, the times or seasons, both in the Old and New Testament, signifying set times and seasons, appointed by God; and those were either ordinary and stated times, as when the luminaries of heaven are said to be appointed εἰς σημεῖα καὶ καιροὺς, *for signs and for seasons,* (Gen. i. 14. Psal. civ. 19.) and God is said to have given to the heathens, προτεταγμένους καιροὺς, *the seasons appointed* from the beginning of the world; (Acts xvii. 26.) or extraordinary seasons, in which God had determined to visit his people, either in mercy or in judgment; so καιρὸς and καιροῦ πέρας, *time* and *the period of time,* are often used in Daniel, vii. 22. viii. 19. xi. 27. 29. In the New Testament, Christ is thus said to come *in the fulness of time,* and *in the dispensation* τοῦ πληρώματος τῶν καιρῶν, *of the fulness of times;* (Eph. i. 10.) and at his advent the phrase runs thus, πεπλήρωται ὁ καιρὸς, *the time is fulfilled:* (Mark i. 15.) so when Christ's apostles ask, *Wilt thou now restore the kingdom to Israel?* Christ answers, *It is not for you to know* χρόνους ἢ καιροὺς, *the times or seasons.* (Acts i. 17.) In this sense the apostle saith to the Thessalonians, It is not needful to write to you περὶ τῶν χρόνων καὶ καιρῶν, *of the times and seasons:* (1 Thess. v. 1.) in this sense it is said of Christ's signal coming to destroy Jerusalem, ὁ καιρὸς, *the time is near.* (Luke xxi. 8. 24.) Now all such seasons had their prognostics, which are here styled *the signs of the times.*

Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Here Jerome again saith, *Hoc in plerisque codicibus non habetur;* whereas, though the word *hypocrites* be wanting in Chrysostom and the Vulgar, and some versions, yet the sentence is in all the Greek scholiasts, and in all the versions; so little reason have we to depend upon his testimony here. Moreover, the word *hypocrites* is in Theophylact, the Syriac, and Arabic, and in the parallel place, Luke xii. 56. and so was certainly the word used by Christ, since otherwise St. Luke must have added to his words.

[3] Ver. 6. Προσέχετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων· *Beware of the leaven of the pharisees and of the sadducees.*] Mark viii. 15. *And of Herod.* (See the note there.) This leaven is ver. 12. interpreted to be the doctrine of those sects, as διδαχὴ imports both doctrines to be believed, and traditions or ordinances to be received from them; and so it is a caution to avoid the precepts of those men, who place the sum of their religion and worship in outward performances, which avail nothing to the sanctification of the soul: and such were the traditions of the scribes and pharisees; and also such doctrines as tended to subvert religion, by cutting off all hopes of future blessings after this life, and turning the kingdom of God into an earthly and a worldly kingdom, as did the doctrines of the sadducees. Dr. Lightfoot saith, that leaven in the notion of the Jews did seldom signify doctrines, but generally affections, and pravity of heart, which signification also it generally bears in Scripture; sometimes relating to *hypocrisy,* as in a like place, Luke xii. 1. *Beware of the leaven of the pharisees, which is hypocrisy;* and sometimes to *the leaven of malice and wickedness,* opposed to *sincerity and truth.* (1 Cor. v. 8.) This being fitly compared to *leaven,* because it puffeth up our spirits, and sours our tempers. (See note on 1 Cor. v. 8.)

[4] Ver. 13. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do men say that I the Son of man am?*] Some look upon these words, τὸν υἱὸν τοῦ ἀνθρώπου, *the Son of man,* as a gloss crept into the text, but it is read by Irenæus, lib. iii. 20. by Epiphanius, by Chrysostom, St. Jerome, Theophylact, and all the versions, and therefore it is unreasonably questioned; others look upon these words as of no special signification, because not mentioned by St. Mark or Luke, the first saying only, *Whom do men say?* (viii. 27.) the other, *Whom do the people say that I am?* (ix. 18.) As if I should say, the words *given,* Luke xiv. 19. or *broken,* 1 Cor. xi. 23, 24. were of no special signification, because they are not mentioned by the evangelists St. Matthew and St. Mark. (Matt. xxvi. 26. Mark xiv. 22.) Dr. Lightfoot's conjecture is, that Christ here inquires not barely whether the people thought him the Christ, but what kind of person they thought him to be, the Jews then doubting of his original, who was to be the Messiah, and whether he was to come from the living or the dead. And evident it is, that the word τίνα often relates to the quality. So John viii. 53. τίνα, *whom makest thou thyself?* 1 Sam. xvii. 55. מִי בֶן the son of what kind of person *is this youth?* and thus it may retain its usual import.

[5] Ver. 14. Οἱ μὲν Ἰωάννην τὸν Βαπτίστην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν, &c. *Some John the Baptist; others, Elias; others, Jeremias, or one of the prophets.*] Perhaps they who held Christ to be Elias, did not think him the promised Messiah, but only his forerunner; this being the received opinion of the whole nation, that Elias was to come before the Messiah, and to anoint him when he came. They who thought he was *John the Baptist risen from the dead,* speak suitably to the opinion of the pharisees, who, saith Josephus,* held there was for good men, ῥαστώνη τοῦ ἀναβιοῦν, *an easy return to life again:* that he was *Jeremias, or one of the prophets,* was the consequent of an opinion that prevailed in that nation, that the Messias was to come *not from the living, but from the dead,* they thinking none of that age of piety sufficient to bear him, and thinking that the resurrection was to begin with his kingdom, might easily be induced to think, he should be one that should rise from the dead. And then God having said peculiarly of Jeremiah, *Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified, and ordained thee a prophet to the nations,* i. 5. and ver. 10. *See, I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to plant, and to build;* and this being, in their opinion, the great business of the king Messiah, to pull down all the nations that ruled over them, and make them tributaries and servants to the Jews; for this cause might they pitch on him as the fittest person to be their Messiah. And then in these words, I see no footsteps of a metempsychosis, but only of a resurrection, according to those words of St. Luke, (ix. 19.) *Others say, that one of the old prophets was risen again.*

[6] Ver. 16. Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ ζῶντος, *Thou art the Christ, the Son of the living God.*] Here let it be noted,

First, That what Peter here professeth, was before the faith, and the acknowledgment of all Christ's disciples; for they coming out of the ship, said, ἀληθῶς Θεοῦ υἱὸς εἶ, *Truly*

* Antiq. lib. xviii. cap. 2.

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thou art the Son of God. (Matt. xiv. 33.) And therefore Peter himself saith of them, as well as of himself, *We know and have believed that thou art that Christ, the Son of the living God.* (John vi. 69.)

Secondly, But whereas some conclude, that these words, *the Son of the living God,* signify nothing more than the Messiah; because St. Mark relates the answer of Peter thus, *Thou art the Christ of God;* and what in St. Matthew (xxvi. 63.) runs thus, *Art thou the Christ, the Son of the living God?* is in St. Luke, (xxii. 67.) *Art thou the Christ?* I own that hence it may be gathered, that he that was the *Christ,* was also the *Son of God;* but yet I think there is this difference betwixt the two phrases, that the one respects his *office,* the other his *original;* though perhaps neither Nathanael, (John i. 50.) nor the other Jews, nor the apostles, used it in that sublime sense in which the Christians did afterward take it.

[7] Ver. 17. Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι. *Flesh and blood hath not revealed this to thee, but my Father which is in heaven.*] That flesh and blood, both in the Scripture and the Jewish writers, constantly signifies man, as being compounded of flesh and blood, see the note on Gal. i. 16. So that the import of the words is this, What others say of me, thou hast learnt from men, but this faith thou hast professed concerning me, though it required in thee an attention, or a due consideration of, and an assent to the proofs given of it, yet these proofs being the doctrine taught from God, and the miracles wrought in confirmation of it, being wrought by the finger of God, the faith itself must be acknowledged to be the result, not of human industry or wisdom, but of Divine revelation; and in learning of it thou must be said to be θεοδίδακτος, *taught of God;* the doctrine believed being the words of God, and the miracles which confirm it being wrought by the power of God. They who carry this higher, and say that Peter had a peculiar revelation of this matter, not vouchsafed to any others, and that without this he could not have owned and embraced Christ, *as the Son of God,* must not only suppose the like special revelation given to Nathanael, contrary to our Lord's own words, (John i. 50.) *Because I said, I saw thee under the fig-tree, believest thou?* and to the centurion, who, *seeing the earthquake, and the things which were done* when Jesus gave up the ghost, said, *Truly this was the Son of God,* (Matt. xxvii. 54.) and to all others who had the same faith; but must excuse all those Jews who did not believe this, it being not in their power to do so, for want of this *peculiar revelation;* whereas our Saviour still appeals to the works that he had done among them, as to sufficient testimonies that he was *the Christ, the Son of God;* (John v. 36, 37. viii. 18. x. 25. 38. xiv. 11.) and also saith, *Except ye believe that I am he, ye shall die in your sins.* (John viii. 24.)

[8] Ver. 18. Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος· *And I say unto thee, Thou art Peter.*] Here note,

That in these words, our Lord doth speak not in the general to his apostles, but in particular to Peter; and that that promise was made particularly to him, seems evident from these considerations;

First, That the text informs, that Simon Peter, *Simon the son of Jona,* made that confession, which gave occasion to these words, and that our Lord εἶπεν αὐτῷ, *did answer him* as followeth: as if he should have said, *As thou Peter hast said of me, that I am Christ, so say I now of thee, that thou art Peter;* if therefore of the rest of the apostles it cannot properly be said, *thou art Peter,* much less that they were *sons of Jona,* our Lord must speak only to him who properly was so: and if the text saith expressly, that our Lord spake to him, and doth not mention any others that were spoken to, it is a plain addition to the text to say, that our Lord equally did speak to others. Moreover, when our Lord put the question to them all, *Whom do men say that I am?* and they in general replied, *Some thought that he was John the Baptist, some said he was Elias, some Jeremias, or one of the prophets;* our Lord inquires farther, ὑμεῖς δὲ, *Whom do you apostles say I am?* Now to this question, had they continued all to answer, as some imagine they in the person of St. Peter did; why is it not said as before, οἱ δὲ εἶπον, *they said,* but only *St. Peter answered?* Why doth not Christ continue, as before, to speak to them in the plural number, but so peculiarly direct his speech to the *son of Jona?*

Secondly, Moreover, that Christ here promised to build his church upon St. Peter, seems farther evident; because these words contain a manifest allusion to the name of Peter, and to that Syriac name of Cephas, which our Lord had given him, both which do signify a *rock* or *stone;* as if our Lord had said, *Thou art by name a rock, and suitable to that name shall be thy work and office; for upon thee,* i. e. *upon thy preaching, as upon a rock, shall the foundation of my church be laid:* now the whole grace of this allusion is entirely lost, unless we do expound this passage of St. Peter's person, and not of his confession, or the object of it. As therefore when God said to Abraham, *Thy name shall be called Abraham; for a father of many nations have I made thee:* (Gen. xvii. 5.) and to Jacob, *Thy name shall be called Israel; for as a prince thou hast prevailed with God and men:* (Gen. xxxii. 28.) the following words are still the reason of the name: so may it rationally be conceived, that when Christ said to the son of Jona, *Thou art Peter,* the following words, which are joined to them with a conjunction copulative, *and on this rock will I build my church,* contain the reason of that appellation.

Thirdly, The demonstrative article *this,* contained in the words *this rock,* doth plainly intimate, that our Lord promised to build his church upon *that rock* he had now mentioned; now of what *rock* did he make mention in any other words than the foregoing? *Thou art Peter; i. e.* thy name doth signify *a rock.*

Fourthly, It cannot rationally be doubted but that our Lord intended to say something singular to Peter, as the reward of his so singular confession, if we consider either the words preceding, *Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee;* or the immediate preface of them, κἀγώ δέ σοι λέγω, *And I do also say to thee, That thou art Peter;* but had Christ spoken not of St. Peter, whom he had formerly called Cephas, when he made mention of the rock on which he did intend to build his church, but either of himself or the confession of St. Peter, he had said nothing singular concerning this apostle; Christ's building of his church upon himself, or on this truth, that he was the Messiah, or the Son of God, being no singular reward of Peter.

Lastly, When our Lord adds in the ensuing words, *And I will give to thee the keys of the kingdom of heaven; i. e.* I will

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cause thee first to open the kingdom of heaven by preaching to the Jews and gentiles, and laying the foundation of a church among them; it is evident by the connexion of the words he speaks to Peter. When therefore he had said in the foregoing words, *upon this rock I will build my church*, why should we not conceive he speaks of the same person? But then also let it be noted, that by this explication of the words which I contend for, all the pretences of the pope of Rome, to be successor of St. Peter, are not established, but most effectually overthrown; as will be evident, if we consider the promise, that our Lord would build his church upon him, and how that promise was fulfilled.

First, Then, observe that our Lord speaks here of his church, not as a thing in present being, or as a building now erected, but as hereafter to be raised, and therefore doth not say, οἰκοδομῶ, *I build* at present, but οἰκοδομήσω, upon this rock *I will* hereafter *build* my church, the Christian church commencing after our Saviour's resurrection and ascension; of such a church to be hereafter founded by St. Peter's preaching to the Jew and gentile, and the baptizing of men converted by his preaching, our Lord here plainly speaketh in this text. If then the pope would be St. Peter's successor in this affair, he must not sit at Rome lording it over God's heritage, but must in person go to the unbelieving Jews and heathen world, as Peter did, and labour by his preaching to convert the Turk, the Jew, the infidel; and when he had so done, and settled Christian churches there among them, he may then have a better title to be St. Peter's successor than now he hath.

Secondly, Observe this promise punctually was fulfilled, by our Lord's using St. Peter's ministry, in laying the foundation of a Christian church among the Jews and gentiles, and in his being the first preacher to them of that faith which he doth here confess, and making the first proselytes to it; we therefore, suitably to this promise, find that Peter laid the first foundations of a church among the Jews, by the conversion of three thousand souls, (Acts ii. 41.) who, when they *gladly* had embraced St. Peter's doctrine, were all *baptized*, and then we first find mention of a Christian church in these words, *And the Lord added daily to the church such as should be saved*, (ver. 47.) And the same apostle laid the first foundation of a church among the gentiles, by the conversion of *Cornelius and his friends*. (Acts x.) For though we read before of persons in Samaria converted and baptized by Philip the evangelist, he being one of them who were dispersed through the regions of Judea and Samaria, upon the persecution that arose concerning Stephen, yet doth the Holy Ghost inform us, that they who were thus scattered *preached the word to none, but only to the Jews;* (Acts xi. 19.) nor could they, suitably to their avowed principles, do otherwise, seeing they deemed it a thing unlawful to go in to, or to converse with, the *uncircumcised*, (Acts xi. 3.) and had no apprehensions that God would grant repentance unto life to the gentiles, (ver. 18.) Wherefore, to qualify St. Peter for this work, the Lord doth by a vision convince him of the lawfulness of preaching the glad tidings of salvation to the heathen world, and of conversing with them for that end; and in pursuance of this promise made to Peter, he commands Cornelius to send not to Jerusalem to James and John, not to Damascus for St. Paul, but to Joppa for St. Peter, whom Christ had by this promise appointed for that work, that from him *he might hear those words by which he and his whole household should be saved*. And in relation to this promise of our Lord, as well as the completion of it by the conversion of Cornelius, it seems to be that this apostle doth, in the synod met at Jerusalem, speak thus, *Men and brethren, you know how that a good while ago*, ἀφ' ἡμερῶν ἀρχαίων, *God chose me out among you, that by my mouth the gentiles should hear the word*. (Acts xv. 7.) He therefore was assuredly the person who first preached the gospel to the gentiles, and by doing so opened the kingdom of heaven to them: he was the person chosen by Christ to perform this work; he was chosen by him ἀφ' ἡμερῶν ἀρχαίων, *from the beginning of Christ's preaching*, when he was called Cephas, with relation to it. Nor is this exposition any new fancy of my own, it is as ancient as Tertullian,* who saith, that Christ did personally confer this honour on St. Peter, saying, *Upon thee will I build my church;* "sic enim exitus docuit, in ipso ecclesia exstructa est, *i.e.* per ipsum, ipse clavem imbuit," *so the event doth teach, the church was built on him, that is, by him, he hanselled first the key:* he preached that sermon by which three thousand Jews were brought into the faith, he laid the first foundation of a church among the gentiles, he first by baptism gave them entrance into the *kingdom of heaven*. He was, saith Ambrose, styled *the rock, because he laid the first foundations of faith among the nations*. I conclude, therefore, that the plain import of these words is this, That the apostle Peter, by preaching first to the Jew and gentile, and by baptizing those to whom he preached, should lay the first foundations of the Christian church, and that against the church thus planted by him, *the gates of hell should not prevail*. This being so, it is evident that in this matter St. Peter neither hath nor can have a successor, and that it is absurd to claim a title of succession to this prerogative of St. Peter; this being in effect to say, that the foundations of the church of Christ are not yet laid, and to pretend to a commission to perform at present what was fully done above a thousand six hundred years ago.

[9] Καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς, *And the gates of hell shall not prevail against it.*] Here, by *the gates of hades*, some understand the prevalence of schism and heresy, of wickedness and vice; so Jerome, *Ego portas inferi reor esse vitia et peccata, vel certe hereticorum doctrinas:* others do understand the subtilty of Satan, the power of his temptations and assaults: but if we do examine the import of this phrase, *the gates of hades*, as it is used by all the ancient Greeks, the Jewish writers, the Old Testament, and the translation of the Seventy interpreters, we shall be satisfied that it is never used by them to signify the power of heresy or schism, sin or Satan, and therefore cannot be rationally supposed here to bear that sense: but it constantly is used by them to signify the state of death, the place or receptacle of the dead, into which souls departed enter, or else the entrance into that place. To make this evident, consider,

First, That the Hebrew *sheol*, and the Greek ᾅδης, which answers to it in the translation of the LXX. doth signify both in the Scripture, the Jewish writers, and the ancient fathers, and more ancient heathens, the place and receptacle of the dead; ἅιδην νεκρῶν χωρίον, *exponunt Græci,*

* De Pudicitia.

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saith the learned Windate; *the Greeks call the place of the dead hades: ἅιδης ὁ τάφος, hades is the sepulchre,* saith Hesychius: by *sheol* is not meant the place of the damned spirits, saith Mr. Ainsworth, but of all that go out of the world: whence in the Chaldee paraphrase it is styled *the house of the grave,* or *the place of burial.* Accordingly the ancient Greeks assigned *one hades* to all that died, whence they so often say, *πάντας ὁμῶς θνητοὺς ἅιδης δέχεται, all that die are in hades, all men shall go to hades; ἐν ᾅδου συνέχονται ψυχαὶ δικαίων τὲ καὶ ἀδίκων· both just and unjust go to hades,* saith Caius, a Roman presbyter.

Thirdly, This place of hades is generally represented as a great house, or receptacle, which hath doors, and bars, and keys, and gates, by which the dead are said to enter; hence in the poets we find frequent mention of the *house of hades,* and the *gates of hades:* hence Job cries out, *sheol bethi, hades is my house;* and they who die are said, *κατέλθειν εἰς ᾅδου δόμους,* in Euripides, *εἰς δῶμ' ἀΐδαο,* in Homer, i. e. *to go to the house of hades.*

Thirdly, The place or receptacle of the dead being thus represented by the ancients, as a house that hath its doors and gates; death in their language is represented as the gate or entrance into hades; to die or to descend into the grave, is, in their language, to *go down,* to *be brought down to,* and to *pass through, the gates of hades,* as in those words of Homer, *ἔχθρος γάρ μοι κεῖνος ὅμως ἀΐδαο πυλῇσιν, I hate him to the gates of hades, which does not speak as he thinks;* where the scholiast informs us, that this is *περίφρασις θανάτου, a periphrasis of death, τὴν ἀϊδάο πύλαν ἀράξει, he shall knock at the gates of hades,* that is, he shall die, saith Theocritus; and thus Theognis, bewailing the miseries of human life, concludes, *it is best of all not to be born, or being born, ὤκιστα πύλας ἀΐδαο περῆσαι, to die as soon as may be.* Accordingly *to live again* is in their language to leave, or *open the gates of death,* or *hades:* thus in Euripides the chorus sings, That if Æsculapius were there, Alcestis might then leave *ἅιδου πύλας, the gates of hades,* and return to *life, for he can raise the dead:* and when Menippus came from the grave he speaks thus, *That he came from the gates of hades.* And suitably to this old notion of the gates of hades, is the constant usage of the phrase in the Old Testament and Jewish writers. The writing of Hezekiah after his recovery begins thus, *I said, in the cutting off of my days, πορεύσομαι ἐν πύλαις ᾅδου, I shall go to the gates of hades; I am deprived of the residue of my years, I shall no longer be in the land of the living.* (Isa. xxxviii. 10, 11.) And what is in the Hebrew, שערי מות, *the gates of death,* is by the LXX. translated *πυλωροὶ ᾅδου·* for so God puts the question to Job, *Will the gates of death open to thee? i. e.* canst thou command the dead to live? or, *hast thou seen the gates of hades?* (Job xxxviii. 17.) Thus they who are even at death's door are in the language of the Psalmist said, *ἐγγίζειν ἕως τῶν πυλῶν θανάτου, to draw nigh to the gates of death.* (Psal. cvii. 18.) And when Ptolemæus Philopator threatened *καταπέμψειν πρὸς ᾅδην Ἰουδαίους, to kill all the Jews,* and the elephants were ready to fall in upon them; they cried to the Lord to have mercy upon them, *ἤδη πρὸς πύλας ᾅδου καθεστῶτες, being just at the point of death.* (Mac. iii. ult.) And when God shews his power in restoring men from such a state, he is then said to *lift them from the gates of hades;* as in those words, *Thou hast the power of life and death, κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις, thou bringest down to the gates of hades, and raisest up again.* (Wisd. xvi. 13.) Accordingly, when Theodosius had pardoned some, whom justice had condemned to die, Themistius tells him, he raised them to life, *ἐκ τῶν πυλῶν ἀχέροντος, from the gates of hell.* Nor did Eusebius* doubt the truth of this exposition of the words; for he declares, *That God had hereby promised that the church should not be overcome by death,* and that by virtue of this one voice, *Upon this rock —and the gates of hell shall not prevail against it: the church continues not subdued by her enemies, nor yielding to the gates of death.* St. Cyril,† of Jerusalem, gives the same import of the words, saying, That Christ called Lazarus *ἐξ ᾅδου πυλῶν, from the gates of hades,* or death's door: and Photius, That when the dead are drawn *τῶν πυλῶν ᾅδου, from the gates of death to life again;* this is a demonstration of Divine virtue. Theodoret‡ saith, He was cast into so great peril by the heretics, as to be brought, *εἰς αὐτὰς τοῦ ᾅδου πύλας, even to the gates of hades.* So that in all languages with which I am acquainted, this seems to be the plain and constant import of the phrase; and therefore in these words it seemeth reasonable to conceive it is a promise, That even death itself should not prevail against the genuine members of Christ's church, or that they should enjoy a happy resurrection. Now from this exposition we may learn how vainly these words are produced, to prove that any church or council is infallible, or that the church of Rome hath a just title to that privilege; for if the gates of hades do never signify, in any ancient writer or any eastern language, heresy or error; to interpret these words of a security from error promised to the church, must be to wrest them from their plain and constant sense, to such an import as they never had in any language then in use.

[10] Ver. 19. *Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν, And I will give to thee the keys of the kingdom of heaven.*] Here note,

First, That our Lord, by giving these keys to St. Peter, cannot be reasonably supposed to give him a supremacy over the rest of the apostles, or over the whole church of Christ, because the text informs us that these keys were given to St. Peter, that with them he might bind and loose; now, whatsoever binding and loosing may import, it is sure doth equally belong to all the rest of the apostles; Christ having said to them in general as fully as he did to Peter, *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven,* Matt. xviii. 18. (See the words expounded there.) Note,

Secondly, That the use of a key being to open a door or gate, Christ here promises to Peter, that he should be the person who should first open the gate of the kingdom of heaven both to Jew and gentile, by making the first converts among both, and letting some of both into the church; but then it is evident that both James and John exercised this office independently of Peter, in converting those of the circumcision as well as he; and that St. Paul was by way of excellency, and by virtue of his mission, the apostle of the gentiles, (Rom. xi. 13. xv. 16. Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.) and opened the kingdom of heaven to far more gentiles than ever Peter did, (Rom. xv. 18—22.)

* Præp. Evang. lib. i. cap. 3. p. 8. C. † Catec. 5. p. 43.
‡ Tom. iii. ep. 81. p. 954.

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and therefore had this key of the kingdom of heaven given to him as much as to St. Peter.

And what thou shalt bind on earth shall be bound in heaven.] Here St. Jerome notes, That *hence some bishops and presbyters did assume to themselves somewhat of the haughtiness of the pharisees;* "Ut vel damnent innocentes, vel solvere se noxios arbitrentur, cum apud Deum non sententia sacerdotis, sed reorum vita quæratur." And he observes from Lev. xiv. 7. 11. that *as the priest is said to make him clean, or unclean, whom he pronounceth, upon ocular inspection, so to be; so the bishop or priest is here said to bind or loose.*

[11] Ver. 20. *Then charged he his disciples,* ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, *that they should tell no man that he was Jesus the Christ.*] *i. e.* Till after his resurrection, when they were by office to be his witnesses, and to declare to others that he was the Christ, because then they could do it, not only without suspicion of confederacy, but with greater advantage and better success, after that Christ had taken possession of his kingdom, and had testified this, by his sitting down at the right hand of Power, and by sending down upon them the Holy Ghost, to enable them to confirm this testimony; and when he was no longer to be subject to those humble circumstances, and to that death, which might divert them from receiving him under the character of *the Son of God;* whereas, had his own disciples publicly declared him to be *the King of the Jews,* and *the Son of God,* whilst he was on earth, as this would have looked like a confederacy between them and their Master, so might it have encouraged the attempt of the Jews to come and *make him a king,* (John vi. 15.) especially when he was shortly to go up to Jerusalem in royal triumph, (xxi. 8, 9.)

[12] Ver. 21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, &c. *From that time began Jesus to shew to his disciples, that he was to go up to Jerusalem, and to suffer many things of the elders.*] To what hath been hinted in the paraphrase, that he was to go up to Jerusalem; because a prophet could not suffer out of that city, (Luke xiii. 33.) he being to be tried by the Sanhedrin which sat there; add also, that he was to be condemned by the rulers, and those who had the authority of life and death, that so, being condemned and put to death by them, who bore the title of God's vicegerents, he might more properly be said to be *smitten of God, and afflicted,* (Isa. liii. 4.) though also, in a higher sense, it pleased the *Lord to bruise him, and put him to grief, by laying on him the iniquity of us all,* (ver. 6.)

[13] Ver. 22. Ἵλεώς σοι, Κύριε, *Far be it from thee, Lord.*] This is a phrase very frequent in the Old Testament, and always used by way of abomination and abhorrence, answering to חלילהלך in the Hebrew; and it is always rendered either μηδαμῶς σοι, as Gen. xviii. 25. 1 Sam. iii. 30. xii. 23. xx. 9. xxii. 15. xxiv. 6. or μὴ γένοιτο, Gen. xliv. 7. 17. Josh. xxii. 29. xxiv. 16. 1 Kings xxi. 3. i. e. *absit,* or *nequaquam,* and so is well rendered by us, *far be it from thee.* A like phrase חלילה־לו is thrice rendered by the Septuagint, Ἵλεως μοὶ, 2 Sam. xx. 20. xxiii. 17. where it is rendered, *far be it from me;* (see 1 Macc. ii. 21.) and when Jehovah is added to it, and it is Ἵλεώς μοι ὁ Θεὸς or μὴ γένοιτό μοι παρὰ τοῦ Θεοῦ, 1 Kings xxi. 3. it is rendered, *my God forbid it,* 1 Chron. xi. 19. and this, some think, is the full import of the words here, ὁ Θεὸς being understood, and therefore render them, *God be merciful to thee, Sir.*

[14] Ver. 23. Ὕπαγε ὀπίσω μοῦ Σατανᾶ, *Get thee behind me, Satan.*] It is somewhat strange, that Origen, Hilary, Jerome, and St. Austin, should conceive, that Christ should only mean, "Sequere meam sententiam," *follow my opinion rather than thine own.* These words being doubtless a reprehension of St. Peter, with some vehemence and indignation, as, under a pretence of charity, shewing himself an adversary to Christ, as the word *Satan* signifies, Numb. xxii. 32. 2 Sam. xix. 23. 1 Kings v. 4. xi. 14. Psal. cix. 6. and doing the work of Satan by tempting him to disobey his Father's will and command, (John x. 18.) and to decline a work so necessary for the salvation of souls; and being more concerned for the advancement of that temporal kingdom the Jews expected from their Messiah, than for the glory of God and the good of souls.

[15] Ver. 24. Εἴ τις θέλει ὀπίσω μοῦ ἐλθεῖν, *If any man will come after me, let him deny himself,* &c.] See note on Mark viii. 34. and on Luke xiv. 27.

[16] Ver. 25, 26. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, *For whosoever will save his life shall lose it.*] That the word ψυχὴ should be here rendered *life,* rather than soul, in the sublimer acceptation of the word, seems highly probable from these considerations: (1.) because Christ, who came to save men's souls, could not require of any persons, that they should lose their souls in the worst sense, but only that they should lay down their lives for his sake. (2.) Because in the Old Testament this phrase continually occurreth in this sense, where τηρεῖν τὴν ψυχὴν, Prov. xiii. 3. xvi. 17. xix. 16. xxiii. 14. σῶσαι τὴν ψυχὴν, Amos ii. 14, 15. is *to preserve life;* λύσαι τὴν ψυχὴν, Psal. vi. 4. vii. 1, 2. is *to deliver us from death;* ἀπολέσαι τὴν ψυχὴν, Psal. xxvi. 9. *to lose life, or die.* (3.) Because it frequently occurs in profane authors in this sense, as when we read in Agathias, * *What if we gain all Persia,* τὰς δὲ ψυχὰς ἐζημιωμένοι; *but lose our lives?* And Achilles in Homer † says, οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον ἄλλο. *Nothing is comparable to my life.* Lastly, The benefit which will accrue to us by losing of this life, follows in the reward such persons shall receive at Christ's coming: and I humbly conceive our Saviour's argument may be to this effect; It is natural for all men to have the greatest regard for the preservation of their lives, whence they so frequently declare τιμιώτερον οὐδὲν, οὐ φίλτερον ἄλλο, ‡ that nothing is more precious or desirable, nothing is fit to be given in exchange for it; he therefore will act most suitably to this natural principle, who continues steadfast in the Christian faith and doctrine, for his life will be prolonged happily for ever; whereas, he that forsakes it, will lose his interest in this promise of eternal life. For *the Son of man will come to render to every man according to his works,* to them who have been faithful to him to the death, eternal life; whereas the unbelievers and apostates shall not see this life, but shall be certainly obnoxious to the second death.

[17] Ver. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, *For the Son of man shall come in the glory of his Father, with his angels,* &c.] I do not think that there is any necessity of interpreting these words of the destruction of Jerusalem, to

* Lib. iii. p. 80. † Il. i. 401. ‡ See Grotius here.

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make them comport with the verse following: they seem more plainly to relate to the day of judgment. For (1.) the expressions are parallel to those which are elsewhere unquestionably meant of that great day, as Matt. xxv. 31. *The Son of man shall come in his glory, and all his holy angels with him, and shall place the goats on his left hand,* &c. 2 Thess. i. 7. *In the revelation of the Lord Jesus from heaven, with his host of angels, the wicked shall be punished with everlasting destruction from the glory of his power.* See Matt. xiii. 41. 49. Jude 14. (2.) The words, *then shall he render to every man according to his works,* cannot relate to the Jews only; those words, in all other places, plainly relating to the day of judgment: as Rom. ii. 6. 16. Rev. xxii. 12. whereas, at the destruction of the Jewish nation, he only rendered to *them according to their works.* The words may therefore be thus paraphrased; *There is no cause why any man should fear to lose his life for my sake, or think himself wise in preserving it, by denying me: for the Son of man will come in the glory of his Father, who hath made him judge both of the quick and the dead; and then he will render a reward of eternal life to them who have suffered for his sake, and subject them to eternal death who have been ashamed of him and of his words;* nor have you cause to doubt of his power, thus to judge and inflict punishments on men, since he will shortly give a signal experiment of it, in inflicting the severest punishments on the unbelieving Jews. For,

[18] Ver. 28. Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, &c. *Verily I say unto you, There are some of them who are standing here, who shall not taste of death till they see the Son of man coming in his kingdom.*] It seems wonderful, that some, both ancient and modern interpreters, should conceive this passage relates to our Lord's transfiguration on the mount, mentioned in the following chapter; since (1.) the seeing that, could not be the seeing Christ's coming in his kingdom; his kingdom being not begun till after his resurrection, when *all power in heaven and earth was given to him,* Matt. xxviii. 18. (2.) It was as true of all the apostles, as of Peter, James, and John, that they should not taste of death till after that vision, which happened but six days after these words were spoken: (xvii. 1.) nor did Christ at his transfiguration, *render to any one according to his works.* Nor (3.) can these words be understood of the great day of judgment; there being none standing there who did not die long before that time; and *to taste of death,* in the Jewish phrase, signifies no more: thus, when Christ said, *He that believeth in me, shall never die;* the Jews repeat his words thus, *He shall never taste of death:* (John viii. 52.) and to be sure, it can import no more, when it is said of Christ, *He tasted death for every man.* (Heb. ii. 9.) Accordingly the Jews say, The first Adam was worthy not to taste of death. Nor (4.) can we understand this of Christ's resurrection and exaltation to the right hand of God, and the mission of the Holy Ghost; for this being said not long before his passion, it is not reasonable to conceive, Christ should with an asseveration say, *Some standing here shall not taste of death till they see that which was to happen in less time than half a year.* It is therefore more probable, that this is spoken of Christ's coming after forty years, to the destruction of the Jewish church and nation, and to render to them according to their works; for this was to happen in that generation, (Matt. xxiv. 34.) and St. John, and many standing there, might see it; that also is represented as the παρουσία, or *coming of the Son of man,* Matt. xxiv. 3. 27. 39. 44. then was the Son of man *to come,* John xxi. 22. Heb. x. 37. *with power,* Matt. xxiv. 30. *and great glory,* Mark xiii. 26. and with his *angels,* Matt. xvi. 27. and to come *in the clouds,* Rev. i. 7. and then was *the kingdom of God near,* Luke xxi. 31. Well therefore might this glorious advent of the Son of God, in so great majesty, and such resemblance of his second coming at the day of judgment, be introduced as a just ground to believe, and to expect that day; *viz.* a time when Christ should punish with destruction from his presence all that did not believe and obey his gospel, as he had then punished the unbelieving Jews; and that he should afterward say to all his enemies, as he then signally did to the Jews, *Bring these mine enemies that would not I should reign over them, and slay them before me.* (Luke xix. 27.) And this interpretation fully agrees with those words of Christ, Matt. xxiv. 30. *Then shall they* (the Jews) *see the Son of man coming in the clouds of heaven with great power and glory;* and, Matt. xxvi. 64. *After a while ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven.*

CHAP. XVII.

1. [1] AND after six days *(from the discourse had with his disciples, till the day of his ascent;* see note on Mark ix. 2.) [2] Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, *(which he ascended, to pray there,* Luke ix. 28.)

2. And *(whilst he was praying,* Luke ix. 29. *he)* was transfigured before them, and his face did shine as the sun, and his raiment was white *(and shining,* Luke ix. 29.) as the light.

3. [3] And, behold, there appeared to them Moses and Elias talking with him, *(of his decease, which he should accomplish at Jerusalem,* Luke ix. 31.)

4. Then answered *(i. e. spake)* Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice *(came)* out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him *(according to the prediction of Moses,* Deut. xviii. 15. *him shall ye hear).*

6. And when his disciples heard it, they fell on their faces, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, *(which were heavy with sleep,* Luke ix. 32.) they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying, [4] Tell the vision to no man *(no, not to your fellow-disciples),* until the Son of man be risen again from the dead.

10. And *(upon this charge)* his disciples asked him, saying, *(If the appearance of Elias must be so great a secret, even till thy departure),* [5] Why then say the scribes that

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Elias must first come *(to anoint the Messias, and make him manifest to Israel)?*

11. And Jesus answered, and said unto them, Elias truly shall come first, and restore all things; *(i. e. he indeed is to come first for this end, according to the words of the prophet Malachi,* iv. 6.)

12. But *(then)* I *(also)* say unto you, That *(the)* Elias *(of whom he spake)* is come already, and they knew *(i. e. acknowledged)* him not, but have done unto him whatsoever they listed; *(the pharisees rejecting his baptism, and blaspheming him as one that had a devil,* Luke vii. 30. 33.) Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake to them of John the Baptist *(as of that Elias which was for to come).*

14. And *(the day following,* Luke ix. 37.) when they were come to the multitude, *(he saw them about his disciples, and the scribes questioning with them, and asked them, What they inquired about?* Mark ix. 14. 16. *and)* there came unto him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son, *(my only son,* Luke ix. 38.) for he is lunatic, and sore vexed, *(with a dumb spirit,* Mark ix. 16.) for *(this spirit taketh him and suddenly he cries out, and he shakes him; so that he foameth again, and bruising him, hardly departeth from him,* Luke ix. 39. *yea)* ofttimes he falleth into the fire, and oft into the water.

16. And *(in thy absence)* I brought him to thy disciples, and they could not cure him *(and this raised the question betwixt the pharisees and lawyers and thy disciples).*

17. Then Jesus answered and said *(unto these pharisees and scribes),* [6] O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. (Luke ix. 42. *And as he was yet coming, the devil threw him down—and he fell on the ground and wallowed foaming,* Mark ix. 20. *And Jesus asked his father, How long is it ago since this came to him? And he said, Of a child,* ver. 21. *But if thou canst do any thing, have compassion on us, and help us,* ver. 22. *And Jesus said unto him, If thou canst believe, all things are possible to him that believeth,* ver. 23. *And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief,* ver. 24.)

18. And *(when)* Jesus *(saw that the people came running together,* Mark ix. 25. *he)* rebuked the devil; and *(saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him; the spirit cried, and rent him sore, and)* he departed out of him, *(but so as to leave him as one dead, insomuch that many said, He is dead; but Jesus took him by the hand, and lifted him up, and he arose,* Mark ix. 24—26.) and the child was cured from that very hour.

19. Then came the disciples to Jesus apart, *(when he was come into the house,* Mark iv. 28.) and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, [7] If ye have faith as a grain of mustard-seed *(a small degree of active growing faith),* you shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing *(relating to your office)* shall be impossible to you, *(i. e. you shall through faith be enabled to do very extraordinary things for the promotion of the gospel, and to remove the greatest obstructions to the progress of it,* 2 Cor. x. 4, 5.)

21. [8] Howbeit this kind *(of devils)* goeth not out but by *(faith, acquired by)* prayer and fasting.

22. And while they abode in Galilee, *(as they were privately going through it,* Mark ix. 29.) Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23. And they shall kill him, and the third day he shall be raised again. And they *(not understanding what he meant by the death and resurrection of the Messiah,* Mark ix. 32. Luke ix. 45. *or how to reconcile it with their received notion, that the Messiah should not die,* John xii. 34.) were exceeding sorry.

24. And when they were come to Capernaum, *(where Christ and Peter dwelt,* Matt. viii. 14.) they that received the tribute-money *(that every Jew yearly paid to the temple)* came to Peter, and said *(to him),* Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house *(of Peter),* Jesus prevented him, saying, What thinkest thou, Simon? [9] of whom do the kings of the earth take custom or tribute? of their own children, or of strangers *(i. e. of others only, who are not of their sons, or of their own family)?*

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free *(i. e. then this tribute, which is paid to God for his temple, belongs not to me to pay, who am his Son).*

27. [10] Notwithstanding, lest we should offend them *(i. e. seem to them who know nothing of this reason of my exemption, to contemn the temple, and the service of it, for which this tribute is designed),* go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money *(worth two shillings and sixpence, or two half shekels):* that take, and give unto them *(as the two half shekels due)* from me and thee *who dwell at Capernaum).*

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. Καὶ μεθ' ἡμέρας ἓξ. *And after six days.*] See note on Mark ix. 2.

[2] Παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, &c. *Jesus taketh with him Peter, James, and John.*] These being afterward to be great *pillars* of the church, especially of the circumcision, (Gal. ii. 9.) Christ changes their names, admits them here to this vision in the mount, he takes them with him when he raises the ruler of the synagogue's daughter to life, (Mark v. 37.) and in his agony. (Matt. xxvi. 37.)

[3] Ver. 3. Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες· *And, behold, there appeared to them Moses and Elias talking with him.*] Because Christ commands his disciples to tell no man, τὸ ὅραμα, *the vision,* (ver. 9.) hence some conjecture, that Moses and Elias were not truly there, or seen by them, but only that they had in their fancy or imagination an appearance of them: but this is very improbable: for St. Luke saith expressly, That *these two talked with him, and spake of his exit, which he was to accomplish at Jerusalem;* and that all this was

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done whilst these disciples were asleep, and had seen nothing; adding, that after they were awake, *they saw two men standing with him,* Luke ix. 30—32. (See also Mark ix. 4.) And therefore this by St. Luke is styled, not ὅραμα, *a vision;* which, when it is represented to the fancy, happeneth rather to men in a sleep, than after they awake, but ὀπτασία, *a representation* of the thing to their eyes: it is therefore probable, that God might preserve both their bodies to this end; for the body of Elias was carried up into heaven, (2 Kings ii. 11.) the body of Moses *was not found: it disappeared,* saith Josephus:* *he ascended* (say the Jews), *and ministered to God in the heavens:* but the text saying expressly, that *he was buried in a valley in the land of Moab, over against Beth-Peor;* or, as the Hebrew, *He,* i. e. God, *buried him,* ἀπὸ τῶν ἁγίων ἀγγέλων, *by his holy angels;* saith Epiphanius,† his body must be raised, or miraculously appear; and to this burial by angels, perhaps refers that altercation mentioned by St. Jude, betwixt Michael and the devil *touching the body of Moses;* the coming of these two great prophets, one the deliverer, the other the restorer, of the law of Moses; when God said of Christ, *This is my beloved Son, hear him;* shewed, that the law was henceforth to give place to the gospel preached by him. Moreover, that these were two men, as St. Luke speaks, their eyes informed them; that they were Moses and Elias, their talk together might declare; for how else Peter should learn who they were, but either from their discourse with Christ, or Christ's discourse with him and his associates, as he went up into the mount, that he was going to meet with them, I am not able to imagine.

[4] Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no man the vision.*] The thing that ye have seen; not the residue of the disciples, that they be not troubled that they were not admitted to see it; not those believers that now follow me, that they be not scandalized at my sufferings after so glorious a transfiguration.

[5] Ver. 10—12. *Why say the scribes,* &c.] See note on Mark ix. 11—13.

[6] Ver. 17. Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη· &c. *O faithless and perverse generation, how long shall I be with you?* &c.] That Christ said not this to his apostles, appears (1.) from those words, *Bring ye him to me,* they being spoken not to them but to the multitude, (Mark ix. 19.) among whom were the scribes, ver. 16. (2.) Because if Christ had spoken thus to them, they could not have been ignorant of the reason why they could not cast out this devil, and so they could not have put the question to Christ, *Why could not we cast him out?* (ver. 28.) the reason of it, if these words were spoken to them, being clearly given here, *viz.* their want of faith. Nor (3.) doth Christ speak this to the father of the lunatic; for (1.) he was not faithless, but only ὀλιγόπιστος, *one of little faith.* (2.) It seems not proper to say to one man, *O faithless generation!* (3.) There seemeth to be nothing in the father which deserved this sharp rebuke, he coming very humbly on his knees to Christ, to beg this mercy for his son, (ver. 15.) and saying to him with such ardour, *Lord, I believe; help thou my unbelief:* (Mark ix. 24.) upon which saying his son was straightway cured.

It is therefore to be noted from St. Mark, ix. 14. 16. that *the scribes were then disputing with Christ's disciples,* and perhaps insulting over them, as having found out a distemper, which could not be cured by his name and power; whence Christ asks them, *What it was about which they disputed?* (ver. 15.) It therefore seems most probable that Christ spake this to them, to whom at other times he used the same language, styling them *a wicked and adulterous generation.* (Matt. xii. 39. xvi. 4. Luke xi. 29.)

[7] Ver. 20. Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have faith as a grain of mustard-seed, ye may say to this mountain—and nothing shall be impossible to you.*] By *faith as a grain of mustard-seed,* some understand a faith that groweth and increaseth as a grain of mustard-seed, (Matt. xiii. 31, 32.) or faith as strong and active in the heart as mustard-seed is on the palate; and that because Christ elsewhere, for *the removing of a mountain, i. e.* to perform things most difficult, (see note on Matt. xxi. 21.) requires πίστιν Θεοῦ, *faith in God,* which seems to signify an excelling faith, (Mark xi. 22, 23.) *faith without doubting,* Matt. xxi. 21. (2.) Because St. Paul reckons faith *able to remove mountains,* as an indication of the strongest faith. (1 Cor. xiii. 2.)

Now according to this exposition the sense runs thus, *Did your faith increase according to the examples of God's power you have had before your eyes; as a grain of mustard-seed grows up to be the greatest of all herbs, so would your faith transmount and grow superior to all difficulties.*

But Buxtorf, in the word *chardal,* doth inform us, that a *grain of mustard-seed* was proverbially used among the Jews, "pro re minima," *for the least thing,* as he there shews by many examples; and therefore it is probable that Christ, speaking to them who were accustomed to this phrase, used it in their sense for the least sincere faith in God, which they who fear (Mark iv. 40.) or doubt (James i. 6.) seem not to have. So that the import of these words seems to be this, *If you, who are commissionated by me, and by the Father which sent me, to work all kinds of miracles needful to confirm my doctrine in my name, had the least measure of that faith which casts out fear and doubting of success in the discharge of your office, you might perform things most difficult, and even this faith in its effect would be most mighty.*

Ἐρεῖτε τῷ ὄρει τούτῳ, *Ye shall say to this mountain, Be thou removed,* &c.] That is, saith Origen, to this lunatic devil, περὶ οὗ ἐζητήσατε, *of whom you have propounded this question.* For confirmation of this exposition, let it be observed from Buxtorf, and the note on 1 Cor. xiii. 2. that in the Hebrew idiom, to be a *remover of mountains,* seems only to import to be a doer of those things which are exceeding difficult, and beyond the power of nature to perform; when therefore Christ saith here, and Mark xi. 13. *Whosoever shall say to this mountain, Be thou removed,* &c. there being no particular mountain mentioned or pointed to in these words, it seemeth reasonable to interpret them as I have done in the paraphrase, viz. *Whosoever shall, with a strong faith in God, attempt the most difficult things for the promotion of the gospel, shall, whilst the gift of miracles remains, be successful in so doing.*

Ver. 21. That this verse belongs to St. Matthew, and that καὶ ἐλυπήθησαν σφόδρα belong to the text, ver. 23. see proved against Dr. Mills, Exam. Millii. ibid.)

[8] Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ· *But this kind goeth not out but by prayer and fast-*

* Antiq. lib. iv. cap. 8. p. 132. † Hær. 9. p. 28. Hær. 64. p. 600. B.

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ing.] *i. e.* But by the faith which is to be acquired by prayer and fasting. And this is not said to express the pertinacy of this kind of devils, or the power which the great sins of the possessed had given them over him; this person being thus possessed παιδίοθεν, *from his youth,* or childhood: but to inform his disciples that this miraculous faith, being the special gift of God, was to be sought for by flagrant devotion, that it might never be wanting to them.

[9] Ver. 25. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη; &c. *Of whom do the kings of the earth receive tribute or custom, of their own children, or of strangers?*] That our Lord speaks here of the half shekels paid every year by all Jews above twenty years old, to the temple, for the buying the daily sacrifice, and other things necessary to the worship of God, appears (1.) from the word δίδραχμα, used ver. 24. for the Jews, saith Josephus,* δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν, *paid yearly two Attic drachms for the use of the temple at Jerusalem;* and this they did according to the precept requiring of them the half shekel, called by the Septuagint τὸ δίδραχμον ἅλιον, Exod. xxx. 13. Neh. x. 32. (2.) Because our Saviour's argument why he should not pay this tribute, as being the Son of that King to whom it was paid, holds not with reference to the other tribute paid to Cæsar, he being not the son of Cæsar, but of God.

[10] Ver. 27. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς· *Lest we should offend them.*] *i. e.* Give them occasion to say that I despise the temple and its service, and teach my *disciples so to do,* pay a στατὴρ, or a piece of money of the value of two drachms, saith Phavorinus, for me, being here at Capernaum, and for thee, having thy house there; (Matt. viii. 14.) by which example Christ teaches us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves; especially when they have not means sufficient clearly to convince them, that *as the Son of God,* he had his freedom: the scandal of the pharisees proceeding not from ignorance, but pure malice, he is not thus concerned to avoid, (xv. 12.)

CHAP. XVIII.

1. [1] AT the same time *(that Jesus spake of his death and resurrection,* xvii. 22, 23.) came the disciples to Jesus, saying *(among themselves),* Who is *(to be)* the greatest in the kingdom of heaven? *(i. e. who shall have the chief place of dignity and advantage in the kingdom of the Messiah?)*

2. And Jesus *(being willing by this emblem to satisfy this dispute, as far as it was useful to them),* called a little child unto him, and *(taking him up in his arms,* Mark ix. 35. *he)* set him in the midst of them,

3. And said, Verily I say unto you, [2] Except ye be converted *(from these ambitious and covetous desires),* and become as *(free from them, as are)* little children, ye shall not *(be fit to)* enter into the kingdom of heaven *(which chiefly requires of its members humility, and a contempt of the world).*

4. Whosoever therefore shall humble himself *(and be)* as *(free from all thirst after worldly dignities and honours as is)* this little child, the same is greatest *(and most useful)* in the kingdom of heaven *(for this frame will render him willing to minister even to the meanest of my members).*

5. And *(that you may not be unwilling thus to minister to those my little ones, know that)* whosoever shall receive one such little child in my name *(though in this respect also he be a little child, as being lately born anew, and yet tender in the faith, shall be respected as one that)* receiveth me.

6. [3] But whoso shall offend *(and drive from the faith)* one of these little ones that believe in me, [4] it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea *(i. e. that he suffered the surest temporal destruction).*

7. Woe *(therefore)* to the world because of offences! *(i. e. of scandals which obstruct the receiving of, or cause weak persons to desert the faith:)* [5] for it must needs be *(through the unrestrained iniquity of men)* that offences *(of this kind should)* come; but woe to that man by whom the offence *(which procures this ruin either to himself or others)* comes!

8. Wherefore, if thy hand or thy foot offend *(or be means of scandal to)* thee *(or others, so as to bring this woe upon thee),* cut them off, and cast them from thee: *(i. e. quit whatsoever causeth this scandal, how dear and useful soever it may seem to be, for)* it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And *(likewise)* if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10. Take heed *(therefore)* that ye despise not one of these little ones *(as not regarding whether ye offend them or not);* [6] for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven; *(i. e. the angels of heaven, which are ministering spirits to them, stand always in the presence of God ready to receive his commands concerning them, so highly are they valued by them; I say, despise them not,)*

11. For the Son of man is come to save that which was lost, *(and so by scandalizing them to their ruin, you will act in contradiction to the design of his advent, and of him that sent him; for,)*

12. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say to you, He rejoiceth more *(at the finding)* of that sheep, than *(at the seeing)* of the ninety and nine which went not astray.

14. Even so *(is the joy of God for the recovery of a lost sinner,)* it is not *(therefore)* the will of your Father which is in heaven, that one of these little ones should perish *(by any scandal put before them).*

15. *(And in this concern to save others, it becomes you to imitate him);* [7] Moreover if *(then)* thy brother shall trespass against thee, go *(first)* and tell him his fault *(friendly)* between thee and him alone: if he shall *(so)* hear thee *(as to confess and amend it),* thou hast gained thy brother.

16. But if he will not *(thus)* hear thee, *(do not presently give him over, but)* then take with thee one or two more, *(it being said,* Deut. xix. 15. *One witness shall not rise up*

* De Bello Jud. lib. vii. cap. 7. Antiq. lib. xviii. cap. 12.

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against any man for iniquity, but) that in *(at)* the mouth of two or three witnesses, every word *(or matter relating to his condemnation)* may be established.

17. And if he shall neglect to hear them, tell it the church *(i. e. make it a matter of public cognizance):* but if he neglect to hear the church, let him be to thee as a heathen man and a publican *(among the Jews, one wholly neglected by thee, and not thought fit to be conversed with).*

18. [8] Verily I say unto you, Whatsoever *(things)* ye shall *(thus)* bind on earth *(declaring them actions rendering men obnoxious to God's displeasure)* shall be bound in heaven *(i. e. shall make them guilty before God);* and whatsoever ye shall loose on earth *(or by this means shall exempt from guilt)* shall be loosed in heaven.

19. *(And if he, being thus convinced of his sins, desires you to join in prayers with him, your prayers shall be accepted; for)* [9] again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name *(requesting a blessing for my sake),* there am I in the midst of them *(i. e. with them, to speed their petitions).*

21. [10] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? *(shall it be)* till seven times? *(as some of our doctors gather from these words, For three transgressions, and for four,* Amos i. 3.)

22. Jesus saith unto him, I say not to thee *(as they do),* Until seven times; but, Until seventy times seven.

23. [11] Therefore *(in this)* is the kingdom of heaven likened to a certain king, who would take account of his servants.

24. And when he had begun to reckon *(with them),* one was brought to him, who owed him ten thousand talents, *(i. e. 875,000l.)*

25. But *(and)* forasmuch as he had not *(wherewithal)* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, *(as the eastern manner was,* Lev. xxv. 39. 41. Isa. l. 1. Neh. v. 5. 8.) and payment to be made *(by the sale of them).*

26. The servant therefore fell down *(at his feet),* and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion *(towards him),* and loosed him, and *(frankly)* forgave him the debt.

28. But the same servant *(who had thus kindly been dealt with by his master)* went out, and found one of his fellow-servants, who owed him a hundred pence *(i. e. 3l. 2s. 6d. a Roman penny being sevenpence halfpenny):* and he laid hands on him, and took him by the throat, saying, Pay me that thou owest *(me).*

29. And his fellow-servant fell down at his feet *(likewise),* and besought him, saying *(as he had done to his master),* Have patience with me, and I will pay thee all.

30. And *(but)* he would not *(bear with him):* but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry *(for both him that thus suffered, and the unkindness of this servant to him),* and *(they)* came and told their lord all that was done.

32. Then his lord, after that he had called him, said to him, O thou wicked servant, I forgave thee all that *(great)* debt *(which thou owedst me, merely)* because thou desiredst me *(so to do).*

33. Shouldest not *(then)* thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth *(with him),* and delivered him to the tormentors *(gaolers),* till he should pay all that was due to him.

35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, &c. *At that time came the disciples of Jesus to him, saying, Who is greatest in the kingdom of heaven?*] St. Mark saith, Christ puts this question to them, and *they held their peace;* (ix. 33.) St. Luke, that they had been a disputing this point among themselves, and Christ knowing the reasoning of their hearts, *took a child,* (ix. 46, 47.) Now these seeming differences are to be reconciled thus; that Jesus, going to Capernaum, the disciples followed him, λέγοντες πρὸς ἑαυτούς, *discoursing among themselves,* (Mark ix. 33.) *who of them was to be the greatest in the kingdom of heaven;* and when they came to him into the house, Jesus, knowing what was still upon their hearts, and they were still pondering among themselves, (Luke ix. 47.) asks them, *What was it you discoursed of in the way?* which they being ashamed to tell him, kept silence: (Mark ix. 33, 34.) then Christ, who understood well what it was, endeavours by his example of a little child, to cure this distemper. That the participle λέγοντες relates not here to Christ, as if they put the question, but to themselves, as I have here expounded it, is evident; (1.) from their silence, when asked touching this matter; and St. Luke's note, that Jesus, *perceiving the thoughts of their hearts,* did this: for had they put that question to Christ, how could they, or why should they, hold their peace; or what need was there of saying, *Jesus, knowing their hearts,* did this, in a matter which they had uttered to him with their mouths? (2.) To a question it is usually said, Jesus answered, or answering did so or so, which is not here said; thus, when he rebuked the winds, the apostles wonder, λέγοντες *saying among themselves, What manner of person is this?* (Matt. viii. 27.) the multitude wondered, λέγοντες *saying among themselves, We never saw it thus before,* (ix. 33.) So xiv. 26. xvi. 7. 19. 25. xxi. 9, 10. and ver. 25. οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, *and they reasoned, saying among themselves:* xxii. 23. then came to him the sadducees, οἱ λέγοντες, *those who say there is no resurrection.* (So xxiii. 16. xxvi. 8. xxvii. 54.)

[2] Ver. 3. Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, &c. *Except ye be converted, and become as little children, you cannot enter into the kingdom of heaven.*] In that temporal kingdom of the Messiah, which the Jews expected, they thought they should have rule over all nations, having them for their servants, and all their wealth flowing in to them; and then the twelve must naturally think, that they should have the preference above other Jews, and be advanced to higher posts of honour and grandeur, and have a greater

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affluence of outward blessings, than other Jews; and seeing the king Messiah must have some officers of highest rank, they conclude it must be some of them, though they could not agree who of them were the fittest for, or best deserved, these high posts of honour: now our Saviour's kingdom being not of this world, and therefore nothing of this nature being to be expected from him; but rather that his followers, and the apostles more especially, should suffer the loss of all things, and lie under the utmost infamy, Christ plainly tells them, that these inclinations, desires, and expectations, were inconsistent with their being members of that spiritual kingdom which he was to erect; since they who followed him chiefly on these accounts, when they saw no such thing could be expected from him, but rather the quite contrary, must desert him; and therefore he requires them to fit them for this kingdom, to become as to these things like little children, who are absolutely free from all contrivances and designs of this nature, never concerned in the least for empire and dominion over others, or for increase in wealth or great possessions, and know not what a post of honour, or what wealth, means; this, saith our Lord, being that which will remove all that obstructs your entrance into my kingdom, and make you the most eminent subjects of it, (ver. 4.) and so shall be regarded by me; for to encourage all men to shew the greatest kindness to them, I let them know I will accept, and will reward, all kindness done to them, as if it were done to my own self, and will severely punish all that shall offend them, (ver. 5, 6.)

[3] Ver. 6. Ὃς δὲ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoso shall offend one of these little ones that believe in me.*] It seemeth needless to note that Christ here speaketh not of little ones by age (they being both incapable of faith and free from scandal), but by quality and temper of spirit; to scandalize one of these little ones, is to occasion his ruin, and falling off from the faith, by our sinful actions; as is apparent (1.) from these words, ver. 14. *It is not the will of their heavenly Father, that one of those little ones shall perish.* (2.) From the severity of the *woe* and punishment here threatened to him that scandalizeth; *it were better that a millstone were hanged about his neck,* &c. even so much better, saith St. Jerome, as it is to suffer a short than an eternal punishment, the offending eye and hand causing us to be cast into hell-fire: (ver. 8, 9.) and this sense the word usually beareth in the gospel, as when Christ saith, Matt. xi. 6. *Blessed is he that shall not be offended in me;* and xiii. 21. that the stony ground when persecution comes *is presently offended, i. e.* falls off from the faith; that when *tribulation ariseth, many shall be offended;* (Matt. xxiv. 10.) *i. e.* their charity shall wax cold, nor will they persevere to the end; (ver. 12, 13.) that the hand and eye do *scandalize,* when they cause the whole body *to be cast into hell-fire.* (Matt. v. 29, 30.) So the Jews were scandalized at Christ's mean rise and parentage, (Matt. xiii. 57. Mark vi. 3. Luke vii. 23.) and at his words, (ver. 12.) the pharisees, (Matt. xv. 12.) the multitude, and many of his disciples. (John vi. 61, 62. 66.) So Christ's disciples were scandalized for a season at his passion, their faith then failing, (Matt. xxvi. 31. 33. Luke xxiv. 21.) and Christ forewarns them of what they were to suffer, that they should not be scandalized. (John xvi. 1.) And that this is the constant import of this phrase in the New Testament, see note on Rom. xiv. 21. False therefore is it, that they who truly do believe in Christ, and are of the number of those whom God would not to perish, (ver. 14.) cannot be so offended, as to fall from the faith and perish. And were this so, wherein lies the force of this pathetical discourse, and why are such dreadful woes and punishments denounced to deter men from doing what not only is in itself impossible, but which they also who are thus threatened must believe to be so?

[4] *It were better* Ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, &c. *that a millstone were hanged about his neck, and he cast into the depth of the sea.*] Grotius here thinks, that this refers to a custom of drowning among the Syrians; but for this, he cites only from Eusebius instances of men drowned in the sea, and of a stone hung at the feet of the martyr Agypius, but not of any persons who had a millstone hung about their necks. Jerome, upon the place, saith, that he speaks *according to the custom of the province;* the punishment of greater criminals among the ancients being this, that they should be drowned in the deep, with a stone bound about them. Now of this custom, saith Dr. Lightfoot, there is no mention either in the law or in the rabbins: but Dr. Alix saith, it was customary for them, ἀναθέματα, "in mare Sodomæ dejicere lapide annexo," *to cast execrable men into the dead sea with a stone tied to them;* and that there be divers places in the Mischna which prove this. And certain it is from Diodorus Siculus,* and others, that this was the ancient punishment of sacrilegious persons, to be cast into the sea. That this custom obtained in Greece, we learn from the scholiast in Aristophanes,† who saith, that when they drowned any one, *they hanged a weight about his neck.* To which custom the poet alludes,‡ by saying, he would hang a litigious man about his neck. And Suetonius saith of the tutor and servants of Caius, that Augustus, "superbè et avarè in provincia grassantes oneratis gravi pondere cervicibus præcipitavit in flumen," (in Oct. Aug. cap. 67.) *for the pride and covetousness by which they infested the province, cast them into the river with a great weight about their necks.*

[5] Ver. 7. Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, &c. *It is necessary that offences should come, but woe to the man by whom the offence cometh.*] The necessity here mentioned is not a necessity arising from any act of God ordaining or procuring that scandals should come, or withdrawing or not affording that grace which is absolutely necessary to prevent their coming, since otherwise it could be no offence to scandalize, *i. e.* to do what it was not in my power to help; nor could it deserve such severe *woes* and dreadful punishments, since no man deserves punishment for doing what he could not help, and God himself made necessary for him to do; nor could there be any force in, or ground for, the following exhortation, *see that ye despise not one of these little ones;* for to admonish any one not to do what is necessary that he should do, and what I who admonish him declare to be so, seems palpably absurd. The necessity here mentioned is therefore only conditional, on supposition of the wickedness of men not hindered, the

* "Onomarchum Philippus suspendit." τοὺς δὲ ἄλλους ὡς ἱεροσύλους κατεπόντισε, lib. xvi. p. 529.

† Ὅτε κατεπόντουν τινὰς, βάρος ἀπὸ τῶν τραχηλῶν ἐκρέμων, in Equit.

‡ Ἆρας μετέωρον εἰς τὸ Βάραθρον ἐμβαλῶ ἐκ τοῦ λάρυγγος ἐκκρεμάσας ὑπέρβολον· Suidas in verbo ὑπέρβολος.

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subtilty and malignity of Satan, and the self-denial required of all who would embrace the gospel; whence nothing could be expected but that many should be *scandalized* at, and be unwilling to embrace, the gospel upon these terms, and many who had once embraced it should flee off from it. And this seems to be hinted in those words, *woe to him by whom the scandal comes;* which represents him as the proper cause of it; and from the words thus varied by St. Luke, xvii. 1. *ἀνένδεκτόν ἐστι, it is not to be expected,* that offences should not come; which word makes this sense preferable to that of Grotius, that this is necessary *ratione finis,* to the ends of Divine providence; for though it be necessary that God should permit men to do that which he hath foretold shall happen, as in the crucifixion of our Lord; yet otherwise, as saith the son of Sirach, *God hath no need of the sinful man,* (Ecclus. xv. 12.) to accomplish the designs of his providence, but rather, foreseeing that he will be so, he makes him his instrument to fulfil them. Note also, that from the descants of the fathers and commentators on these words, we learn how far they were from thinking that the liberty of a *viator,* or of persons in a state of trial, was well consistent with a necessity of doing good or evil; for Chrysostom and Theophylact here observe, that Christ saith this, *οὐ τὸ αὐθαίρετον τῆς ἐξουσίας ἀναιρῶν, οὐδὲ τὴν ἐλευθερίαν τῆς προαιρέσεως, οὐδὲ ἀνάγκῃ τινὶ πραγμάτων ὑποβάλλων τὸν βίον, not to take away the freedom of our faculties, or the liberty of our election, or to subject the actions of our life to any necessity.* St. Jerome here saith, that *if it were necessary for a man to scandalize,* "sine culpa esset," *he would be without blame in so doing.* He also well observes the necessity of this caution to the apostles, contending then for dignity; for, saith he, "Si in hoc vitio permansissent, poterant eos quos ad fidem vocabant per suum scandalum perdere, dum apostolos viderent inter se de honore pugnare:" *Had they continued in this vice, they might have given scandal to those whom they called to the faith, by contending among themselves for honour.*

[6] Ver. 10. *For I say unto you, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς,* &c. *That their angels in heaven do always behold the face of my Father which is in heaven.*] Here St. Jerome's note is this, *Great is the dignity of these little ones, seeing every one of them, from his birth, hath an angel delegated to preserve him.* This many of the fathers did assert, as Jerome,* of all souls; but others said, this was the privilege only of the just, as you may see in Petavius; and yet I think that neither of these opinions concerning one particular angel having the custody of one soul, as his continual charge, hath any good foundation in the Holy Scriptures; certain it is, that in this place Christ saith not, their *angel,* but their *angels behold the face of God;* nor says he that these *angels* belong to all, but only to these *little ones;* nor that they always do attend upon their persons; but that they stand *before the face of God,* ready to receive his commands, either to help them in their exigencies, or punish them who injure them: hence then it follows, not that they have always an angel present with them, but only that the angels, in general, are *ministering spirits to them.* (Psal. xxxiv. 8. Heb. i. 14. see the note on Acts xii. 15.) And whereas these angels are said *to behold the face of God continually,* that only seems to signify their intimacy in the court of heaven, expressed by Raphael, by *going in and out before the glory of the Holy One,* (Tob. xii. 15.) and their attendance on him as his retinue, servants, or as *messengers of his, that do his pleasure.* (Psal. ciii. 21.) Thus speaks the angel Gabriel of himself, *I am Gabriel, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, who stand before God;* (Luke i. 19.) and so the queen of Sheba, of Solomon's servants, *Blessed are thy servants, οἱ παρεστηκότες ἐνώπιον σοῦ δι' ὅλου, who stand always before thee.* (1 Kings x. 8.)

Ver. 11. *The Son of man is come to save,* &c.] Hence it seems plainly to follow, that they may be lost, through their own neglect to cut off their offending members, or through the offence which others minister, whom Christ came to save: as also from ver. 14. that they may perish through the offence of others, whom God would not have to perish; and therefore hath not, by his own decree of preterition, designed for destruction, or left inevitably to perish.

[7] Ver. 15. *Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου·* &c. *If thy brother shall trespass against thee, go, and tell him his fault betwixt thee and him alone.*——17. *Let him be to thee as a heathen man, or a publican.*] *i. e.* The Son of man being come *to save that which was lost;* (ver. 11.) and God being unwilling *that one of these little ones should perish:* when thou seest any one in danger to be lost, or perish by his sins committed against thee, use this method to reclaim him; and if it fail, let him be to thee as a heathen or publican is to the Jews. So I interpret these words, because Christ neither neglected publicans or heathens, but freely conversed with both, in order to their conversion, never ceasing to attempt the cure of any till they became incorrigible, as, in this case, the brother admonished so oft in vain is supposed to be, and therefore to be one of whose salvation we have as little hope, as the Jews had of heathens and publicans.

"The papists hence argue for the infallibility and final decisions of all doctrines by the church catholic; concluding thus, If he who will not hear the church is in the judgment of God himself to be held as a publican or heathen, merely because he doth not hear her; and if God will ratify in heaven her judgment here on earth, as is asserted in the following verse; then cannot the church err in any matter belonging unto faith, because it is impossible, that God should approve her error in any matter of faith, or require us under this penalty to hear her."

But the command to tell the offence of our private brother, is not a command to tell it to the church catholic met in council; for then this precept could not have been obeyed for the first three centuries, no such council ever meeting till the time of Constantine. Then (2.) the church must always be assembled in such a council, because doubtless there are, and will be always, persons thus offending against their Christian brethren. And (3.) then every private person must be obliged at what distance soever he be from it, and how unable soever he may be to do so, to travel to this council, and lay his private grievance before them: all which are palpable absurdities. Christ therefore only commands the offended person to tell this to the church, or particular community of which he is a member, as will be evident from the like rule prescribed

* "Magna dignitas animarum, ut unaquæque habeat ab ortu nativitatis in custodiam sui Angelum delegatum." Vide Petav. de Angelis lib. ii. cap. 6.

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among the Jews, and practised by the primitive Christians. Thus in the book Mischar Happenenim* the wise man saith, *If thy brother offend against thee, reprove him between him and thee alone, and if he hear thee, thou hast gained him; if he hear thee not, take with thee one or two brethren, who may hear it; if then he hear thee not, count him a vile person.* And in the book Musar, *He that reproves his brother, must do it first without witnesses, betwixt his brother and himself alone; if he amend, it is well; if not, take some companions, that thou mayest shame him before them; if neither this way succeed, he ought to shame him, and lay open his fault before many;* nor is any thing more common among Jewish writers, than to excommunicate the obstinate person, "publico præconio," *with proclamation made in the synagogue.* And therefore this telling it to the church, is, in Justin Martyr,† admonishing him, when his obstinacy needs it, κατὰ κοινὸν, publicly; and the consequent excluding him from the society, being done according to St. Paul's direction to his Corinthians, σύναχθέντων ὑμῶν, *when they were gathered together,* (1 Cor. v. 4.) is therefore styled by him, ἐπιτιμία ὑπὸ τῶν πλείονων, *the punishment inflicted by many.* (2 Cor. ii. 6.)

[8] Ver. 18. *Verily I say unto you, Whatsoever things ye shall bind on earth,* ἔσται δεδεμένα ἐν τῷ οὐρανῷ, *shall be bound in heaven; and whatsoever things ye shall loose on earth shall be loosed in heaven.*] For explication of these words, let it be noted,

First, That Christ saith not, *what persons ye shall bind on earth;* but *what things;* which seems to intimate, that our Lord speaks primarily of things, and only consequentially of persons to be bound and loosed, as having contracted guilt by, or as being absolved from the guilt of, those things. Note,

Secondly, That λύειν, *to loose* in Scripture, and the Jewish writers, hath relation to sin, and the pardon of it: so Job xlii. 9. *Job prayed for his three friends, and God accepted the face of Job,* καὶ ἔλυσεν ἁμαρτίαν αὐτοῖς, *and forgave their sin:* so Ecclus. xxviii. 2. *Forgive the injury of thy brother; and so when thou prayest,* ἁμαρτίαι σοῦ λυθήσονται, *thy sins shall be forgiven:* and then, by the rule of contraries, τὸ δῆσαι, *to bind,* must be to retain their sins, or leave them under the guilt, and obnoxious to the punishment of them. Thus, because a vow or oath renders us obnoxious to punishment upon a transgression of it, the person thus vowing or swearing is said *to bind his soul by a bond,* Numb. xxx. 4. 11. And in the Jewish phrase, *to bind,* is to forbid, under the penalty of God's displeasure; so Numb. xi. 28. *Moses, master forbid them;* "osarnun," *bind them,* saith the Chaldee; and *to loose,* is to permit the doing this or that, and to pronounce them free from sin and punishment, or God's displeasure, though they do it. So in this very chapter: *The lord of that servant had compassion on him; and* ἀπέλυσεν, *he loosed him, and forgave him the debt:* and the woman that had a spirit of infirmity, is said to be loosed from it, (Luke xiii. 12.) by the remission of the temporal punishment inflicted on her for her sin. This being premised, these words may have a threefold interpretation.

First, The first is, that of the fathers, That whosoever doth thus admonish his brother as our Lord commands, if he refuse to hearken to his admonition, and therefore be esteemed by him as a heathen, *he is bound by him, and shall be bound in heaven; and being moved by his admonition to that repentance which obliges his brother to remit his sin, shall be loosed in heaven.* So Origen.* *He speaks not thus* (say Chrysostom and Theophylact†) *to the ruler of the church, but to the injured person:* for not he whom the priest alone, but those whom the offended persons bind or loose, are bound and loosed. *And when thou* (saith St. Austin‡) *holdest thy brother a heathen, or a publican, thou hast bound him upon earth;* when thou hast procured *his amendment,* "solvisti eum in terra," *thou hast loosed him upon earth.* Now this solution and ligation, which, saith Origen, agree best with the context, being the work of any Christian who doth thus thrice admonish and reprove his brother, and who, being the person injured, is the most proper to loose or pardon the offence, can be no evidence of any *infallible authority* annexed to it, unless we do suppose all private Christians to be infallible; and so, according to this import of them, these words cannot be fitly used to plead for an *infallible authority* in the governors of the church.

Secondly, Others say with St. Jerome here, These words are spoken to the apostles, to whom our Lord directeth his discourse in this whole chapter; and this may be confirmed from St. Luke, who tells us, that when our Lord had warned them against giving scandal to his little ones, and bid them, when their brother sinned against them, to rebuke him, (xvii. 5.) that the apostles said unto him, *Lord, increase our faith;* when therefore he saith here, λέγω ὑμῖν, *I say unto you,* he must speak to the apostles.

Moreover, our Lord had spoken these very words to St. Peter, xvi. 19. where they can have no relation to this matter of reproof, and therefore may be well supposed here to give the like authority to his apostles in the general. Let it be then remembered, that *to bind, is to declare a thing forbidden;* i. e. *not to be done,* under pain of the Divine displeasure; *to loose, is to absolve from obligation to do,* or to abstain from such an action, or to say, God will not hold us guilty for the doing or omitting of it. In which sense Isis in Diodorus Siculus§ seems to say, Ὅσα ἐγὼ δήσω οὐδεὶς δύναται λῦσαι, *I am the queen of this country, and whatsoever things I bind* (require or forbid, under pain of my displeasure) *no man can loose* (or exempt you from punishment upon disobedience): and then the sense of these words will run thus; Nor shall you only in these cases have power as Christians to loose your repenting and bind your obstinately offending brother; but, as you are my apostles, to whom I have promised my Spirit, *to teach you all things, and lead you into all truth,* (John xvi. 13. xiv. 26.) whatsoever things ye shall bind on earth, or shall declare to be forbidden under pain of my displeasure, shall render them indeed obnoxious to my wrath; and whatsoever things ye shall loose on earth (though once required by Divine authority of those who owned the law of Moses) shall be loosed in heaven, and men shall be allowed to do

* Buxt. Florileg. p. 297.

† Ep. ad Zenam. p. 508.

* Δικαίως γὰρ ἤθησεν ὁ τρὶς νουθετήσας καὶ μὴ ἀκουσθεὶς τὸν κριθέντα εἶναι ὡς ἐθνικὸν— καὶ ὁ ἅπαξ νουθετηθεὶς λυθεὶς διὰ τῆς νουθεσίας κεχρήσαντος αὐτὸν καὶ μηκέτι σαιρεῖς τῶν ἁμαρτιῶν δεδεμένος λελυμένος κριθήσεται, ὑπὸ τῶν ἐν οὐρανοῖς· Orig. in Mat. tom. xiii. ed. Huet. p. 336. B. C.

† Οὐκ εἶπε τῷ προέδρῳ τῆς ἐκκλησίας, δήσον τὸν τοιοῦτον, ἀλλ' ἐὰν δήσῃς, αὐτῷ τῷ λελυπημένῳ τὸ πᾶν ἐπιτρέπων. Chrysost. ἐὰν σὺ, φησὶν ὁ ἀδικηθεὶς, &c. Theoph.

‡ In locum.

§ Lib. i. p. 16.

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them without incurring my displeasure. And in this sense, this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the apostles, and of the cessation of the ritual precepts of the law of Moses.

Thirdly, Others conceive these words were spoken to the apostles and their successors, and that they give them power to excommunicate the stubborn criminal, and to absolve the penitent: but then (1.) it is confessed, on all hands, That this power of excommunication and absolution belongs severally to every priest; according to those words of Lombard,* *omnes et soli sacerdotes recipiunt potestatem clavium, all priests, and they alone, have the power of the keys;* and then, surely it makes nothing for infallibility. (2.) The text plainly speaks of matters criminal, which are the only object of the church's censure, and not of articles of faith: now even Romanists themselves acknowledge, that the church may err in passing judgment of these things, because, in cases of this nature, she depends on human testimony; and therefore it is certain that nothing can be hence concluded concerning the infallibility of councils, or any articles of faith defined by them.

[9]Ver. 19, 20. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν, &c. *Again I say unto you, That if two of you shall agree upon earth, as touching any thing that they shall ask,* &c. *For where two or three are gathered together in my name,* &c.] Here again,

First, One ancient exposition of these words refers them to the offended person, and the injurious person repenting of his sin, of whom it may be reasonably supposed, that he will not only ask God pardon for his sin, but will entreat his offended brother to assist him in so doing; and then these words assure him that the prayer of faith put up in the name of Christ shall obtain his pardon; the prayer of faith being effectual, not only for the recovery of the sick, but also for the remission of his sins. (James v. 14, 15.) This exposition of the words we find twice in St. Basil,† and in other fathers; but it is liable to this objection, that it restrains these words to one particular, *viz.* the pardon of the penitent; whereas it is, περὶ παντὸς πράγματος, *concerning any thing that they shall ask.* And, therefore,

Secondly, Others restrain these words to the apostles, looking on them as a promise peculiarly made to them; as those words, *I say to you,* seem to insinuate; so Chrysostom,‡ Euthymius, and Theophylact: and then the coherence will run thus; *viz.* And you may be assured of this assistance of the Spirit, in any matter respecting the discharge of your apostolical function, if you unanimously consent to ask it in my name; *i. e.* by interceding to the Father in my name; according to those words of Christ, *Hitherto have ye asked nothing in my name: ask, and ye shall receive,* John xvi. 24. and ver. 26. *In that day shall ye ask the Father in my name:* thus do they pray for *signs and miracles to be done in the name of Jesus;* and doing this, *they were all filled with the Holy Ghost.* (Acts iv. 29—31.) Now, according to either of these interpretations, it is evident, that these words can afford no argument for the infallibility of councils in their decisions.

[10] Ver. 21. *Then came Peter to him, and said, Lord,* Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; *how oft shall my brother offend against me, and I forgive him? till seven times?*] The determination of the rabbins in this case runs thus, That *three offences are to be remitted, but not the fourth;* and this they gathered from those words, *For three transgressions, and for four, I will not turn away my wrath.* (Amos i. 3.) St. Peter puts the *three* and *four* together, as perhaps others of their doctors did, and asks, Whether he must forgive *till seven times?* Of this forgiveness, see note on Matt. vi. 14, 15.

[11] Ver. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The kingdom of heaven may be likened to a certain king,* &c.] *i. e.* So will God deal with Christian professors under the gospel, as this king did with his servants: from this parable some inferences may be practically, some doctrinally made. The practical inferences are these; (1.) from ver. 33. οὐκ ἐδεῖ καί σε, since *I forgave thee ten thousand talents, oughtest not thou to have forgiven thy fellow-servant his hundred pence?* We learn the equity of this unlimited forgiveness of our brother here required, because our God and Saviour have forgiven us more numerous and heinous sins, than our brother is capable of committing against us. (2.) The lord forgiving here his servant, because he *had not wherewith to pay,* (ver. 25. 27.) and being angry with him because he would *not have compassion on his fellow-servant,* but went and cast him into prison, not having patience with him till he should pay the debt; this seemeth to bear hard on those unmerciful and unchristian creditors, who cast poor men, who they know have nothing to pay, into prison for their debt; augmenting thus their debt by the gaoler's fees, and rendering them less able to pay than they were before; and so rendering their brother's state more miserable, and their debt from him as desperate as ever. For sure, he that bids us *lend, hoping for nothing again,* will not allow us to imprison, where nothing can be hoped for; and it is to be feared, that men so unmerciful may find but little mercy at that day: for if it be a crime that will be then objected to our condemnation, that we did *not visit Christians when in prison,* what will it be to cast them into prison?

The doctrinal observation, which truly seems to be inferible from this text, is this, That sins, once forgiven, may, by our forfeiture of that pardon by our misdemeanours, be again charged upon us; for after this lord had forgiven his servant the whole debt, (ver. 27.) he being angry with him for his unmerciful deportment towards his fellow-servant, *delivers him to the tormentors, till he should pay all that was due to him;* (ver. 34.) and then it follows, *so likewise will my heavenly Father do to you,* (ver. 35.) The conclusion from this place, saith Dr. Hammond, is this, That God's pardons in this life are not absolute; but, according to the petition of the Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us, than we perform the condition.

Obj. It remains only, that I answer the objection of Crellius from this place, against the satisfaction of our Lord, *viz.* "That in this parable, God is compared to a king, remitting a great debt to his servant, without satisfaction or payment made, only because he desired him, and requiring others to imitate his compassion towards their fellow-servants; whereas, if God remits no sin without requiring satisfaction, he is not duly represented by a king

* Sent. 4. Dis. 19.

† Περὶ συμφωνίας μετανοοῦντος πρὸς τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς γέγραπται ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15. tom. ii. p. 629. et q. 261. p. 715.

‡ Διὰ τοῦτο φήσιν, ἐξ ὑμῶν τῶν ἐναρέτων, &c. Chrysostom et Theophylact.

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that remits a debt merely because his servant begged him so to do; nor can we by this example be induced to a free forgiveness of our brother's sins, without a satisfaction made to us: for how can we be moved to such forgiveness by his example, who will not forgive our sins without satisfaction made to his justice?"

Ans. To this a plain and satisfactory answer will arise from these considerations:

First, That all a governor can inflict on the account of sin, is punishment; all that the sinner can undergo by reason of it, is some penal evil; and therefore, all that forgiveness of the sinner can imply, is the exempting him from punishment, or from the evil to which he was obnoxious by sin.

Secondly, That by admitting another to suffer in my stead, I am as much forgiven as I could be, did he not suffer in my stead, because I am as much freed from suffering any punishment on the account of my offence; and, how can I be more forgiven, than I am by such an act, as removes from me the whole punishment, as much as if I never had offended? That God requires such conditions as faith and repentance, in order to our freedom from the guilt of sin, is by the Socinians themselves allowed to be no bar to the freedom of God's grace and mercy in the pardon of it: the reason is, because there is nothing of suffering contained in these conditions, and so nothing by way of satisfaction or punishment for sin required. Hence then it is evident, that the example of this forgiveness may reasonably induce us to require no satisfaction of him who hath offended us, because God required none of us when we had offended. And the parable here may well press us to a free forgiveness of our brother, by the example of that God, who hath required no suffering at all from us in order to the pardon of our sins.

CHAP. XIX.

1. AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan; *(to the place where John was baptizing at the first,* John x. 40.)

2. And great multitudes followed him; and *(he taught them as he was wont,* Mark x. 1. *and)* he healed them there.

3. [1] The pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife *(as some of our doctors say)* for every cause?

4. [2] And *(but)* he answered and said unto them, Have ye not read, that he who made them at the beginning *(of the creation,* Mark x. 6.) made them male and female;

5. And said *(also),* For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore *(by virtue of this institution)* they are no more twain, but one flesh. What therefore God hath joined *(thus)* together, let no man *(by divorcing)* put asunder.

7. [3] They say unto him, *(If this be so)* why did Moses then command to give *(to the woman)* a writing of divorcement, and *(so)* to put her away? *(He answering* (to this) *saith unto them, What did Moses command you?* Mark x. 3. *Then they said, Moses permitted* (us) *to write a bill of divorcement, and so send her away,* ver. 4. *Then)*

8. He saith unto them, Moses, because of the hardness of your hearts *(writ that commandment unto you,* Mark x. 5. *by which he)* suffered you to put away your wives; but from the beginning it was not so *(no divorce being allowed or practised before).*

9. [4] And *(therefore)* I *(who came to reduce things to their primitive perfection)* say unto you, *(That under the gospel dispensation)* whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery *(with that other);* and whoso marrieth her that is put away committeth adultery *(with her).*

10. His disciples say unto him, [5] If the case of the man be so with his wife *(that he must be still bound to her),* it is not good to marry.

11. But he said unto them, [6] All men cannot receive this *(that)* saying, save *(but)* they *(only)* to whom it is given *(i. e. they only can lead a pure single life, who by a special gift of God are enabled so to do; some indeed must do it).*

12. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and *(some resolve upon it, that they may be fitter to serve God without distraction; for)* there be eunuchs that have made themselves *(as)* eunuchs for the kingdom of heaven's sake. *(And here the rule is this,)* He that is able to receive it, let him receive it. *(He that by this special gift of God is enabled to retain his virgin, may do well to do so.)*

13. [7] Then were there brought to him little children, that he should *(touch them, and)* put his hands on them, and pray *(over them):* and *(but)* his disciples rebuked them *(that brought them).*

14. But Jesus *(being much displeased at this action of his disciples,* Mark x. 14.) said *(unto them),* Suffer little children, and forbid them not, to come to me: for of such is the kingdom of heaven; *(nor shall any man enter into it, who becomes not like unto them,* Mark x. 15.)

15. And he laid his hands on them, and *(blessing them)* departed thence.

16. And, behold, one came, and said to him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said to him, [8] Why callest thou me good? *(i. e. Why givest thou me a title not ascribed to your renowned rabbins, nor due to any mere man? Thinkest thou, there is in me any thing more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest that this title truly doth belong to me, seeing)* there is none good but one, that is, God: but *(to thy question, I say)* [9] if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, *(Thou knowest the commandments to be these,* Mark x. 19.) Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith to him, *(Master)* All these things have I kept from my youth up: what lack I yet?

21. Jesus *(then beholding him, loved him,* Mark x. 21. *and)* said to him, *(One thing is yet lacking to thee,)* [10] If thou wilt be perfect *(fully instructed in the highest duties of my doctrine, they are these),* go and *(now I require it)*

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sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, *(taking up thy cross,* Mark x. 21.)

22. But when the young man heard that saying, he went away *(from Christ)* sorrowful: for he had great possessions *(on earth, which he could not part with for treasures in heaven).*

23. Then said Jesus to his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, [11] It is easier for a camel *(or a cable-rope)* to go through the eye of a needle, than for a rich man *(who trusteth in his riches,* Mark x. 24.) to enter into the kingdom of God.

25. When his disciples heard it *(this),* they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible *(i. e. human persuasion can hardly thus take off men's hearts from the world, but the power of God can do it).*

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said to them, Verily I say unto you, That ye who have *(thus)* followed me *(now)* [12] in the regeneration *(or this new state of things),* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; *(i. e. you shall be the chief ministers in my kingdom, to preach that doctrine to the Jews, by which they shall be judged,* Luke xxii. 29. see the note.)

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [13] shall receive a hundredfold *(now in this life with persecution,* Mark x. 30. *i. e. they shall have more and greater blessings than they part with here),* and shall inherit everlasting life *(hereafter).*

30. [14] But many that are *(now)* first shall be last; and *(they that are now)* the last shall be first *(i. e. the Jews, to whom the blessings of this kingdom are first to be offered, shall be the last that shall partake of them; and the gentile, to whom they are to be offered after them, shall first enjoy them).*

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 3. *AND the pharisees came unto him, tempting him, and saying,* Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a man to put away his wife for every cause?*] The school of Hillel taught, that a man might put away his wife for any cause; because this divorce was permitted, *if she found not grace in his eyes,* (Deut. xxiv. 1.) and this was suitable to the current practice and exposition of these words. For that which we render, *The Lord saith he hateth putting away,* Mal. ii. 16. is by the Chaldee and the Septuagint rendered thus, *The Lord saith,* ἐὰν μισήσας, ἐξαποστείλῃς, *if thou hatest thou shouldest put her away.* And the son of Sirach saith, xxv. 26. *If she go not as thou wouldest have her, cut her off from thy flesh, give her a bill of divorce, and let her go.* And Josephus saith,* the law runs thus, *He that would be dis-joined from his wife,* καθ' ἃς δηποτοῦν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαυταὶ γίνονται, *for any cause whatsoever, as many such causes there are, let him give her a bill of divorce.* And he confesseth,* that he himself *put away his wife after she had borne him three children,* μὴ ἀρεσκόμενος αὐτῆς τοῖς ἤθεσι, *because he was not pleased with her behaviour.* The school of Sammah determined on the contrary, that the wife was only to be put away for adultery; because it is said, *Because he hath found some uncleanness in her.* The pharisees seek the resolution of this question from Christ, tempting him, *i. e.* to induce him, to decide this question, either against the law of Moses, or else, as he must do, against the determination of one of these two famous schools, and so to render him offensive to them.

[2] Ver. 4. *But he answering, said unto them, Have ye not read, that he who made them at the beginning made them* ἄρσεν καὶ θῆλυ, *male and female;—*καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, *and they two shall be one flesh?*] *i. e.* God, by making them at first male and female, made them so, that they might cleave together so as to become one flesh; and when they have, after a mutual consent to enter into that relation, done so, they are *no more two, but one flesh;* and therefore are not to be separated, unless, by cleaving so unto another, they have made themselves one flesh with that other. That this is the effect of this conjunction with one another, seems evident (1.) from those words of the apostle, 1 Cor. vi. 16. *Know ye not, that he that is joined to a harlot, is one body with her? for two* (saith he, *i. e.* God) *shall be one flesh:* and (2.) from the inference ὥστε, *so that they,* after this conjunction, *are no more two, but one flesh;* and those whom God from the beginning hath thus framed, and of whom he hath thus spoken, let no man put asunder. God himself, who binds, may see cause to permit in some cases the solution of this obligation, to prevent cruelty and other mischiefs, as he did to the Jews, by reason *of the hardness of their hearts,* allowing a divorce; but, without such permission, no man ought to do it. There seems to be something like this in that of Hierocles,† that ἐπὶ γάμον ἐξοτρύνουσα ἡ φύσις, *nature prompts us to marriage, in that she hath made us* συνδυαστικοῦς, *so that two should live together, and have one common work to beget children.* And that tale of Plato,‡ in his Convivium, that *man at first was made male and female, and that Jupiter cleft them asunder, and so there was a natural love one to the other,* ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν καὶ ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην, *endeavouring to make one again of two, and to heal human nature,* seems to be only a corruption of the story in Genesis, that Eve was made out of Adam's rib.

Ver. 5. Καὶ εἶπεν, *And he said, For this cause shall a man leave father and mother,* &c.] Here also, say the Greek scholiasts, it was not God, but Adam, who said this; other interpreters conceit that Moses said this by Divine inspiration, and so God said it by him; hence the Jews, saith Mr. Selden, § represent this as a law against incestuous marriages. Or else these may be the words of Christ, who, ver. 4. εἶπεν αὐτοῖς, said to them, *He that made them in the beginning made them male and female,* καὶ εἶπεν; *and he said* also, *For this cause,* &c. citing the words recorded, Gen. ii.

* Antiq. lib. iv. cap. 8. p. 125. G.

* In Vita sua, p. 1031. F.

† Apud Stob. Serm. 65. p. 414.

‡ Serm. 64. p. 412, 413.

§ De Jur. Nat. et Gent. lib. v. cap. 2. p. 562.

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24. and this seems probable from Mark x. 6, 7. where the whole words are plainly ascribed to Christ.

[3] Ver. 7. *They say unto him,* Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν? *Why then did Moses command to give her a bill of divorcement, and put her away?*] Here it is to be noted, that Moses commanded no man to divorce his wife, but only ἐπέτρεψεν, *he permitted in some cases the doing of it;* but then he acting in this as God's minister, it must be a Divine permission. Note, (2.) That it was a limited permission, *viz.* only to do it after such a manner, *viz.* by *writing a bill of divorcement, and putting it into her hand:* for, if this might have been done by word of mouth, or otherwise, it might have occasioned a great evil on both sides; for the woman might have pretended, when she liked another better than her husband, that she had been divorced, and so might marry him; and the man might rashly have divorced his wife upon any little quarrel, and never be in a condition of having her any longer as his wife: to prevent which divorces upon such a sudden pet, it was the custom to ask the person who came for a bill of divorce, before they delivered it to him, *Whether his yea was yea? i. e.* whether he continued in a settled resolution to put away his wife. (See note on 2 Cor. i. 17.) But the great question is, Whether this permission excused this divorce from sin, or only from punishment? That it could not excuse him that divorced his wife from sin, is argued, (1.) because our Saviour decides this question negatively, and that by reason of God's own institution founded upon nature, (ver. 4, 5.) and represents the permission mentioned by Moses as contrary to it, (ver. 8.) Now all transgression of Divine law is sin; (2.) because Christ saith, this permission was only granted to them *for the hardness of their hearts:* now whatsoever is done upon that principle, is sinful: (3.) and, especially, since otherwise it follows, That divorces are only evil because forbidden, and so are only sins against a positive command; and not forbidden, because evil, or because contrary to the law of nature; and then, either adultery can be no sin against the law of nature, or else Christ could not truly say, that *he that putteth away his wife, and marries another, committeth adultery against her.*

But on the other hand, That this permission excused those Jews, who made these divorces according to the law, not only from punishment by man, but also from fault before God, and more especially from being guilty of adultery, is evident, (1.) from the permission given to the woman thus divorced, to marry with another, Deut. xxiv. 2. which plainly shews, the bond of matrimony must by it be dissolved, since otherwise this must be a permission to be an adulteress. (2.) From the prohibition of the person thus divorcing her, to receive her again as his wife; which yet he was bound to do, if the bond of matrimony still continued, and she was still in truth his wife. And (3.) because, otherwise, the whole commonwealth of Judea, by a Divine permission, must be filled with adulteries, and with a spurious offspring. To answer therefore to the former arguments:

First, It is granted, That, as our Saviour says, these divorces were indeed contrary to the equity and genuine intention of God's primitive institution of matrimony; but then it must be added, that God by Moses dispensed with his own institution; and that Christ only says, that under his new law, this dispensation should not obtain, but that he would have his disciples to act according to the primitive institution.

Secondly, In answer to the second argument, it may be said, That what was permitted to the Jews, by reason of the hardness of their hearts, was no less permitted than what they were allowed to do, by reason of the indifference of the thing: whatsoever therefore was the cause of this permission, it is certain, that which was permitted could not at the same time be forbidden, and therefore could not be a fault, or that which God would punish in them.

Thirdly, To the third argument, it may be answered, That a thing may be said to be according to the law of nature two ways: (1.) because nature doth direct us to it by the provisions it hath made for such an end; in which sense, it is natural for women to give suck to their children: or, by the relation in which it hath placed us; in which sense the apostle saith, that even nature teacheth the woman to be covered in the church assemblies, and to wear long hair: (see the note on 1 Cor. xi. 13.) or, by the frame and constitution of things; in which sense man and wife are one flesh, and therefore ought not to separate from one another: and Christians ought, where greater reason doth not intervene, to act according to that which is thus suitable to the law of nature. Or, (2.) because the law of nature doth require it as necessary in reason to be done, or doth forbid it by reason of some moral turpitude, which always of necessity adhereth to the action; in which sense it may be said, that divorces and polygamy are not against a law of nature, but only against a positive command. And whereas it is objected, That then adultery will be no sin against the law of nature; I answer, That as adultery imports the lying of a husband with another, who is confessedly not his wife, or of a wife with another, whom she knows to be not her husband, it is unquestionably a sin against the law of nature, as being contrary to the faith plighted by them; contrary to justice, as being giving that to others, which is not your own; and contrary to the good of families and commonwealths, as filling them with a spurious offspring, and loosing the bonds of consanguinity and affinity. But then, if the polygamist then used only those to whom by matrimony he was contracted, there was not the like injury or injustice done: nor can I think that Abraham, Jacob, David, and other pious men, would have had more wives, or wives and concubines, had this been a plain violation of the law of nature; nor would God have so highly approved of them, had they lived in adultery. And, if divorce untied the bond of matrimony, it gives that liberty to each party, which cannot be allowed of whilst that bond continues; and so there could not be the same cause of blame or guilt in their cohabiting with another: it therefore may be granted, that these were rather sins against a positive or natural directive, than a moral precept or law of nature.

Ver. 9. *And I say unto you,* Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.*] Here it seems evident, that Christ prescribes a new law, which had not before obtained among the Jews; divorce being permitted to them for other causes: for though it be said, Deut. xxiv. 1. he must find *some matter of uncleanness in her;* yet that

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cannot signify fornication or adultery, seeing for these things she was by the law to die *by stoning*, if she committed fornication before her marriage was completed, Deut. xxii. 24. *by strangling*, say the Jews, in case of adultery, ver. 22. (2.) Because this divorce was permitted to all, except the person, who falsely pretended he found her not a maid; for that law so peculiar to him, *he may not put her away all his days*, Deut. xxii. 19. shews that others were permitted so to do: now adultery being a sin against the law of nature, could be permitted upon no account. And (3.) any other, excepting only the high-priest, (Lev. xxi. 7.) might marry her who was thus put away; (Deut. xxiv. 2.) whereas it could be lawful for no man to commit adultery with her. (See also the note on Mark x. 10, 11.)

Moreover, whereas all commentators I have met with, by *fornication* here do understand *adultery*, or the defiling of the marriage-bed; I incline rather to take the word in its proper sense, for fornication committed before matrimony, and found after cohabitation. (1.) Because Christ, speaking of this divorce here and elsewhere, doth never use the word μοιχεία, which signifies *adultery*, but always πορνεία, (Matt. v. 32.) which word, both among Jews and gentiles, doth properly import the sin of unmarried persons lying one with another, and so being made one body: (1 Cor. vi. 16.) it is not therefore likely, that Christ receded from the known and common acceptation of the word. (2.) The punishment of adultery after marriage was *strangling*; after *sponsalia*, *stoning*; divorce not being mentioned in either case; but simple fornication was not thus punished by the Jews. And (3.) by this interpretation, the law of marriage is by Christ reduced to its primitive institution; that conjunction with another makes them both one flesh; and so the woman who had thus transgressed was to be dismissed, because she before was one flesh with another, and therefore could not be so with the man to whom she afterward did marry. Note also hence, that, according to either interpretation, where it is lawful to put away the wife, it is so to marry again: for (1.) such were the divorces of the Jews, of which Christ speaks; and (2.) Christ, by pronouncing such divorces as were not, for this cause, adulterous in him that married another, doth plainly insinuate, there was no such crime committed in this case; and then the marriage must be dissolved by that act.

Εἰ μὴ ἐπὶ πορνείᾳ, *except for fornication*.] St. Jerome here saith, that if the woman hath committed adultery, "non debet teneri," *she ought not to be kept by her husband*, lest he fall under condemnation, he being pronounced a fool and a wicked person, "qui adulteram tenet," *who retains an adulteress*, as the Septuagint reads, Prov. xviii. 27. The Greek fathers say, almost generally, it is καλὸν ἐκβάλλειν, an honourable thing to cast her out: and St. Austin* having said it was permitted, but not commanded so to do, retracts that saying, as being contrary to the words of Solomon. He that retains her, say the Apostolical Constitutions, is φύσεως θεσμοῦ παρανόμος, *a transgressor of the law of nature*. (Lib. vi. cap. 14.)

[5] Ver. 10. *If the case of a man be so with his wife, it is not good to marry*.] If under the prohibition of divorce, that of polygamy had not been contained, there would have been no cause for this inference of Christ's disciples; seeing they might have had a remedy, by taking one or more other wives, whom they loved better; nor would there have been any ground for Christ's discourse, of making themselves eunuchs for the kingdom of God.

Εἰ οὕτως ἔστιν ἡ αἰτία.] Grotius, Casaubon, and Bois, render αἰτία here *the condition*, in which sense it is frequently among the Latins; but seeing αἰτία is in Hesychius, τὰ κατ' ἀρχὴν πράγματα; and in Phavorinus, ἀρχὴ ἡ πήγη, the beginning or original of the thing; and Christ is here speaking of the original of matrimony, or of what it was, ἀπ' ἀρχῆς, and reducing things to that state; why may not the apostles be conceived to speak thus?—If this be indeed the original of matrimony, and thou intendest to take from us the liberty of divorces, which Moses granted, and to reduce marriage to its first original, it will not be good to marry.

[6] Ver. 11. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All men cannot receive this saying*.] *i. e.* All men cannot live single, and abstain from matrimony. Whence it follows, that men and women are not by monastical vows to be obliged so to do; because none ought to be by vow obliged to do that which they cannot perform without sin. (2.) By adding, that they only can do this, *to whom it is given*; he shews, this is a special gift; according to these words of St. Paul, *I would have all men to be as I am: but every man hath his proper gift*. (1 Cor. vii. 7.) Now that which all men may obtain by prayer, temperance, and fasting, and such-like ordinary means, cannot be called a special gift, or a gift proper to some. And (3.) some, saith Christ, *have made themselves eunuchs*; *i. e.* abstained from matrimony for the kingdom of heaven; *i. e.* to be more expedite in preaching the gospel, or more fit to regard only the things of the Lord: (1 Cor. vii. 34.) *He that can receive it, let him receive it*; which last words sufficiently intimate, all men cannot do so.

[7] Ver. 13, 14. *They brought unto him little children, that he should put his hands upon them, and pray*.] This being the gospel used by our church at the celebration of infants' baptism, it will be necessary to shew the fitness of it for that purpose. Note, therefore,

First, That these little children being styled τὰ βρέφη, *infants*, (Luke xviii. 15.) and taken up in Christ's arms, (Mark x. 16.) it is plain that they were children not yet come to the age of discretion; for βρέφος, according to Eustathius and Phavorinus, is τὸ ἄρτι γεγονὸς παιδίον καὶ τρεφόμενον ἀπὸ τήθης, *a new-born child nourished from the teat, from his birth, till he be four years old*: (so 1 Pet. ii. 2.) whence they do not come to Christ, but are brought to him.

Secondly, They seem to be brought to Christ by those who believed he was a prophet sent from God, not by those who had other thoughts of him; for why should they desire for their children his prayers, or the imposition of his hands?

Thirdly, These children were not brought to be healed of any bodily distemper, for then the disciples would not have hindered them, but *that he should bless them, and pray over them*; which shews that they were capable of spiritual blessings, and may receive advantage by prayers; and *that he might lay his hands upon them*. Now this imposition of hands could not be to prepare them for any office, nor seems it designed to procure to them any remission of sin, of which the Jews conceived infants not guilty (though this would prove them capable of some means by which

* Retract. lib. i. cap. 19.

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their sins might be pardoned); but to obtain for them some spiritual blessing appertaining to the kingdom of God; or, as Dr. Lightfoot saith, by this rite to admit them into the number of his disciples, or to own them as belonging to his kingdom. And,

Fourthly, From the reason why Christ would have them suffered to come to him, *viz. for of such is the kingdom of God,* it appears there is something in little children, why they should not be hindered from coming to him, besides their being emblems of humility; for this they are as much when they come not, as when they come: now what can that be, but the fitness of them to be early dedicated to the service of God, and to enter into covenant with him by rites appointed by him for that end? And hence the ancients looked upon this as a sufficient ground for infants' baptism,* as appears even from Tertullian,† whilst he shews his dislike of the custom.

Obj. But, say the antipedobaptists, Christ neither did baptize them, nor command the apostles to do it.

Ans. That is not to be wondered at, if we consider that they already had entered into covenant with God by circumcision, and Christian baptism was not yet instituted; and (2.) that the baptism thus used by John and Christ's disciples, was only the baptism of repentance, and faith in the Messiah, which was for to come; (Acts xix. 4.) of both which infants were incapable, but not of being consecrated to God from their infancy, as Samson, Judg. xi. 7. and Samuel, 1 Sam. i. 11. or of entering into covenant with God, Deut. xxix. 11. 15. as all the male infants of the Jews did by circumcision. (3.) Christ here speaks not of those children only, but of children in general, *suffer little children to come to me;* he adds a reason common to them all, *for of such is the kingdom of heaven;* which if it import, they are fit to be admitted into Christ's church and kingdom as they were into the Jewish church, they must be fit to receive Christian baptism, that being the only means of entering into Christ's kingdom. If he means only that they are fit emblems of humility, what reason can be hence given why they should on this account be brought to Christ, that he might lay his hands upon them? Or, why should he be so displeased that they should be forbidden to come to him?

Then they brought unto him little children.] To the argument here used for the baptizing of young children, it may be answered, that they were brought to him, that he might put his hands upon them and heal them; for Mark x. 13. Luke x. 15. they were brought, ἵνα ἅψηται αὐτῶν, *that he might touch them:* now as the prophets under the Old Testament healed by laying their hands on the diseased, and praying over them; (2 Kings v. 10.) so more certainly were persons healed by the touch of this great Prophet; for *as many as touched him were made whole;* (Mark vi. 56.) and upon that account, as many as had diseases sought *to touch him.* (Mark iii. 10. see Mark v. 23. 39. 42.)

But to this I reply, that when any came thus to Christ to touch him, or to desire him to lay his hands upon them, in order to a cure, we find either express declaration, or sufficient intimation, that they accordingly were healed; whereas there is not the least intimation of any bodily cure wrought upon these infants, but rather an intimation of some spiritual benediction; it being not here said, ἐθεράπευσεν, *he healed,* but εὐλόγησεν, *he blessed them.* (2.) Christ doth not say, Suffer little children *that are diseased,* or sick, *to come unto me,* but, without limitation or distinction, Suffer them to come. Nor (3.) doth he say, Suffer them to come, *for they need to be healed as much as those of riper years,* but for a reason which equally belongs to all children born of parents who are in covenant with God, *viz. for of such is the kingdom of God.*

It may be farther said, that they brought them to Christ, as the Jews do now their children to their famous doctors; or, as we do ours to the bishop, to receive his blessing. But to this I answer, that had that custom then obtained among the Jews, neither could the disciples reasonably have forbidden them; neither would our Lord have assigned this as a reason why they should not be forbidden, *for of such was the kingdom of God.*

[8] Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεὸς, *Why callest thou me good? there is none good but one, that is, God.*] Here it is acknowledged, that many of the most ancient fathers * read, *God, my Father.* That other reading of some fathers,† *Why askest thou me concerning good?* is neither in the Syriac, nor in any of the evangelists, and so it seemeth to be only of a later date. Now from this place the Socinians argue thus against the Deity of Christ; He to whom the title of good doth not belong, cannot be God most high; by our Lord's own words this title belongs not to him, but only *to God the Father:* and therefore God the Father must be God alone. And whereas some of the Post-Nicene fathers answer, that this young man said *Good Master,* out of flattery or ignorance, looking upon Christ as a mere man, and so Christ answers, *Why callest thou me good, whom thou dost not acknowledge to be God?* this, say they, is an addition to the text, without any ground from Christ's words, yea, in opposition to them, he saying, that *one thing only was lacking to him; viz.* that he should sell all, &c. whereas the knowledge that Christ was God must also be lacking to him, and so two things, according to the Trinitarian hypothesis. To this it might be answered, that when our Lord saith, *one thing is lacking to thee,* he respects not his knowledge, but his practice, intending not to say what was lacking in him, as to the knowledge of himself; for it appears not this young man owned him as the promised Messiah; but to instruct him what was yet lacking to perfect his obedience to the commandments of God. Or (2.) that the Deity of Christ, being not revealed so fully as afterward it was, might not then be necessary to be believed to salvation. But not to insist farther on this answer, I reply,

Secondly, That Christ may be supposed to speak to this young man thus: Thou givest me a title, which is never given to your most renowned rabbins, and which agrees to God alone; dost thou therefore think there is any thing in me more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this title

* Βαπτίζετε ὑμᾶν καὶ τὰ νήπια· ἄφετε γὰρ, φησὶ, τὰ παιδία ἔρχεσθαι πρὸς μὲ, Const. Apost. lib. vi. cap. 15. p. 380. C. "Ait Dominus, nolite illos prohibere venire ad me."

† Tertul. de Baptismo, cap. 18. Author quæst. ad Antioch. q. 114. Ambr. de Virg. lib. iii. tom. i. p. 125.

* Ita Just. M. ὁ Θεὸς ὁ πατήρ μου, Dial. p. 338. A. Iren. lib. i. cap. 17. p. 105. Clem. Alexandr. p. 118. D. et 733. D. Orig. Com. in Joh. ed. Huet. p. 39. B. C. et lib. v. contra Celsum, p. 238. Exhort. ad martyr. p. 169.

† Τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; August. de Concil. Evan. lib. ii. cap. 63. Vulgatos interpres et Hieron. in locum.

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truly doth belong to me, seeing there is but *one that is good, that is, God.* To confirm this interpretation let it be considered, that Christ in preaching to the Jews asserted two things of himself; (1.) that he was a prophet sent from God, even that prophet that should come into the world. (2.) That he had given them clear evidence of his commission from his Father, by the works done by the power of God, which manifestly shewed that God dwelt in him, and that *he was in the Father, and the Father in him,* so that he and the Father were one; for so he speaks, *I and the Father am one; And if I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father:* (John x. 30. 37, 38. xiv. 8—10.)which words the Jews so apprehended, that they pronounced him guilty of blasphemy; *for that being a man he made himself God.* (John x. 31. 33.) He therefore might well say to this young man, *Why callest thou me good Master?* unless thou believest I am a teacher sent from God, seeing he who falsely pretends this cannot be a good master or a teacher of truth; nor canst thou own me as a prophet sent from God, but from my works; from which I have proved, that *I am in the Father, and the Father in me;* yea, that *I am one with the Father,* and so partake with him of the title of *good.*

Thirdly, Maresius well answers, that the Father being the fountain of the whole Deity, must in some sense be the fountain of the goodness and wisdom of the Son. The Son, saith Dr. Bull, is rightly styled, *the perfect and adequate image of his Father's goodness, as he derives that goodness, as he doth all his other attributes with the Divine nature, from the Father;* and thus to be the fountain of good may belong only to the Father. Hence even the heathens have declared, that of all the perfections of the Deity, that of ἀγαθὸς, *good,* was the most proper, he being only styled by them good, who was * ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, *he who gave all to others, but derived nothing from them;* and thence they placed goodness, ἐν μόνῳ ἀγενήτῳ, *in him only who was unbegotten.* And in this sense many of the Ante-Nicene fathers owned that the word did signally, and most excellently, agree to the Father, and to Christ only by reason of the goodness derived with the Divine nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the essential relation they had to each other:* as Clemens Alexandrinus † well explains the matter, thrice saying, that the *Father alone is good and just,* and yet *that the Son,* καθὸ δὲ ὁ λόγος ὢν αὐτοῦ ἐν τῷ πατρὶ ἔστι, as being the Logos, *as he is in the Father is just,* τὸ δὲ δίκαιον ἀγαθὸν, *and what is just is good;* and concluding, Θεὸν ἕνα μόνον εἶναι ἀγαθὸν, δίκαιον, δημιουργὸν, υἱὸν ἐν πατρὶ, *that there is one only God, good, just, the maker of all things, the Son in the Father.* Novatian‡ answers to them who objected to the orthodox that they owned two Gods, that if Christ being Lord hinders not that of the apostle, *there is one Lord;* so neither did Christ's being good, and God, hinder *there being one God, and one that is good.*

Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολὰς, *But if thou wilt enter into life, keep the commandments.*] This being Christ's answer to the young man's question, *What good thing shall I do, that I may inherit eternal life?* I cannot think, as many seem to do, that Christ here directs him to that way to obtain that life, which neither was nor could be sufficient for that end; it being certain Christ elsewhere saith the same thing. For to the lawyer inquiring, *What shall I do to inherit eternal life?* Christ answers, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; this do and thou shalt live.* (Luke x. 25. 28.) Now when men came seriously to inquire of him the way to life eternal, who can imagine he would deceive them by directing them to a way which he well knew was not sufficient to obtain that end? Moreover, it is very evident that God in the Old Testament promiseth life to them who observe his commandments, and pronounces them such as *he that did them should live by them,* (Lev. xviii. 5. Ezek. xx. 11.) promising to those who observe them, that *they shall surely live, and not die;* (Ezek xviii. 21. xxxiii. 15.) *i. e.* not die eternally, seeing he cannot be supposed to promise that they should not die a natural death; it is also as certain that they who walked before God, as Zacharias and Elisabeth, *in all the commandments of God blameless,* were righteous in his sight, (Luke i. 6.) and were said to walk before him with an upright and perfect heart, (Psal. xviii. 21. 24.) and to love him with all their heart and all their soul. (See note on xxii. 37.) It is therefore certain that all pious persons under the Old Testament obtained a right to life eternal, by this observance of the *moral* precepts of the law.

Obj. 1. But against this it is objected; that when the young man had said, *all these have I kept from my youth,* Christ yet requires him to *sell all that he had, that he might be perfect, and have treasure in heaven.*

Ans. True; but then this one thing was contained in the precept of loving, honouring, and obeying God with all his heart; for sure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in heaven; nor doth he obey him sincerely, and with a perfect heart, who, when he is required by his ambassador to forsake them and follow him, refuseth so to do.

Obj. 2. It is farther objected, that the law required *perfect obedience,* and could not absolve the sinner from the guilt of sin.

Ans. To this I answer, That to require perfect obedience to his laws, is a thing absolutely necessary on the part of God, both under the *old* and the *new* covenant; for sin being the transgression of the law, and perfect and unsinning obedience being the same, if God require under the new covenant that I should not transgress any of his laws, as he most certainly must do, he must require me not to sin against them, and so he must require perfect, that is, unsinning obedience; and as sincere obedience, which is the condition of our acceptance with God under the new covenant, doth not procure the pardon of our sins committed under that covenant, but *the blood of Christ cleanseth us from all sin* upon our repentance; so, though the obedience to the *moral* law, required under the old covenant, could not absolve the sinner from the guilt contracted by the violations of that law; yet doth God there also promise expressly the like pardon to the *penitent,* that *when the wicked man turneth away from his iniquity, he shall not die, but live;* (Ezek. xviii.) that when he *ceaseth to do evil, and learneth to do well, though his sins were as crimson, he*

* Merc. Trismeg. in Pœmandro, cap. 2. n. 86. n. 2.
† Pædag. lib. i. p. 118, 119. ‡ Cap. 30.

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shall be white as wool; (Isa. i. 17, 18.) and that their offerings, which before were vain oblations, should become sacrifices of sweet savour, and procure an atonement for their sins, if not by virtue of his institution, yet certainly by virtue of the *Lamb slain from the beginning of the world.* And that God required no obedience to his law as necessary to salvation, but that which pious Jews, by virtue of that grace which he was ready to afford them, might be able to perform, is hence apparent, that he not only promises life to them who did obey this law, but by the sacred penmen doth pronounce them blessed, saying, *Blessed is the man who meditates in this law day and night;* (Psal. i. 6.) *Blessed are they who always keep judgment, and do righteousness;* (Psal. cxix. 1, 2.) that he that keepeth the law is blessed; (Prov. xxix. 18.) and that *in keeping of it there is great reward.* (Psal. xix. 12. see Psal. cxix. 1, 2. Prov. viii. 32. 34.) This blessing, therefore, and reward, all pious persons did, and had just reason to expect; and yet it is certain they could not expect it on the performance of what it was not possible for them do: though therefore God said to them *cursed, i. e.* obnoxious to a curse, *is every one that continueth not in all things written in this law to do them;* they might be certain from the expiation and atonement he had appointed to be made for sin, and from the gracious promises made by him to the penitent, that they should be exempted from the guilt, and consequently from the curse, due to those transgressions, though they might not expressly know that this redemption was to be procured by the death of their Messiah.

Obj. 3. But doth not the apostle intimate that *the law could not give life,* by saying, *If there had been a law which could have given life, verily justification should have been by the law;* (Gal. iii. 21.) that *the law worketh wrath;* (Rom. iv. 15.) and that *as many as are under the law, are under a curse?* (Gal. iii. 10.)

Ans. All these things prove, that the transgressions of this law did render them obnoxious to punishment for the guilt of it, and that the law itself, only requiring obedience, could not absolve the sinner from the guilt of his disobedience to it; and therefore could not procure justification to life for the sinner, without an act of grace, temperating the rigour of the law: but yet this proves not there was no pardon to be obtained for the sinner, upon his repentance and faith in God, allowing an atonement for his sin; for then there could have been no place for repentance, or a propitiatory sacrifice under the law, and so no justification not only by the law, which is all St. Paul asserts, but no justification, that is, no freedom from the penalty denounced by it. As therefore under the gospel our justification, or absolution from the guilt of sin, ariseth not from works, but grace through faith; and yet good works and sincere obedience are the conditions requisite to salvation, and the means necessary to obtain it; and therefore of our love to God and to our neighbour as ourselves, it may still be said, *Do this and live:* so under the law, obedience to the moral precepts of it was the condition of, and the means requisite to obtain, the same life; and therefore of sincere obedience to it, it might well be said, *Do this and live,* especially seeing under the law faith and repentance were required for the remission of the violations of it.

And as it is necessary, from the perfection of the Divine nature, and his relation to us as a governor, to require that we should not sin, *i. e.* transgress any of his laws; so it is also necessary, through the imperfection of human nature, that if he will enter into covenant with lapsed sinful man, that that covenant should be a covenant of grace, or should admit of favour upon his repentance; seeing all other covenants would depend, on man's part, on an impossible condition, which is apparently equivalent to none at all; it being in effect the same to promise or engage for nothing, as only to promise something upon a condition I cannot perform.

[10] Ver. 21. Εἰ θέλεις τέλειος εἶναι, &c. *If thou wilt be perfect, sell that thou hast, and give unto the poor.*] That *to be perfect* is to be fully instructed in our duty, is proved in the note on 1 Cor. ii. 6. *We speak wisdom among those that are perfect, i. e.* saith Theodoret, παρὰ τοὺς εἰλικρινῆ καὶ τελείαν δεξαμένους πίστιν, *among those whose faith is sincere and entire:* hence *to know in part* is opposed to τὸ τέλειον *perfect knowledge.* (1 Cor. xiii. 9, 10.) In this sense the word גמר is used by the rabbins, as when they say, *they constitute a judge who was not* gomar, *i. e.* fully instructed in the knowledge of the traditions of the fathers; and tell us that one came to Hillel to be made a proselyte, and he said, *Do not that to another, which is odious to thyself; that is, the whole law, go thy perfect way; i. e.* fully instructed in thy duty. (Cod. Talm. Shabbath. f. 31.) Now (1.) hence then we may discern the vanity of the popish gloss upon this text; *viz.* If thou wilt be perfect, that is, *if thou wilt obtain a higher degree of eternal life, I give thee this counsel,* not simply necessary to salvation, but to attain a higher measure of it. For sure the young man needeth not have went away so sorrowful, if, without obeying this counsel, as they are pleased to call it, he might have obtained that eternal life he inquired after, and which contained the whole of his desire. Note,

Secondly, That seeing Christ here requires him not only to withdraw his heart from an inordinate love of his possessions, but actually to sell all, and give the money to the poor, we may be sure that this was only a particular command to this young man, to convince him of the insincerity of his pretended love to life eternal, and not a precept common to all Christians. For that there were rich men in the church, we learn from 1 Tim. vi. 17. James i. 10. ii. 2. the apostle John had his own house; Peter permits the Christian to retain his own; (Acts v. 4.) nor doth the apostle bid the Corinthians sell all and give alms, but only request them to give *of their abundance:* (2 Cor. viii. 13.) so that if riches fall into the hands of one who knoweth how to use them to God's glory, and the relief of indigent Christians, as well as to the supply of his own needs, it seems a contradiction to conceive that God doth require him to part with them, and thereby divest himself of any farther opportunity of promoting his glory, or doing good to his needy members. We are therefore only to do this upon the like occasions, *viz.* an express command from God; or when we find them an impediment to the securing our eternal interests: for then we must part with our right eye, or hand.

[11] Ver. 24. Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is easier for a camel to go through the eye of a needle,* &c.] There is no necessity of reading κάμιλος for κάμηλος, for that both signify a *cable,* or thick rope

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used by the mariners in casting anchors, Euthymius, Theophylact, and Phavorinus* testify; and that a camel is not here to be understood, Bochartus argues, (1.) because the Hebrew proverb speaks only of an *elephant*, not of a *camel*. (2.) Because the Syriac and Arabic versions here mention not a *camel* but a *cable*. (3.) Because the Jews, as Buxtorf† notes, use the same proverb of a cable rope; and (4.) because there is some analogy betwixt drawing a thread and a rope through the eye of a needle, but none at all between a *camel* and a thread. (Bochart. Hieroz. par. i. lib. ii. cap. 5. p. 91, 92.)

[12] Ver. 28. Ἐν τῇ παλιγγενεσίᾳ, &c. *In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.*] I know that Justin Martyr and Irenæus speak of a παλιγγενεσία, *regeneration*, or *renovation*, which relates to their supposed millennium, and others would refer this to the stoical renovation of the world after its conflagration; but it is evident that neither of these opinions can here take place; not the supposed renovation of the world after the *conflagration of it*, since that must burn up all that remain of the *twelve tribes of Israel*, and so leave none of them remaining to be judged by Christ's apostles. Dr. Lightfoot, finding that this judgment of the twelve tribes is promised to begin *when the Son of man sits upon the throne of his glory*, which he began to do soon after his ascension, exercising his authority in heaven by sending down the Holy Ghost on his disciples, thinks they then *sat on these twelve tribes, judging the twelve tribes of Israel*, when they preached that gospel to them in Jerusalem, Judea, and throughout their dispersions, by which they were to be judged, and for contempt and disbelief of which they were rejected, condemned, and exposed to the severest punishment. Christ being mentioned throughout the book of the Revelation, as sitting on his throne from the time of his conquest over death, and his ascension into heaven, the doctrine of the apostles preached to the twelve tribes by the apostles, and sent to them in their epistles, may be said to judge and to condemn them, as the law of Moses is said to do so, John v. 45. and the word of Christ, John xii. 47, 48. 1 John iii. 17, 18. And this seems to be confirmed by Christ's words to them, *I appoint to you a kingdom, and ye shall sit upon twelve thrones judging the twelve tribes of Israel.* But,

Secondly, I grant the παλιγγενεσία here mentioned, may be referred to the consummation of the world, and to the *new heavens and earth*, of which the prophets speak; but then I add, this παλιγγενεσία, or *new birth*, is only that of the church of Christ, that ζωοποίησις, or *new life*, that ζωὴ ἐκ νεκρῶν, *life from the dead*, she shall receive when all Israel shall be saved, and *the fulness of the gentiles shall flow in to them*. For,

First, The persons here to be judged are only the *twelve tribes of Israel*, which makes it more than probable, that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world, and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It is observable, that the delivery of the Jews from their former captivities and miseries is always represented as a ζωοποίησις, *a giving of life*, and *a resurrection* to the Jews. Seeing then their return from their captivity is in the style of the prophets usually represented as a παλιγγενεσία, *a reviving*, or *new life*; why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour here represented under that known metaphor? moreover, the Greek interpreters here generally say, παλιγγενεσία τὴν ἀνάστασιν νοεῖ, *regeneration here signifies the resurrection*. But (1.) we read of no assessors with Christ then, but rather that all shall *stand before the judgment-seat*. (2.) The apostles here are only said to judge *the twelve tribes of Israel*; whereas, as they preached the gospel both to Jew and gentile, so by their doctrine shall they then judge both Jew and gentile. (Rom. ii. 16.) Some of the Latin fathers put a stigma after regeneration, and interpret the words thus: *You that have followed me in the regeneration*, that is, *in faith and holiness*; but this interpretation is confuted by the parallel place, Luke xxii. 20. which makes this the reward of their abiding with him in his temptation, not of their new birth, in which they could not follow Christ at all.

[13] Ver. 29, 30. *Shall receive a hundred-fold*, &c.] *i. e.* They shall have more and greater blessings than they part with, *viz.* a full content of mind; the comforts of an upright conscience; the joys of the Holy Ghost; increase of grace; and hopes of glory; and shall have God for their Father; and be rich towards God; and have Christ for their spouse, and all good Christians bearing that warm affection to them, which will render them more closely united to, and more affectionately concerned for them, than those who were allied to them by the strictest bonds of nature. And that these words cannot reasonably be interpreted of blessings to be conferred upon them after their resurrection, will be evident from this, that they that are *thought worthy to be the sons of the resurrection* (saith our Lord) *neither marry, nor are given in marriage*. (Luke xx. 35.) Whence therefore should they have these mothers, and these children, not to add wives, a hundred-fold? they are made like to the angels at their resurrection; and what should such angelical persons do with, what advantage will they reap from, a *hundred houses*, or a like increase of land on earth?

If you reply, That these words of our Saviour relate not to the first resurrection, of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, That the words are general, and therefore must include all that are sons of the resurrection. Moreover, by admitting this double resurrection, the first, in which they that are raised might marry, or have wives and children, and the second, in which they could not; the objection, or inquiry of the sadducees, is partly left unanswered: for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised νῦν, *at present*, ἐν τῷ καιρῷ, *in this time of life*, Mark x. 30. Luke

* Κάμηλος καὶ τὸ παχὺ σχοινίον ἐν ᾧ δεσμεύουσι τὰς ἀγκύρας οἱ ναῦται, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν. Phav.

† Lex. Talm. p. 1719.

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xviii. 30. in opposition to what they shall receive in the age to come. Now the millennium is still placed by Dr. B. in the age to come, after the conflagration of the world; this promise therefore cannot refer to his millennium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now, nor can the blessings then received be said to be received in this life. Moreover, these blessings are to be received, *μετὰ διωγμῶν*, with persecutions, it being the known observation of critics and grammarians, that *μετὰ* with a genitive case signifies *with*, and denotes *τὸν αὐτὸν καιρὸν, the same time*, and only with an accusative case signifies *after*, and denotes *ὑστεροχρονίαν, a following time;* so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions, is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the millennium; because, according to them, the only blessing to be received *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, in the age to come*, is life everlasting; which blessing is confined to heaven, and not to be enjoyed on earth, our house *eternal* being *in the heavens*, (2 Cor. v. 1.) and our *inheritance eternal reserved in the heavens for us:* and therefore they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us. (1 Pet. i. 4.)

[14] Ver. 30. *But many that are first shall be last.*] Christ speaking here of the blessings which belong to his kingdom, and saying, that as to the participation of them, the Jews shall be the last, seems to confirm the doctrine of St. Paul, that the Jewish nation should be converted at the close of the world, or the last age, when the millennium shall begin.

CHAP. XX.

1. FOR *(this, that the first shall be last, may be confirmed to you by this parable,)* [1] the kingdom of heaven is like to a man that is a householder, who went out early in the morning to hire labourers into his vineyard *(as Christ went first to call the Jews to come into it).*

2. And when he had agreed with the labourers for a penny a day *(i. e. had told them what should be their wages)*, he sent them into his vineyard.

3. And he went out about the third hour *(by his apostles, sent first to preach in their cities and villages,* Matt. x.) and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise *(preaching by his apostles, assisted by the Holy Ghost, first to the Jews in Judea, and then in the dispersions).*

6. And about the eleventh hour he went out, and found others *(i. e. the gentiles)* standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us *(i. e. the gospel hath not yet been preached to us).* He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. So when even was come, the lord of the vineyard saith to his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny *(i. e. the gentiles had equal privileges and advantages with the Jews).*

10. But when the first *(the Jews)* came, they supposed that they should have received more; and *(but)* they likewise received every man a penny.

11. And when they had received it, they murmured against the good man of the house *(that he had no more regard to them than to other believers),*

12. Saying, These last have wrought but one hour *(i. e. these gentiles were only called at the last)*, and thou hast made them equal to us *(Jews)*, who have borne the burden and heat of the day *(i. e. have been so long the sons of God, and the children of Abraham).*

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give to this last, even as to thee *(who dost not less partake of the blessings promised by the Messiah, because the gentiles also do it).*

15. Is it not lawful for me to do what I will with my own? *(to confer the blessings I have purchased, as well upon the gentiles as on thee? or)* is thine eye evil, because I am good *(towards them)?*

16. So the last shall be first, and the first last *(i. e. so the gentiles believing in, and thankfully receiving Christ, shall become his church and people, whilst the Jews, murmuring and falling off from Christ, because of this his kindness to the gentiles, shall be excluded, and cast out from this kingdom till the last):* for *(though)* many *(of them)* be called *(by the preaching of the gospel)*, but few *(of them will be)* chosen, *(or prevailed upon by believing to become the elect of God,* Rom. xi. 5. 7.)

17. And Jesus going up to Jerusalem took the twelve disciples *(who followed him, fearing what might befal him and them there,* Mark x. 32.) apart in their way, and said to them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death;

19. And shall deliver him to the gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again; *(for all these things being written of him must be fulfilled,* Luke xviii. 31.)

20. [2] Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21. And he said to her *(speaking for them as they desired)*, What wilt thou? she saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered, and said *(to them)*, Ye know not what ye ask *(as being ignorant of the state of my kingdom, which will rather call you to sufferings, after the ex-*

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ample of your Lord, than to temporal advantages). [3] Are ye *(then)* able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with *(i. e. shall suffer as I must do):* [4] but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them (Gr. *save to them)* for whom it is prepared of my Father *(i. e. the highest gifts, and greatest ministries in my kingdom must be dispensed by me, according to the good pleasure of my Father).*

24. And when the ten heard it *(i. e. what these had asked),* they were moved with indignation against the two brethren *(for thus attempting to get that which they thought themselves as worthy of as they).*

25. But Jesus *(perceiving this)* called them unto him, and said, [5] Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them *(at their pleasure, and so you expect it will be in my kingdom, especially as to the gentiles, that you Jews shall be lords over them, and they shall be your servants).*

26. But *(let me tell you)* it shall not be so among you *(in the administration of my kingdom):* but whosoever will be great among you *(in my kingdom),* let him be your minister;

27. And whosoever will be chief among you, let him be your servant *(for the chiefest officers in my kingdom are only the doing the greatest services to, and ministers for the good of others):*

28. *(It therefore must be with them)* even as *(it is with)* the Son of man *(who)* came not to be ministered unto, but to minister, [6] and to give his life a ransom for many.

29. And as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31. And the multitude rebuked them, because *(that)* they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32. And *(then)* Jesus stood still, and called them, and said, What will ye that I should do unto you?

33. They said unto him, Lord, *(our request is)* that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received their sight, and they followed him.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *THE kingdom of heaven is like to a man that is a householder.*] Something like this parable being to be found in the Jerusalem Talmud, as are many other of these parables in some of their ancient books, Mr. Clerc thinks it fitter to say, *they afterward used them in imitation of Christ,* than that Christ, who was an inspired teacher, should take them from the Jews. But (1.) whoever considers the hatred they bore to Christ, will scarce believe they would be concerned to imitate his sayings; and seeing this inspired teacher made frequent use of their proverbs, and, as some learned men aver, took almost the whole Lord's prayer from the prayers used by the Jews; why might not he, who used their parabolical way of teaching, by his Divine wisdom apply such of their parables as he saw proper for that purpose, to resemble the spiritual matter of his kingdom, they being such as would be less offensive, and better be remembered because used by them, and familiar to them? To proceed then to the critical remarks upon this parable, and so on to the import of it: note,

First, That these words, *these last,* μίαν ὥραν ἐποίησαν, are well rendered, *have wrought one hour,* for so ποιεῖν signifies, as Dr. Hammond notes in these words of the book of Ruth, ποῦ ἐποίησας, *where hast thou wrought?* (Ruth ii. 19.) and *she shewed her mother* ποῦ ἐποίησε *where she wrought,* and the name of the man μεθ' οὗ ἐποίησε, *with whom she wrought;* and in the book Ecclesiastes ποίημα is still *a work,* and ποιεῖν *to work;* so τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον is, *the work wrought under the sun,* Eccles. ii. 17. iv. 3. viii. 9. and iii. 9. so *profit* is τοῦ ποιοῦντος, *to him that worketh in that which he laboureth.* Note,

Secondly, That ὀφθαλμὸς ἀγαθὸς, ver. 15. is a *liberal* or *bounteous eye.* So Ecclus. xxxv. 8. *glorify God* ἐν ὀφθαλμῷ ἀγαθῷ, *by thy bounty.* So עין טוב is *benignus oculus,* (see Buxt. in voce עין see Dr. Hammond, note *b.*) and ὀφθαλμὸς πονηρὸς is *the envious eye.* (See note on Matt. vi. 22.)

Thirdly, That the κλητοὶ here, are those who were called by Christ and his apostles to the marriage-feast or supper of the gospel, offered to them with all its benefits, and yet slighted and refused by them, Luke xiv. 18. The ἐκλεκτοὶ those among the Jews who embraced this call, and so are called by St. Paul ἐκλογὴ *the election,* and a remnant, κατ' ἐκλογὴν, *according to the election of grace;* (Rom. xi. 6, 7.) and by St. Peter, *the elect.* (1 Pet. i. 1. ii. 9.) For the import of this parable seems to be this,—that the Jews, who were first called to be God's people, and to whom the gospel was first preached, and the blessings of the Messiah first offered, shall be, for their unbelief, rejected from being God's people, and so shall be the last in God's esteem, and shall be only made partakers of these blessings at the last; but the gentiles, who therefore came not in before, because they were not called before, shall accept the gracious offer, and so become God's church and people, and be preferred before the Jews, and first partake of the blessings of the gospel: so that they who gloried in the title of being the first-born of God, and those who had served him so long, and therefore murmured that the gentiles should be admitted to the same privileges and favour with them, and that without circumcision or obedience to the law of Moses, and did on that account reject the gospel, shall themselves be rejected, and put last; for, though many of them are called both in Judea, and throughout their dispersions, yet few of them do or will accept that call, or embrace the Christian faith. That this is the true import of this parable, we learn (1.) from the connective particle γὰρ *for,* which begins this chapter, and thereby shews this parable is designed to prove what was said in the last verse of the former chapter, and is repeated in the close of this parable, ver. 16. *viz. That many which were first shall be last, and the last shall be first.* And that this relates to the calling in of the gentiles, and the rejection of the Jews, is evident from these words, Luke xiii. 28—30.

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So there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they shall come from the east and the west, from the north and south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and first which shall be last. For in these words Christ plainly shews that the gospel should be received by the gentiles dispersed through all parts of the earth, and they should become the seed of Abraham by faith, whilst the Jews should be excluded from that kingdom, and by this, *the last shall be made first, and the first last;* and the reason of this, added ver. 16. *for many are called, but few chosen,* must respect the same Jews. Moreover, that this parable cannot relate to the rewards of another world, is evident from this, that amongst them who receive those rewards, there can be no murmuring as here against God, ver. 11. no *evil eye,* or envy at the felicity of, or kindness shewed to, others, as here, ver. 15. But the very preaching of the gospel to the gentiles was a great mystery; (Rom. xvi. 25, 26. Eph. iii. 4—6. 1 Tim. iii. 16.) for even the first believers preached only to the Jews; (Acts xi. 19.) St. Peter durst not do it till God by a vision told him that he should; (Acts x.) and when he had done it, those of the circumcision condemn him for it. (Acts xi. 2, 3.) The unbelieving Jews could not hear it from St. Paul, without crying out, *Away with such a fellow, it is not fit that he should live:* (Acts xxii. 21, 22.) and therefore they forbade the *apostles to preach to the gentiles that they might be saved.* (1 Thess. ii. 16.) Yea, even the believing Jews murmured at their admission to the like privileges with them, without circumcision, and the observance of the law of Moses, and made great schisms in all the churches of the gentiles upon that account; and the unbelieving Jews were enemies to the gospel for their sakes. (Rom. xi. 28.) This therefore seems to be the cause of the murmuring, and *evil eye,* mentioned in this parable, which, saith Christ, was wholly without cause, since they had not the less share of the blessings of Abraham, and of the Messiah, because the gentiles also, through God's free grace and favour to them, were made partakers of them. Note also, that the words, *I will give to these last as unto thee,* do not signify that God would give the blessings of the gospel to these murmuring Jews, *the kingdom of God to be taken from them,* and they being to be *cast out into outer darkness;* but only that they should be offered to both equally, and conferred upon them on the same terms of faith, there being no *distinction betwixt Jew and gentile* in the gospel dispensation, as under the law there was.

The kingdom of heaven is like, &c.] The two expositions of the fathers, *viz.* (1.) that they who were called at the first hour, were Adam and Eve, or Enoch and Noah; they at the second, were Abraham and the patriarchs; they at the sixth, were Moses and the Jews; they at the ninth, the prophets: or (2.) that this relates to the several ages of man; to those who are called in their infancy, as Samuel and the Baptist; or in their youth, manhood, middle age, old age,—cannot be true. Not the first, though it be as ancient as Origen, if not as Irenæus;* because this is a *parable of the kingdom of heaven,* and therefore can only respect those times when the kingdom of heaven was come among them: (2.) because of those many that were called, *few were chosen;* which is not true of those said by this exposition to be called at the first, third, and the ninth hour: not the second; because this plainly is a parable relating to the Jewish nation, (ver. 16.) and therefore not to all persons called in all ages and places of the world.

Ver. 15. Ἐν τοῖς ἐμοῖς.] This, saith Dr. Mills from his Vulgate, is "commentarius non textus," *a commentary added to the text;* but these words are found in Origen on Matt. p. 407. in Chrysostom, Theophylact, and in all the other versions.

[2] Ver. 20. *Then came to him the mother of Zebedee's children, desiring,* Ver. 21. *that her two sons might sit one on his right hand, the other on his left in his kingdom.*] How this is to be reconciled with Mark x. 35. see there. To *sit on his right hand and on his left,* is to have the most eminent places of dignity and honour after him; thus Solomon placed his mother *on his right hand* when he sat upon the throne, 1 Kings ii. 19. to which alludes that of Psal. xlv. 9. *upon his right hand stands the queen in gold of Ophir;* and that among the Persians was μεθ' αὐτὸν ἕξειν προσεδρίαν, *to have the first seat after the king,* (Joseph. Antiq. lib. xi. cap. 4.) δεύτερον καθίζεσθαι Δαρίου, *to sit next Darius,* or ἐχόμενος αὐτοῦ, *to sit by him.* (Esd. iii. 7. iv. 42.) This the mother might be encouraged to ask, because of their alliance to Christ, and because she was a continual follower of him, and served him so diligently; and she might expect they should be eminent in his kingdom, because Christ had called them *sons of thunder,* (Mark iii. 17.) and had admitted them and Peter at his transfiguration, (Matt. xvii. 1.) and at other times, (Mark v. 37.) when the rest of the disciples were excluded: however, the rest hearing of this ambitious request of the two brethren, and being as desirous, and, in their own opinion, as worthy of the same honour, as their frequent contentions about it testified, they had *indignation against them,* (ver. 24.) Now from this whole matter it appears, that none of Christ's disciples imagined he had promised the supremacy to Peter, by those words, *Thou art Peter?* for then neither would these two persons have desired it, nor would the rest have contended for it afterward. (Luke xxii. 24.)

[3] Ver. 22. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, &c. *Can you drink of the cup that I am about to drink of, and be baptized with the baptism with which I shall be baptized?*] The word *cup,* among sacred and profane authors, signifies the portion whether of good or evil which befals men in this world; expressed by Homer and others by *two cups* in the hands of Jupiter, of which

> Δοιοὶ γάρ τε πιθοὶ κατακείαται ἐν Διὸς οὔδει
> Δώρων, οἷα δίδωσι κακῶν· ἕτερος δὲ ἐάων.
>
> Il. ω. 525.

(See Plutarch περὶ φυγῆς, p. 600. C.) Accordingly the Psalmist saith, *In the hand of the Lord there is a cup, and the wine is red, and he poureth out the same;* ἔκλινεν ἐκ τούτου εἰς τοῦτο, *he poureth out from one into the other,* saith the Septuagint; *but the dregs thereof shall the wicked drink.* (Psal. lxxv. 8.) *Fire and brimstone, storm and tempest, being the portion of their cup. To drink of this cup,* is to have a measure of afflictions; and to drink of the same cup, is to have the same

* Lib. iv. cap. 70.

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measure of afflictions: as in these words of Plautus,* "Ut senex hoc eodem poculo, quo ego bibo, liberet," *That the old man might drink of the same cup with me.* (See the use of this phrase, Isa. li. 17. 22. Jer. xxv. 15. 17. 28. Lam. iv. 21. Ezek. xxiii. 31—33. Matt. xxvi. 39. 42. John xviii. 11. Rev. xiv. 10. xvi. 19. xviii. 6. and Taubman on Plautus, Rudent. iii. 6.)

This phrase among the Jews, from whom we have reason to conceive our Lord received it, signifies, "lethale poculum bibere," or *to taste of death;* as when Christ saith, *Father, if it be thy pleasure, let this cup pass from me.* Thus R. Caiia comforts R. Lakis, concerning the death of his child, by saying, *of this cup,* "multi biberunt, multi bibent," *many have drank, and many shall drink.* It follows, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; which words, saith Dr. Mills, belong not to St. Matthew, but St. Mark; they being wanting in the Vulgar, St. Jerome, and, saith he, in Origen, who, after he had cited these words, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν, adds, ἢ ὡς ὁ Μάρκος ἀνέγραψε, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς; though there it be uncertain, whether Origen cites Mark for the omission of the latter clause, or only for the change of μέλλω πιεῖν into πίνω. However, these words are found both in the twenty-second and twenty-third verses in Chrysostom and Theophylact, and in Basilius Seleucensis, hom. 24. p. 134. And again in Chrysostom, ed. Mor. tom. i. p. 381, 382. and in the Syriac and Arabic versions. And seeing they are introduced by St. Mark thus, *But Jesus said unto them,* Can ye drink, &c. and can ye be baptized, &c. they were certainly spoken to them by our Lord; and why then should not St. Matthew relate them as our Saviour spake them?

The metaphor of baptism, or immersion in waters, or being put under floods, is also familiar in Scripture, to signify a person overwhelmed with calamities; as when the Psalmist complains, *that the waves had gone over him,* Psal. xlii. 7. that he was *come into deep waters,* Psal. lxix. 2. see Psal. lxxxviii. 7. Cant. viii. 7. Jer. xlvii. 2. Ezek. xxvi. 19. Dan. ix. 26. Jonah ii. 3. And in this sense Christ saith of his death, *I have a baptism to be baptized with.* (Luke xii. 50.) Of this cup the apostle James drank when he was killed by the sword of Herod; (Acts xii. 2.) and St. John, when he was put into a *furnace of hot oil,* exiled to Patmos, and suffered many other things for the name of Jesus.

[4] Ver. 23. *But to sit on my right hand and on my left, is not mine to give;* οὔκ ἐστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, *but to them for whom it is prepared of my Father.*] The Arians of old, and the Socinians at present, hence note, that Christ here signifies that there is some power which the Father hath reserved to himself, and hath not committed to him; whence, say they, it follows, that he cannot be the same God which the Father is; because he hath not the same power which the Father hath. But to this it is answered, that Christ cannot be here supposed to deny this power to himself, for then he must contradict himself when he says, (Luke xxii. 29, 30.) *I dispose to you a kingdom,—that you may sit on twelve thrones, judging the twelve tribes of Israel;* and, (Rev. iii. 21.) *To him that overcometh will I give to sit upon my throne, as I have overcome, and sit with my Father on his throne;* and surely he to whom *all power in heaven and earth is given,* must have power to appoint the ministers of his kingdom; whence the apostle saith, *there be divers administrations, but the same Lord* of them; (1 Cor. xii. 5.) Christ therefore only saith, he could give this to them only for whom it was appointed of his Father; and this he says not to signify a defect of power, but a perfect conformity to his Father's will; and that he could not do this without the motion and energy of the Divine nature, which he calls the Father, abiding in him, saying, *The Son can do nothing of himself, but what he sees the Father do,* (John v. 19, 20.) and can speak only what he hath heard from the Father; (John viii. 38.) which rather shews that the Divine essence abideth in him, than that there is any want of power in him.

[5] Ver. 25. *Ye know that* οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the rulers of the gentiles have dominion over them, and they that are great exercise authority over them: but it shall not be so among you.*] Here, saith Woltzogenius, we may clearly perceive that Christ, in the person of his apostles, understands all his faithful people, and *forbids them, who will be his subjects, the exercise of all civil dominion;* which is certainly false, since then he had forbid the dominion of parents over their children, and of masters over their servants; the contrary to which is evident from Eph. vi. 1. 5. Colos. iii. 22. 1 Tim. vi. 1. where the power of parents over their children, and of masters over their servants, is confirmed.

Secondly, If by these words the civil magistracy should be forbidden in a Christian commonwealth, all order, all defence of good men, and punishment of evil-doers, would be taken away. For what must be done in this case; must the civil government of Christians be put into the hands of heathens? "I see no cause (saith Schlictingius) why a Christian should not rather exercise it than any other man; for who is better than a Christian? Who, in the use of this authority, will be more just and moderate? Who more diligent in defending the good, and especially those Christians who are God's peculiar people? Who is fitter to promote Christian truth and piety? When the whole realm is Christian, can it be better to commit the government to an adversary, than to an abettor of Christianity? Since God would have kings themselves *to come to the knowledge of the truth,* would he require them at the same time to lay aside their government? What could render them more alien from the Christian faith, or be a greater reproach to Christianity, than to say it forbade them that government which is instituted by the law of nature, and is so necessary for all people? And how contrary is this to that prediction, that *kings should be their nursing fathers?* Moreover, it is certain that the exercise of this civil power can be no evil thing; since he who doth it is God's *vicegerent, the ordinance of God, the minister of God for good;* who then would have all Christians discharged from what is lawful in itself, and highly beneficial to them, and not rather wish that all kings were Christians, or that only Christians might be kings?" And whereas Woltzogenius adds, that this empire consists not with Christian humility, which calls us to minister to others; now to command and minister is inconsistent; I answer, that government is so far from being inconsistent with ministry, that all government, whose end is not our private, but the good of others, is, in

* Cas. act. 5. sect. 2.

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respect of them, a ministry; hence is the highest power styled the *minister of God for good to them*, and said λειτουργεῖν *to serve*, or officiate, for that very end. (Rom. xiii. 6.)

But why then, saith he, did not Christ, the head and king of the church, exercise this office? I answer, who knows not that he is *King of kings, and Lord of lords*, and is now in the actual exercise of his kingly office? He did not indeed exercise this dominion upon earth, because *his kingdom was not of this world*, and he would give no umbrage to Cæsar or the Jews, that he affected such a thing; and partly because he was to exercise his *prophetic* office upon earth, and go from his sufferings to the glory of his kingdom, and leave us an example of patience and humility, and of contempt of worldly grandeur.

Secondly, It is certain that this text cannot condemn all ecclesiastical government, that being as necessary to an ecclesiastical society or community, as civil government to a civil society; hence among gifts distributed for the use of the church, we read of governments, 1 Cor. xii. 28. we find the apostles had their rod, 1 Cor. iv. 21. and power given of the Lord, 2 Cor. x. 8. xiii. 10. to deliver to Satan, 1 Cor. v. 5. 2 Tim. i. 20. and *to revenge all unrighteousness*, 2 Cor. x. 6. And we have mention of those who *are over us in the Lord*, 1 Thess. v. 12. and who are ἡγούμενοι *governors*, to whom we must yield obedience, and *submit ourselves*, Heb. xiii. 7. 17. and without this, that Christian discipline, on which the welfare of the church depends, could not be exercised. Nor,

Thirdly, Do I think Christ only here forbiddeth such dominion as is attended with tyranny, oppression, and contempt of their subjects, as some collect from the words κατακυριεύειν and κατεξουσιάζειν, which, say they, bear that sense, Neh. v. 14, 15. ix. 37. Ezra vii. 24. Psal. x. 5. 10. Ecclus. xx. 8. (1.) Because St. Luke, xxii. 25. uses only the words κυριεύειν and ἐξουσιάζειν, which bear no such ill sense. (2.) Because kings and governors among the gentiles, and much less among the Jews, were not always guilty of this maleadministration. And (3.) because Christ does not oppose unto their government a just dominion, but a ministry only. (4.) Observe, that ἐξουσιάζειν, Neh. ix. 37. doth plainly signify, to *govern* them according to their will; and this was plainly the government which obtained in the eastern nations, the will of those kings was their law; and for this reason were they styled αὐτοκράτορες. Whereas your office being only to make known my will, you, saith Christ, shall have no such government, no dominion over the faith of others, (2 Cor. i. 24.) shall command nothing for mere will and pleasure, but your whole office shall consist in being ministers for the good of others. Whence, saith the apostle, *What is Paul, what is Apollos, but* διάκονοι, *ministers by whom ye believed?* (1 Cor. iii. 5.) *And we ourselves are your servants* (saith he) *for Jesus' sake.* (2 Cor. iv. 5.) Hence are they so often styled *ministers*, and their work a *ministry to the saints*, to the gentiles, to the church. And therefore, saith Christ, all the office any man can have in my kingdom, can be only a larger ministry to others; and in this he truly will resemble me, who *came not to be ministered to, but to minister.*

[6] Ver. 28. *Even as the Son of man came not to be ministered unto, but to minister;* καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *and to give his life a ransom for many.*] Here note,

First, That whereas it is said here, that *Christ gave his life a ransom for many*; and, xxvi. 28. that his blood was shed *for many:* and, Heb. ix. 28. that Christ *was once offered to take away the sins of many:* it doth not hence follow, that Christ died not for all; the word πολλοὶ, *many*, being in other places used where all are certainly included. Thus when it is said, Dan. xii. 2. *That many who sleep in the dust shall arise, some to everlasting life, and some to everlasting shame.* This is certainly equivalent to that of Christ, John v. 28, 29. *The hour cometh, that all that sleep in the grave shall hear the voice of the Son of man, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation.* When it is said, Rom. v. 15. that *through the offence of one, many died;* this is equivalent to that of the same apostle, that *in Adam all men died*, 1 Cor. xv. 22. And when it is said, ver. 19. that *by the disobedience of one, many were made sinners;* this is certainly equivalent to what is said, ver. 12. *Death passed upon all men, through that one man in whom all have sinned.* Note,

Secondly, That from these words, *he gave his life*, λύτρον ἀντὶ πολλῶν, *a ransom for many*, it is evident, that Christ suffered in our stead, and gave his life instead of our lives, obnoxious to death, the wages of sin, as is largely proved, note on those words, 1 Tim. ii. 6. *he gave himself*, ἀντίλυτρον ὑπὲρ πάντων, *a ransom for all;* and will be farther evident from the like expressions in Scripture, in Jewish and in heathen authors. Thus, Josh. ii. 14. the agreement betwixt Rahab and the spies runs thus, ἡ ψυχὴ ἡμῶν εἰς θάνατον, *Let our lives die instead of yours, if ye utter not our business.* So when Eleazar died, he is introduced by Josephus * speaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἡμῶν αἷμα, καὶ ἀντὶ ψυχῶν αὐτῶν λάβειν τὴν ἐμὴν ψυχήν· That *God would accept his blood as a propitiatory sacrifice for the Jews, and take his life instead of their lives.* So Alcestis † saith to Admetus, *In honour of thee I die, that thou*, ἀντὶ τῆς ἐμῆς ψυχῆς, *mightest live instead of me.* And Porphyry,‡ from Asclepiades, says, That *the first sacrifices were offered*, ὑπὸ τίνας καιροὺς ψυχὴν ἀντὶ ψυχῆς αἰτουμένους, *on some occasions requiring life for life.* (See more of this, Outram de Sacr. lib. i. cap. 22. and Pears. Vindiciæ Ignat. par. ii. cap. 15. p. 206—208.) This being then the constant opinion both of Jews and gentiles, that their piacular victims were λύτρα and ἀντίλυτρα, *ransoms* for the life of the sinner; and that he who gave his life for another, suffered in his stead, and to preserve him from death; they could not otherwise judge, but that our Lord intended by this expression, to signify that he gave his life instead of the lives of those for whom he suffered. Vain here are the Socinians, when they say, this price was to be paid to Satan, who detained us captive; for the price is only to be paid to him that retains the captive, when he doth this for gain, to make money of him, as the Turks now do at Tripoli and Algiers, not when a man is detained in custody or prison, for violation of a law; for then it is not the gaoler, but the legislator, to whom the price of his redemption must be paid, or satisfaction made. And Crellius in vain denies, that this price was paid to God, for Christ became our ransom, as he offered up his life and blood for us; now *he gave him-*

* L. de Maccab. p. 1090. C.
† Eurip. Alcest. v. 282.
‡ De Abst. lib. iv. §. 15.

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self a sacrifice and oblation to God; (Eph. v. 2.) *he offered himself without spot to God;* (Heb. ix. 14.) he therefore paid the price of our redemption to God.

CHAP. XXI.

1. AND when they drew nigh to Jerusalem, and were come *(through Bethany)* to Bethphage, to the mount of Olives, then sent Jesus two *(of his)* disciples, (Mark x. 1. Luke xix. 29.)

2. Saying to them, Go into the [1] village over against you, and straightway entering *(into it)* ye shall find [2] an ass tied, and a colt *(tied)* with her, *(on which never man sat,* Mark xi. 2.) loose them, and bring them unto me.

3. And if any man say aught to you *(asking, why you do this,* Mark xi. 3.) ye shall say, The Lord hath need of them; and straightway *(hearing that)* he will send them.

4. All this was done *(by Christ)*, that it might be [3] fulfilled which was spoken by the prophet *(Zachary,* ix. 9.) saying,

5. Tell ye the daughter of Zion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and *(that is)* a colt the foal of an ass.

6. And the disciples went, and did as Jesus commanded them; *(and they found the colt tied by the door without, in a place where two ways met, and they loosed him,* Mark xi. 4. *And the owners of the colt standing by, said, Why do ye loose the colt?* ver. 5. *And the disciples answered, We do as Jesus, who hath need of them, commanded us; and then they suffered them,* ver. 6. Luke xix. 31. 34.)

7. And *(so they)* brought the ass, and the colt, and put on *(one of)* [4] them *(to wit, the colt)* their clothes, and they set him thereon.

8. And a very great multitude [5] spread their garments in the way; others cut down branches from the trees, and strewed them in the way: *(as before a king. And as he was going down to the mount of Olives, the whole multitude of his disciples began to praise God with a loud voice, for all the wonderful things that they had seen,* Luke xix. 37.)

9. And the multitudes that went before, and that followed *(after)*, cried, saying, *(as they did usually at the feast of tabernacles,)* Hosanna to the Son of David: Blessed is *(be)* he that cometh in the name of the Lord; Hosanna in the highest *(wishing prosperity to him, and his kingdom, from him that dwells in the highest heaven).*

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth, *(a city)* of Galilee.

12. And Jesus went *(the next day,* Mark xi. 12.) into the temple of God, and [6] cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13. And said to them, It is written, [7] My house shall be called the house of prayer, *(for all nations,* Isa. lvi. 7.) but ye *(by these practices)* have made it a den of thieves *(i. e. by turning it into a place of unjust gain, you have verified the complaint of the prophet Jeremy,* vii. 11. *that it was become a den of robbers).*

14. And the blind and the lame came to him in the temple; and he healed them.

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16. And said to him, Hearest thou what these say? *(Rebuke them for it,* Luke xix. 39.) And Jesus saith unto them, Yea, *(I hear them fulfilling the prophecy of the Psalmist; for)* [8] have ye never read *(the words,* Psal. viii. 2.) Out of the mouth of babes and sucklings thou hast perfected praise? *(They therefore are excited by him to do that which your malice will not suffer you to do for the glory of God.)*

17. And *(having said this)* he left them, and went out of the city into Bethany; and he lodged there, *(with his disciples,* Mark xi. 11.)

18. Now in the morning as he returned into the city, he hungered.

19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and *(he)* said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away; *(by this example shewing, that the Jewish nation, which, being watered with the gospel, brought forth no answerable fruit, was nigh unto cursing, and would suddenly be rejected by God,* Heb. vi. 8.)

20. And when *(Peter,* Mark xi. 21. *and)* the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, [9] If ye have faith, and doubt not, ye shall not only *(be able to)* do this which is done to the fig-tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be *(so)* done.

22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23. And when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, [10] By what authority doest thou these things? and who gave thee this authority? *(thus to control us, and reprove our practices, to whom the government of the temple and of the people is committed.)*

24. And Jesus answered and said to them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things; *(or, you may discern this without my telling you, for John bore witness to me,* John v. 33.)

25. The [11] baptism of John, whence was it? from *(the God of)* heaven, or of men *(only)?* And they reasoned with themselves, saying, If we shall say, From heaven; he will say to us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear *(lest we should be stoned by)* the people; for all hold John as a prophet.

27. And they answered Jesus, and said, We cannot tell. And he said to them, Neither tell I you by what authority I do these things.

28. But what think you *(of the parable, which fitly represents your stubbornness in rejecting the doctrine of John)?* [12] A certain man had two sons; and he came to the first, and said *(to him)*, Son, go work to-day in my vineyard.

29. He answered and said *(to his father)*, I will not: but afterward he repented *(of his undutiful denial)*, and went.

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30. And he came to the second, and said likewise. And he answered and said, I go, sir: and *(but he)* went not.

31. Whether of them twain did the will of his father? They said unto him, The first *(only)*. Jesus saith to them, *(You fitly resemble the second son; and the publicans, whom ye so much despise, are liker to the first; for)* verily I say unto you, That the publicans and harlots *(hearing John, saying, Repent, for the kingdom of heaven is at hand; and repenting)* go into the kingdom of God before you *(who are so far from going before them in obedience to this command of God by John, that you despise it)*.

32. For [13] John came to you *(to instruct you)* in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *(them do)* it, repented not afterward that ye *(also)* might believe him.

33. Hear another parable *(resembling God's kind dealings with you, and your evil returns to him)*: [14] There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower *(in it)*, and let it out to husbandmen, and went into a far country.

34. And when the time of the fruit drew near, he sent *(successively)* his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another, *(as you have dealt with the prophets,* Matt. v. 12.)

36. Again, he sent other servants more than the first: and they did to them likewise; *(in this also resembling you; for which of the prophets did not your fathers persecute?* Acts vii. 52.)

37. But last of all he sent to them his *(only)* son, saying, *(Perhaps)* they will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And *(accordingly)* they caught him, and cast him out of the vineyard, and slew him, *(as you will do,* xx. 18.)

40. When the lord therefore of the vineyard cometh, what *(think you)* will he do to those husbandmen?

41. [15] They say to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, who shall render him the fruits *(of it)* in their seasons.

42. Jesus saith to them, Did you never read in the Scriptures *(those words recorded,* Psal. cxviii. 22.) The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? *(Now you are those builders, and I, whom you reject, am that chief corner-stone.)*

43. [16] Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whoever shall [17] fall on *(or stumble at)* this stone *(or through ignorance, or the prejudices he hath received from you, shall continue in his unbelief)* shall be broken *(by it)*: but on whomsoever it shall fall *(in vengeance, as it will heavily upon you)*, it will grind him to powder.

45. And when the chief priests and pharisees had heard his parables, they perceived *(at the last)* that he spake of *(what should befal)* them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet *(and this at present restrained them from so doing)*.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 2. ΠΟΡΕΥΘΗΤΕ εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· *Go to the village over against you.*] This could not be Jerusalem that was against Christ and his apostles, as some gloss the words; that being not a village, but a city; but, as the Arabian geographer * informs us, it was *a little village two miles distant from the mount of Olives towards the south.* (See Bochart. Hieroz. lib. ii. cap. 17. col. 210.)

[2] Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye shall find an ass bound.*] Seeing all the other evangelists testify, that the colt was bound, the words of St. Matthew must be filled up thus, *And a colt bound with her.*

Note also, that the other evangelists make mention only of the colt, because our Saviour sat upon him only. (See note on ver. 7.) Note also, here, a wonderful instance of Christ's prescience in the minutest matters, *viz.* 1. You shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. *in bivio;* 5. as you enter into the village; 6. the owners of which shall at first seem unwilling that you shall unbind him; 7. but when they hear the Lord hath need of him, they will let him go.

[3] Ver. 4. *All this was done,* ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *that it might be fulfilled which was spoken by the prophet,—meek, and sitting,* ἐπὶ ὄνον, καὶ πῶλον, *upon an ass, and upon a colt, the foal of an ass.*] John xii. 15. *Sitting* ἐπὶ πῶλον ὄνου, *upon the foal of an ass,* which makes it reasonable to conceive that καὶ here signifies, *id est,* as *vau* oft does. (See note on Coloss. i. 2.) Moreover, here note, (1.) that the ancient Jews refer this place of Zachary ix. 9. to the Messias. So Midras Coheleth, in Eccles. i. 9. *Such as our first redeemer was (i. e.* Moses), *such shall be the last* (the Messiah); *the first set his wife and children upon an ass,* (Exod. iv. 20.) *and so it shall be with the last; of whom it is said,* (Zech. ix. 9.) *He is poor, and sitting upon an ass.* Nachmonides in Midras, upon Gen. xlix. saith, *The Messias is he of whom it is said, He is poor, and sitting upon an ass.* This was a thing so well known, that they in the Talmud† introduce Sapores, king of the Persians, speaking thus to the Jews, *You say, That your Messias shall come upon an ass, I will send him a horse.* See more to this purpose in Bochart. Hieroz. lib. ii. cap. 17. col. 213, 214. Note also hence from St. Chrysostom,‡ an argument, that our Jesus was their true Messiah; they being not able to shew any other that came thus to them. (See Examen Millii here.)

[4] Ver. 6, 7. *They brought the ass and the colt,* καὶ ἐπέθηκαν ἐπάνω αὐτῶν, *and set him upon them.*] Ἐπ' αὐτῷ, *upon him,* Mark xi. 7. ἐπὶ τὸν πῶλον, *upon the colt,* Luke xxix. 35. it seeming not probable to most interpreters, that in so short a journey Christ should ride upon them both; and three evangelists mentioning only one, it seems necessary here, to admit of the figure called *enallage numeri,* frequent in other places; so the *ark* rested *upon the mountains of Ararat,* Gen. viii. 3. *i. e.* upon one of them; *the cities in*

* Clim. 3. ar. 5. † Sanhed. cap. 11. f. 98.

‡ Ἐρώτησον τοίνυν τὸν Ἰουδαῖον, ποῖος Βασιλεὺς ὀχούμενος ἐπὶ ὄνου ἦλθεν εἰς Ἱερουσαλήμ, ἀλλ' οὐκ ἂν ἔχοιεν εἰπεῖν ἀλλ' ἢ τοῦτον μόνον.

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which Lot dwelt, Gen. xix. 29. *i. e.* in one of which. (See Gen. xxiii. 6. Josh. vii. 1. Matt. xxvii. 44. Luke xxiii. 39. John xii. 14.) St. Matthew seems to add both, either in compliance with the words of the prophet, or because he sat upon the colt, the ass going along with him, though Theophylact saith they sat him ἐπάνω τῶν ἱματίων, *upon the garments.*

[5] Ver. 8. *And a very great multitude,* ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, *strewed their garments in the way; others cut down branches.*] Here observe, that this strewing of clothes, flowers, and branches in the way, were ceremonies used towards great men, and especially to kings and emperors: thus, saith Herodotus,* they went before Xerxes, passing over the Hellespont, μυρσίνησι στορνύντες τὴν ὁδὸν, *strewing the way with myrtle-branches:* thus when Cato left his soldiers to return to Rome, ὑποστόρνουσι τὰ ἱμάτια τοῖς πόσιν ᾗ βαδίζοι, *they laid their garments in the way;* which, saith Plutarch,† *was an honour then done only* τῶν αὐτοκρατορῶν ὀλίγοις, *to few emperors.* And when the captains proclaimed Jehu king, *they put their garments under him.* (2 Kings ix. 13.) This therefore the people do now to Jesus, as being to proclaim him the king Messiah. (2.) Observe, that at the feast of tabernacles, it was the custom of the Jews, not only to sing hosannas with the greatest joy, but also to carry branches in their hands, desiring, as the Jews still wish to do at this feast, that they may thus rejoice at the coming of their Messiah; whence, owning Jesus for the person, they use the hosannas and the rites observed at that feast, wishing prosperity to him and his kingdom, from him that dwelleth ἐν τοῖς ὑψίστοις, *in the highest heavens.* (Luke xix. 38.)

[6] Ver. 12. *And Jesus went into the temple of God,* καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, *and cast out all those that bought and sold in the temple, and overthrew the tables of the money-changers,* &c.] Christ seems not here absolutely to forbid this permutation; it being almost necessary for them, who lived far from Jerusalem, to bring up money to purchase sacrifices and oblations there, rather than to bring them so long a journey; and suitable in equity to the law concerning tithes. (Deut. xiv. 24—26.) But he condemns the avarice of the priests; who, when these things were bought before in the shambles and markets of Jerusalem, had, for their sordid gain, now brought this merchandise into the house of God; and that this was done in honour of that sacred place, is evident from the words following, Mark xi. 16. (See the note there.) The money-changers sat there not only about the payment of the half-shekel to the sanctuary, but chiefly for the return of money from remote places (this payment being made even by the Jews in their several dispersions); that so they, who came to Jerusalem to worship, paying it to merchants at home, might have it safe from thieves, and from the trouble of carriage, at Jerusalem.

[7] Ver. 13. *And saith unto them, It is written, My house shall be called,* οἶκος προσευχῆς, *a house of prayer,* (to all nations, Mark xi. 17.) *and ye have made it a den of thieves.*] God said by the prophet, *My house shall be called a house of prayer for all people,* Isa. lvi. 7. so Isa. lx. 7. *i. e.* a house dedicated to my worship; of which prayer was esteemed an eminent part, as is evident from Solomon's prayer at the dedication of the temple; which supposes God's people should continually pray in or towards that house; and that they did so at the time of offering incense, we read Luke i. 10. Thither also went the pharisee and the publican to pray, Luke xviii. 10. Thither also went the heathen proselytes of the gate, and therefore had a court styled, *The court of the gentiles;* and this made it *a house of prayer for all nations.* But you, saith Christ, by turning it into a place of unjust gain, *i. e.* of gain got by exactions tending to the loss and damage of the people, have given just occasion to apply to you those words of Jeremy, vii. 11. *My house is become a den of robbers in my eyes;* you making a gain of that service, which you ought freely to attend upon, having your tithes from them, and a share of their offerings for that very end.

Ye have made it a den of thieves.] To the note here add, Origen here saith, that besides the reward they expected for the change of money, they gave ἀργύριον ἀδόκιμον, *base money* instead of good, in Matt. p. 442. and in Joh. tom. ii. p. 178.

[8] Ver. 15, 16. *Have you never read, that out of the mouths of babes and sucklings I have ordained praise?*] I do not see reason to say Christ cites these words as a prediction of the things here done to him; but only to say, what was there said might well be accommodated to this action: For if, when that young stripling David, whose son, according to the flesh, I am, and who was an eminent type of me, conquered Goliath, that great enemy of God's people; all the women, probably attended with their children, came out of their cities, dancing and singing praise to God: (1 Sam. xviii. 6.) is it not reasonable, that the multitudes should sing *hosanna to the Son of David,* coming to vanquish the devil, that great enemy of his church? and now that God *hath raised up a horn of salvation for them in the house of his servant David, to deliver them from their enemies, and from the hands of all that hate them,* (Luke i. 68. 74.) that they should sing *glory to God in the highest,* and wish prosperity to the kingdom he is now erecting?

[9] Ver. 21. Ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, *If ye have faith, and doubt not,—κἂν τῷ ὄρει τούτῳ εἴπητε, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*] That μὴ διακριθῆναι, signifies *not to discriminate,* or put a difference, see note on Rom. xiv. 23. And so here it may import, If you have such a faith, as puts no difference between things you can, and things you cannot do, but makes you fully persuaded you can do any thing, which tends to the glory of God, and is requisite for the promotion of the Christian faith, you shall be able to perform the most difficult things; for that is the meaning of that phrase, *to root up mountains:* it being said by the Jews of their doctors, which were able to solve the most difficult questions, Such a one is *a rooter up of mountains.* (See note on 1 Cor. xiii. 2.) Though, therefore, Nyssen saith, that Gregory, of Neocæsaria; and Jerome, that Hilarion, removed mountains; yet I prefer the allegorical exposition, especially considering, that what is here a *mountain,* is Luke xvii. 6. *a sycamore-tree.*

Note also, That these words must be restrained to the age of miracles, and to the persons to whom they were spoken, the apostles, and first propagators of the gospel; it being certain from experience, that this is no ordinary and perpetual gift of Christians. And that the thing here promised was extraordinary, appears from the faith re-

* Lib. vii. cap. 56. † In Cat. Min. p. 764.

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quired to it, called by St. Mark, *the faith of God; i. e.* either the greatest and most excellent faith, as πόλις μεγάλη τῷ Θεῷ, *is a very great city,* John iii. 3. and ἀστεῖος τῷ Θεῷ, *a very comely person,* Acts vii. 20. So *wrestlings of God,* Gen. xxx. 8. *mountains of God,* Psal. xxxix. 7. *cedars of God,* Psal. lxxx. 11. Or else faith, that doth certainly persuade us of God's extraordinary assistance: and that this respects the apostles, is evident; because Christ elsewhere speaks this to them, on the account of that defect of faith, which made them fail in casting out a devil. (Matt. xvii. 19, 20.)

[10] Ver. 23. Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what authority doest thou these things and who gave thee that authority?*] This the chief priests and rulers ask; because the ordinary authority of teaching in the temple was to be derived from them, of teaching elsewhere from their doctors. But yet it was a vain question, after they had seen his miracles, and knew he claimed a commission from God, and had told them that *the works he had done in his Father's name bore witness of him.* (John v. 36.)

[11] Ver. 25. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; *The baptism of John, whence was it? from heaven, or from men?*] From heaven, *i. e.* from God; for heaven here is not opposed to earth, but to men. So *to sin against heaven,* Luke xv. 18—21. is to *sin against God.* (See the note there.) John was a voice crying in the wilderness, *Prepare ye the way of the Lord:* (Matt. iii. 3.) he baptized with the baptism of repentance, saying to the people, that they should believe in him that was to come after him, *that is, in Christ Jesus:* (Acts xix. 4.) he came to give testimony to Christ, (John i. 7. 15.) declaring that he was *the Lamb of God, that took away the sins of the world:* (ver. 29.) whence it is evident that the chief priests and pharisees could not own the baptism of John to be from heaven, but they must also own Christ to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the Holy Ghost upon him, that he was *the beloved Son in whom he was well pleased;* whence these great doctors chose rather to pretend ignorance, than to confess that truth which would condemn them. And whereas it is added, ver. 26. that all held John ὡς προφήτην, *as a prophet;* this *as* doth not import similitude, but that he was truly so; as when it is said, *we have seen his glory,* ὡς μονογενοῦς, *as of the only-begotten of the Father,* John i. 14. ὡς ἐξουσίαν ἔχων, *as having authority,* Matt. vii. 29. (see note on Rom. ix. 32.) hence he is said to be *a prophet,* Luke xx. 6. and ὄντως προφήτης, *truly a prophet,* Mark xi. 32.

[12] Ver. 28—31. *A man had two sons.*] By the first of these two sons, all the interpreters I have read understand the publicans; by the second, the scribes and pharisees: because Christ, in the close of this parable, (ver. 32.) seems so to interpret it. But yet it seems to me a probable conjecture, that by the first son, we may understand the gentiles, represented by the prodigal son, Luke xv. For it hath been noted on ver. 1, 2. of that chapter, that publicans by the Jews were ranked with the heathens, and that the heathens were represented by the Jews as πόρναι, *harlots,* and *born of harlots.* (See the note on John viii. 41.) And when Christ came among them, or they came to him, he found them still more ready to believe in him than the Jews, and more especially than the scribes and pharisees; he not finding such faith in Israel as in the centurion, Matt. viii. 10, 11. and in the Syrophœnician woman, Mark vii. 29. (See xiv. 34—36. John xii. 20. 23, 24.) So the import of it may be this; You Jews, who style yourselves the sons of God, and you scribes and pharisees, who pretend to so much religion, and so great zeal for God, and to be guides to others in the way of life, are not only more alien from it, when taught you by me and my forerunner, than the publicans and harlots, but than those gentiles are, whom you represent as such.

And in this interpretation I have the suffrage of Origen* upon the place, who saith, *In my judgment the parable contains* τὸν περὶ τοῦ ἀπειθήσαντος Ἰσραὴλ τῷ θεῷ λόγον, καὶ τὸν περὶ τοῦ πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν, *a discourse of the infidelity of Israel, and of the belief of the gentiles.* Of the same opinion are Theophilus Antiochenus, Hilary, Can. 22. in Matt. St. Jerome, *opus imperfectum,* Chrysostom, and Theophylact.

[13] Ver. 32. *For John came to you in the way of righteousness, and ye believed him not,* &c.] So saith Josephus,† that the Baptist came to teach them virtue, and to come to his baptism, exercising τὴν πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν εὐσεβείαν, *righteousness towards one another, and piety towards God.* It follows, but the publicans and harlots *believed on him, and you afterward repented not that ye might believe,* &c. Christ here saith that the publicans and harlots προάγουσιν, *go before you into the kingdom of God;* (ver. 31.) not that the scribes and elders of the people of the Jews followed after them, for those scribes and pharisees *received not the baptism of John,* Luke vii. 39. but that by their example they shewed them the way they ought to follow. Now from this parable note,

First, That the scribes and pharisees and other Jews might and ought to have been moved by the admonitions of the Baptist, and the example of the publicans, to repentance and faith; for why else doth Christ here blame them, that they were not prevailed on by these means to believe and repent?

Secondly, That therefore an internal, irresistible force or power cannot be necessary to produce this repentance and this faith. For if the publicans and harlots were thus moved to repent, what wonder is it that they went before the scribes and pharisees, who, having no such powerful impulse, were left under an impossibility of repenting? Why is it that it is represented as their crime, that they did not repent at the preaching of John, or follow the example of the publicans, since the event shews, that no such irresistible motive to repentance was contained either in the Baptist's preaching, or in their example?

[14] Ver. 33. *There was a certain householder,* &c.] For explication of this parable observe, that in it is represented,

First, The favour and providence of God towards the Jewish church and nation, as being *the vineyard he himself had planted,* and had watered with his heavenly dew, the waters of life; *i. e.* the doctrine of the law and the prophets; he also had enclosed it and hedged about it, not only by his care and providence, but by his covenant of circumcision, and his presence with them, and his owning them for his own people, above all the nations of the earth. Note,

Secondly, That the *husbandmen* to whom this vineyard

* Apud Huet. tom. i. p. 456.

† Antiq. lib. xviii. cap. 7. p. 626. G.

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was let out were the priests and Levites, doctors and rulers of that church and people; who are here represented, not only as wanting in their duty, which was to make this vineyard fruitful, and to prepare it to receive his prophets and messengers with due reverence, and especially to receive his Son and their Messiah with faith, reverence, and obedience; but even consulted with, and spurred on the people to offer the most vile affronts unto them, and even to destroy his Son and their Saviour; for though Christ spake this parable to the people, (Luke xxix. 2.) the priests and pharisees perceived that *he spake of them,* (ver. 45.) When therefore it is here said, *they will reverence my son,* (ver. 37.) these words, as Theophylact notes, Christ spake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφεῖλον πραχθῆναι καὶ τὸ εἰκὸς λέγων, *but shewing what was fitting to be done,* and they ought to have done; and therefore, Luke xx. 13. the phrase is varied thus, ἴσως, *perhaps they will reverence my son when they see him.*

Thirdly, That this deportment of the *husbandmen,* and of the people led and excited by them to this murder of his Son, and treatment of his prophets, would render them obnoxious to the heaviest of Divine judgments.

[15] Ver. 41. *They say unto him, He will miserably destroy those wicked men.*] How this is to be reconciled with St. Luke, see Luke xx. 16.

[16] Ver. 43. Διὰ τοῦτο ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ. For this thing, *i. e.* the builders refusing this stone, *the kingdom of God shall be taken from you,* &c.] Hence it is evident that God deserted the Jewish church, and let this stone so fall upon them, as to grind them to powder, because of their rejecting the Messiah. The evidence that this affords to the truth of the Christian faith, see in the Preface to the Gospels.

[17] Ver. 44. *And he that falleth on this stone shall be broken,* &c.] *i. e.* He that stumbles on this stone, whilst he is here on earth, being offended at his doctrine, life, or death, shall be broken by his fall upon it, as is the person stoned, by the sharp stone he falls upon; but he on whom this stone shall fall, when he is elevated to his throne of glory, shall be more violently shattered by it; as is the person stoned by the great stone, as big as two men can lift, thrown down violently upon his breast.

CHAP. XXII.

1. AND Jesus answered *(with relation to them),* and spake again to them by parables, and said,

2. The *(doctrine of the)* [1] kingdom of heaven *(preached to this nation)* is like *(to find a success answerable)* unto *(that of)* a certain king, who made a marriage for his son,

3. And sent forth his servants to call them who were *(to be)* bidden to the wedding: *(viz. the apostles, and the seventy sent to the lost sheep of the house of Israel,* Matt. x. 6. Luke x. 1.) and *(being thus lovingly invited)* they would not come.

4. *(Wherefore)* again he sent forth other servants *(viz. the apostles, and the hundred and eight on whom the Holy Ghost fell),* saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come *(I pray you)* to the marriage *(feast).*

5. But they made light of it *(i. e. the invitation),* and went their way, one to his farm, and another to his merchandise:

6. And the remnant *(of them)* took his servants, and entreated them spitefully, and slew *(some of)* them.

7. But when the king heard thereof, he was wroth: and he [2] sent forth his armies, and destroyed those murderers, and burnt up their city *(and so will this spiritual King deal with those of this nation, who not only refuse his invitation to partake of the blessings of the gospel, but also kill his messengers; he by the Roman army will destroy them and their capital city).*

8. Then saith he to his servants, The wedding *(feast)* is ready, [3] but they who were bidden were not worthy *(and therefore shall not taste of this feast).*

9. Go ye therefore into the [4] highways *(to the dispersion of the Jews and to the gentiles),* and as many as ye shall find, bid to the marriage.

10. So these servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a [5] man which had not on a wedding-garment *(i. e. a faith and conversation answerable to the design of the gospel):*

12. And he saith to him, Friend, how camest thou in hither not having a wedding-garment? and he was *(as one)* speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth: *(so shall it be with the Jews, the children of the kingdom,* Matt. viii. 12. Luke xiii. 28.)

14. For [6] many *(of the Jews)* are called, but few *(of them)* are chosen, *(i. e. believers of the gospel,* see note on 1 Pet. ii. 9.)

15. Then went the pharisees *(perceiving that this parable was designed against them),* and took counsel how they might entangle him in his talk.

16. And *(accordingly)* they sent unto him their disciples with the [7] Herodians, saying *(with insidious flattery),* Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man *('s person):* for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou *(in this case)?* Is it [8] lawful to give tribute to Cæsar, or not? *(that if he had said no, they might represent him as an enemy to Cæsar; if yea, as no friend to the nation.)*

18. But Jesus perceived their wickedness *(i. e. their evil design),* and said *(to them),* Why tempt ye me, ye hypocrites *(endeavouring to ensnare me under pretence of reverence to me)?*

19. Shew me the tribute-money. And they brought to him a *(Roman)* penny.

20. And he saith to them, Whose is this image and superscription *(that this money bears)?*

21. They say to him, *(It is)* Cæsar's. Then saith he to them *(this being an evidence that Cæsar's government hath obtained among you),* Render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's *(i. e. the tribute due to his temple).*

22. When they had heard these words, they marvelled *(at his wisdom),* and left him, and went their way.

23. The same day came to him the [9] sadducees, who say that there is no resurrection *(of the body),* and asked him,

24. Saying, Master, Moses said, If a man die, having no

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children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first when he had married a wife, deceased, and, having no issue, left his wife to his brother:

26. Likewise the second also, and the third, *(and so on)* to the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures *(declaring that there shall be a resurrection)*, nor the power of God *(enabling him to effect it)*.

30. *(And as for your argument against it, it is grounded on a false supposition)*; for in the [10] resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven *(in that they cannot die,* Luke xx. 36. *and so can need no reparation by new births)*.

31. But as touching the [11] resurrection of the dead, *(this, I say, is denied by you, because ye know not the Scriptures; for)* have ye not read that which was spoken to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob, *(and so I own them still as my sons and children? now)* God is not the God of *(them who are to continue in the state of)* the dead, but of the living; *(his children being sons of the resurrection,* Luke xx. 36.)

33. And when the multitude heard this, they were astonished at his doctrine.

34. But when the pharisees had heard that he had put the sadducees to silence, they were gathered together.

35. Then one of them, which was a lawyer *(i. e. an interpreter of the law)*, [12] asked him a question, tempting him *(i. e. making a trial of his skill)*, and saying,

36. Master, which is the great commandment in the law?

37. Jesus said to him, Thou shalt [13] love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind *(i. e. above and before all other things, affecting them only with relation and subordination to God)*.

38. This is the first and great commandment.

39. And the second is like to it, *(viz.)* [14] Thou shalt love thy neighbour as thyself.

40. On these two commandments [15] hang all the law and the prophets *(these being an abridgment of what is contained in them both)*.

41. While the pharisees were *(thus)* gathered together, Jesus asked them,

42. Saying, What think you of Christ? whose son is he? They say to him, *(He is)* the son of David.

43. He saith unto them, How then doth David in *(the prophetical afflatus of the)* spirit call him Lord, saying,

44. The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no [16] man was able to answer him a word *(to that inquiry)*, neither durst any man from that day forth ask him any more questions.

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. *THE kingdom of heaven is likened,* ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους, *to a king who made a marriage for his son.*] That γάμος signifies a marriage-feast we learn from Phavorinus,* and others, on those words of Homer, Od. *a.* 225. εἰλαπίνης γάμος. (See Dr. Hammond on Matt. ix.) And because these feasts continued sometimes a week or more, as we learn from those words of Laban to Jacob, Gen. xxix. 27. *fulfil her week, i. e.* keep a seven days' feast for her marriage; and from Samson, who at his marriage ἐποίησε πότον ἡμέρας ἑπτὰ, *made a feast seven days, for so used the young men to do;* (Judg. xiv. 10.) therefore the word is γάμους in the plural, there being not many *marriages*, but many wedding-feasts at a *marriage*. This sense of the word is evident from ver. 4. *My oxen and fatlings are killed, come,* εἰς γάμους, *to the marriage-feast.* The king here represents God the Father, the son the Lord Jesus Christ, described often as the spouse of his church, Matt. ix. 15. xxv. 1. John iii. 29. 2 Cor. xi. 2. Apoc. xix. 7. the servants sent to call them that were bidden, *i. e.* the Jews invited by the Baptist, and our Lord, calling them to repentance, because *the kingdom of God was at hand,* might be the apostles and the seventy disciples, sent at first only *to the lost sheep of the house of Israel;* (Matt. x. 5, 6. Luke ix. 2. x. 1.) the servants sent again after the fatlings were killed, were the same apostles and other spiritual persons, sent after our Lord's resurrection with a new commission, to be Christ's witnesses in Jerusalem, *and throughout all Judea;* (Acts i. 8.) for the words *son* and the *kingdom of heaven,* represented by this parable, will not permit us to say these servants were the prophets sent before to the Jews.

Ver. 3. *The kingdom of heaven is like to a man who sent his servants.*] Here note, that though all the ancients from Origen, except St. Hilary, say that the servants first sent out were the prophets of the Old Testament; yet this seems plainly contrary to the text: first, because this also is a parable concerning *the kingdom of heaven,* and therefore respecting only those times when that kingdom was come. Secondly, It is a parable *of a king making a marriage for his son,* which is generally interpreted of Christ the bridegroom of his church, and therefore only can respect the times of his advent. Thirdly, The servants sent out the second time, were sent to the same persons to whom the first were sent: (ver. 4.) and yet it is granted, that the servants sent out the second time were the apostles of our Lord.

[2] Ver. 7. *The king was wroth,* πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, *and sending his armies destroyed those murderers, and burnt up their city.*] *i. e.* Upon their refusal, he decreed to send the Romans to destroy the Jews, and burn their temple and their city; which they so fully performed, as to destroy, during those wars, saith Josephus, eleven hundred thousand Jews; to burn their temple; consume, and so lay waste their city; as that all men conceived, saith Josephus, *it never could be built again.*

[3] Ver. 8. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they that were called were not worthy.*] They were not well disposed to receive the gospel, not willing to repent, and believe, and entertain the preachers of it kindly, which is the indication Christ gives his apostles, who were ἄξιοι, *worthy;*

* Ὁμήρος οὐ τὸ ἔργον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

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(Matt. x. 11. 13, 14.) they were ἀμελήσαντες, *despisers* of this spiritual banquet, out of love to their secular interests; here ver. 5. they loved other things more than Christ, and the blessings of his kingdom; which he that doth, saith Christ, οὐκ ἐστί μου ἄξιος, *is not worthy of me*, because he will not take up his cross and follow me. (Matt. x. 37, 38.)

[4] Ver. 9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, &c. *Go therefore into the highways*, &c.] *i. e.* To those of the dispersion; for after they had begun at Jerusalem, and preached through Judea, they also were to preach the gospel to the other Jews, the seed of Abraham; this salvation being to be tendered to the *Jews first, and also to the gentile.* (Rom. i. 16. ii. 10.) Hence Paul saith thus to the Jews of Antioch, *It was necessary the gospel should be first preached to you;* (Acts xiii. 45, 46. xviii. 6. xxviii. 28.) and afterward τοῖς ἔξω, *to those who were without the covenant made to Abraham.*

[5] Ver. 11. Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, *He saw there a man not clothed with a wedding-garment.*] *Faith* alone cannot be here the wedding-garment, since to receive the invitation, and to come to the wedding-supper, must import believing. By the man therefore who had not on this garment, I conjecture we are to understand the *false brethren* of the Jewish nation, who preached Christ *not sincerely but out of contention;* (Phil. i. 15.) contending for the necessity of circumcision, and of the observation of the law of Moses to justification, and who by this *subverted the souls* of others, (Acts xv. 1. 24.) made *Christ to die in vain*, (Gal. ii. 21.) *Christians to fall from grace*, (Gal. v. 14.) and the *apostles to labour in vain*, among the gentiles; (Gal. iv. 11.) and of whom the apostle saith, *their end shall be according to their works.* (2 Cor. xi. 15.) That this man must represent the Jews is evident, (1.) because he is *cast out into outer darkness, where is weeping and gnashing of teeth*, which Christ applies to the Jews, the sons of the kingdom, Matt. viii. 12. Luke xiii. 28. whilst the gentiles are said to come to this supper. (2.) Because the reason assigned of this punishment is this, that *many are called, but few are chosen:* (ver. 14.) for that this belongs peculiarly to the Jews, see note on xx. 16. (3.) Christ had said in the former chapter, that the *kingdom of God should be taken from them;* and here proceeding to discourse of the same thing, as appears from the connective particle, ver. 1. of this chapter, he shews how worthy the Jews would be of this punishment, as being either wholly refractory to God, calling them by his Son to the participation of these blessings, or coming to them without due preparations, as the false apostles and deceitful workers did; or else by casting off that wedding-garment they had once put on, as did those Jews whose *charity waxed cold*, (Matt. xxiv. 10—12.) and who being scandalized fell off from the Christian faith. It remains then that these backsliders, or these false apostles, must be the persons represented by the man *not having on his wedding-garment.*

Ver. 13. *Bind him hand and foot.*] Theophylact here notes, that this present time is the only time of working; in the future all the practical powers of the soul are bound, καὶ οὐκ ἐστὶ ποιῆσαι τι ἀγαθὸν εἰς ἀντισήπωσιν τῶν ἁμαρτιῶν, *and then we can do nothing good to make a compensation for our sins.*

[6] Ver. 14. *Many are called, but few are chosen.*] This parable, saith Theophylact, respects the Jews who were called, but not elected, ὡς μὴ ἀκούσαντες, *as not hearkening to God's call;* whence he infers, that μετὰ τοῦ Θεοῦ καλεῖν· τὸ δὲ ἐκλεκτοὺς γένεσθαι, ἢ μή, ἡμέτερον ἐστι, *our calling is of God, but that we are elect, or not, is from ourselves.*

[7] Ver. 16. Μετὰ Ἡρωδιανῶν, *with the Herodians.*] Here Jerome notes that some of the Latins ridiculously thought, they were called Herodians, who thought Herod was the Christ,* though he himself, in his dialogue against the Luciferians, hath these words, "Herodiani Herodem regem suscipere pro Christo," *received Herod the king for Christ;* this also was the opinion of Tertullian in his book de Præscript. cap. 47. of Epiphanius, Hær. 7. and of Philastrius, cap. 48. And Origen conjectures that they were called Herodians, who taught τελεῖν τὸν φόρον Καίσαρι, *that tribute-money was to be paid to Cæsar;* the soldiers were so called by the pharisees, saith St. Jerome here, "quia Romanis tributa solvebant," *because they paid tribute to the Romans.* And sure this opinion must seem ridiculous to them who consider that Herod was an alien, not a Jew of the seed of Abraham, or of the root of David, and was dead before Christ's return out of Egypt; whereas all thought that Christ was to be found not among the dead but the living, and many that he should never die. (John xii. 34. see the note on Matt. xvi. 6.)

[8] Ver. 17. Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give tribute to Cæsar, or not?* &c.] Here note,

First, That though the question be only proposed thus, ἔξεστι; *Is it lawful to give tribute to Cæsar, or not?* yet the decision in the affirmative, that it was lawful to pay it to Cæsar, was plainly a decision of the right of Cæsar to receive, and therefore to demand it, as being to them the minister of God. (1.) Because St. Paul hath plainly told us, that *therefore pay we tribute* to him to whom we lawfully do pay it, *because he is the higher power and the minister of God.* (Rom. xiii. 6.) And also *because it is his due;* for so it follows, *render therefore to all*, τὰς ὀφειλὰς, *their dues, tribute to whom tribute is due;* and this is still more evident from those words of Christ, *Render to Cæsar the things which are Cæsar's, and to God the things which are God's:* where Christ seems to me, even to strike at the root of that corrupt opinion of the Gaulonites and zealots, *that they, being God's people, were not to own any other as their Lord*, by this distinction betwixt things belonging to Cæsar, *viz.* tribute, and things belonging to God, *viz. the shekel of the sanctuary.* But, to omit this, either Christ, when he said, Render to Cæsar the things which are Cæsar's, spake to the purpose, and by way of answer to the question proposed, or he did not; to say he did not, is in effect to say, he spake impertinently, which I hope no Christian will affirm: if he spake to the purpose of the question; seeing he said, upon their owning the tribute-money to bear Cæsar's image, by way of inference, ἀπόδοτε οὖν, *Render therefore to Cæsar the things which are Cæsar's*, he as plainly intimates the tribute-money did of right belong to Cæsar, as by saying, *Render to God the things that are God's*, that what he styled the things of God, did of right belong to God. For those Jews, who held that tribute was not to be paid to Cæsar, did so; because they apprehended it unlawful to own any other as their lord and governor, but God; or one of their

* F. 12. B.

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own nation whom he had appointed to rule over them. (See the note on 1 Pet. ii. 16.)

I therefore cannot think with Grotius, that Christ here leaves the matter of right undecided; or with Mr. Clerc, that he doth not by his answer own that tribute was rightly demanded by Cæsar, seeing Christ could not then have said by way of inference, *Render therefore to Cæsar the things which are Cæsar's;* and this right of Cæsar had its rise from their own act of submission to the Roman government, as formerly they had done to the Assyrian; which national submission with promise of fidelity, having obtained now about a hundred years, was a just ground for Cæsar's right. And therefore king Agrippa* tells them, that οἱ τὸ μὲν ὑπακοεῖν ἐκ διαδοχῆς εἰληφότες, *they who had received this subjection by succession from their ancestors, could not rebel without contumacy.* And Josephus† tells them, that *to seek now to shake off the yoke,* καὶ μακροῖς εἴξαντας χρόνοις, *when for a long time they had yielded to it,* would subject them to an evil death. Note,

Secondly, That our Lord answers from the received maxim of the Jews, that wherever the money of any person was owned as the current coin of the kingdom, there the inhabitants owned that person as their lord and governor; that is, they acknowledged him to be the higher power, and the *minister of God* in respect to them: whence he that doth adulterate, diminish, or counterfeit this coin, becomes guilty of the crime, *læsæ majestatis:* and David, though anointed by Samuel, is declared not to be their king whilst Saul lived; because "numisma Saulis adhuc obtinet," *the coin which had the image of Saul upon it was still the current coin.* So that these captious men could take no advantage against him from this answer; because it was founded upon their received principles. Note,

Thirdly, That Christ justly calls these persons *hypocrites;* because they pretended to own him as *a just person, and one who bore no respect to persons,* and yet came with design to accuse him for an unjust decision: and (2.) because they, saith St. Luke, xx. 20. *feigned themselves to be* such as they were not, and to have that opinion of him which was far from their hearts; both which are manifest indications of gross hypocrisy.

[9] Ver. 23. Προσῆλθον αὐτῷ σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, *The sadducees came to him, saying, There is no resurrection.*] It is true, that the sadducees held, that there was *neither angel* of any permanent, *nor spirit* of any separate existence from the body: (Acts xxiii. 8.) for their opinion, saith Josephus,‡ was, that death, τὰς ψυχὰς συναφανίζει τοῖς σώμασι, *extinguishes souls together with the bodies;* and that they rejected ψυχῆς δὲ τὴν διαμονὴν, *both the duration of the soul, and future punishments and rewards:* but then it is true also, that the sadducees say, μὴ εἶναι ἀνάστασιν, *that there is no resurrection.* (Acts xxiii. 8.) And hence the Jews introduce them, saying,§ *The cloud fails and goes away; so he that descends into the grave, returns not from it.* Nay, they denied, or at least knew not, that the power of God was sufficient to raise the dead; for, *ye err* (saith Christ), *not knowing the Scriptures, neither the power of God,* (ver. 29.) And therefore, St. Paul, speaking of the resurrection from the dead, asks, *Why it should be thought a thing incredible for God to raise the dead?* (Acts xxvi. 7, 8.)

[10] Ver. 30. Ἐν τῇ ἀναστάσει, *In the resurrection they neither marry nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσὶ, *are as the angels of God in heaven.*] They are as the *angels,* not in all respects, but as to immortality and incorruptibility; and so they need no marriage to perpetuate their generations in the world: so saith St. Luke, *They can die no more, but are* ἰσάγγελοι, *equal to the angels.* (Luke xx. 36.) And that in this, especially, consists their likeness to the *angels,* we learn from the like words of Philo, concerning Abraham,—that leaving the world,* προστίθεται τῷ Θεοῦ λαῷ, καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονὼς, *he was gathered to the people of God, having obtained incorruptibility, being made like to the angels.* Vain therefore is the inference of the papists hence, that the souls of the just see God as the angels do, and know of the conversion of sinners: this likeness to the angels relating not to the qualities of their souls, but to the freedom of their bodies from corruption. Hence also it is evident against Heinsius, and others on this place, that ἀνάστασις, even when it is not joined with flesh, or body, signifies *the resurrection of the flesh,* or body; and when the resurrection of the dead is mentioned, as here, it never bears any other sense.

[11] Ver. 31, 32. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, *but concerning the resurrection of the dead,—I am the God of Abraham,* &c.] Those learned men are very much mistaken, who say, that Christ designed not here to prove the resurrection of the body, but only the ἀναβίωσις, or life of the soul after death. For (1.) the argument of the sadducees being taken from the supposition, that if there was a resurrection, there must be a marriage, and the persons raised must be man and wife as they were before, shews plainly, that they put the question concerning the resurrection of the body; for marriage belongs not to separate souls, but only to persons in the body: and therefore, if Christ said any thing pertinent to their objection, and opposed his argument to that which they designed to disprove, he must speak of, and prove, the resurrection of the body. And therefore Methodius† well notes, that if *Christ had not done this, but only had asserted the permanency of the soul, he had not answered, but confirmed the reasoning of the sadducees* against the doctrine of the pharisees. (2.) Christ here declares the sadducees thus erred, *not knowing the power of God:* (ver. 29.) now, that consists not in sustaining an immortal soul in life, but in raising the body from the dust to life. (Acts xxvi. 8. Eph. i. 19, 20. Phil. iii. 21. Heb. xi. 19.) And (3.) this is extremely evident from the very words of Christ, both here and in St. Mark and Luke; for (1.) the question put to Christ is not put thus, *If their souls live, whose wife is she?* but, ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσι, &c. *in the resurrection, when they shall arise, whose wife shall she then be?* (Mark xii. 23.) To which Christ answers thus, Ὅταν ἐκ νεκρῶν ἀναστῶσιν *when they arise from the dead,* (ver. 25.) *when they partake* τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the resurrection from the dead,* (Luke xx. 35.) *they neither marry, nor are given in marriage.* Now a time so determined, and respecting what should be hereafter,

* Apud Joseph. de Bello Jud. lib. ii. cap. 28. p. 805.
† Ibid. lib. vi. cap. 26. ‡ Antiq. lib. xviii. cap. 2. p. 617. cap. 2.
§ De Bello Jud. lib. ii. cap. 12. p. 788. G.

* Tancbom, fol. 3.
† Ὁ οὖν Χριστὸς, εἰ μὴ ἦν ἀνάστασις σαρκὸς, ἀλλὰ μόνην ἐσώζετο ἡ ψυχὴ, συνίθετο ἂν αὐτοῖς καλῶς καὶ ὀρθῶς φρονοῦσι, apud Epiph. Hær. 64. §. 35.

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cannot refer to the present state of their souls, which in no sense are raised from the dead, but only to the future condition of their bodies. (2.) Christ manifestly declares the question was περὶ τῶν νεκρῶν, ὅτι ἐγείρονται, *concerning the dead, that they rise again,* (Mark xii. 26.) *touching the resurrection of the dead here;* and that this was the thing he was to prove, from what they had read concerning Abraham, Isaac, and Jacob. (Luke xx. 37.) And the argument from them will appear strong and convincing, upon consideration of these following particulars.

First, That God is the God and Father of them only who are his sons: thus, when God had chosen Israel to be his people in covenant, and promised to be their God, διακριτικῶς, or, in distinction from others, he styled them his sons, saying, υἱοὶ ἐστὲ, *Ye are the sons of the Lord your God:* (Deut. xiv. 1. xxxii. 18. Isa. xlv. 11.) or else his son, *Israel is my son, my first-born; say then to Pharaoh, Let my son go:* (Exod. iv. 22, 23. Jer. xxxi. 20. Hos. xi. 1.) and in the New Testament, ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοὶ υἱὸς, *I will be to him a God, and he shall be to me a son;* (Rev. xxi. 7.) *I will be to you a Father, and ye shall be to me sons and daughters.* (2 Cor. vi. 18.) Note,

Secondly, That this υἱοθεσία, or *sonship,* imports the redemption of the body from corruption; for we *wait,* saith the apostle, *for the adoption, that is, for the redemption of the body;* (Rom. viii. 23.) *the revelation of the sons of God* expected, (ver. 19.) is their deliverance from *the bondage of corruption into the glorious liberty of the sons of God,* (ver. 21.) And the apostle proves, that our mortal bodies, dead because of sin, shall be raised by the Spirit of God dwelling in them; because *they who have the Spirit of God, are the sons of God,* from ver. 11. to 17. And in this very argument, St. Luke expressly saith, That *they that are thought worthy of the life to come, and of the resurrection from the dead,* are υἱοὶ τοῦ Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες, *the sons of God, as being children of the resurrection,* (xx. 36.) Hence, because God, who is not the God of the dead, but of the living, is called the God of Abraham, Isaac, and Jacob,* Irenæus infers, that *without doubt they live to God,* "cum sint filii resurrectionis," *being the sons of the resurrection;* and it is the same with him to be *a son of God,* and "hæreditatem consequi incorruptelæ," *to enjoy an incorruptible inheritance.* Hence the apostle saith, *The sons of God* must be the *heirs of God, joint heirs with Christ:* (Rom. viii. 17.) St. John, that they *shall inherit all things:* (Rev. xxi. 7.) the author to the Hebrews, that *God was not ashamed to be called the God of Abraham, and Isaac, and Jacob, because he had prepared for them a kingdom.* (Heb. xi. 6.) Nor were the Jews unacquainted with this notion of *a son of God,* as one who was to be rewarded by him after death, or of a son of Abraham, who was to be partaker of a happy resurrection. For thus the book of Wisdom introduceth the wicked, speaking of the good man, μακαρίζει τὰ ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα Θεὸν, *He pronounced the latter end of the just blessed, and boasts, that he hath God for his Father; let us cut him off with a shameful death:* εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ, *for if the just man be the son of God, he will receive him; and by his words there will be a visitation of him.* (Wisd. ii. 16. 20.) Thus, saith he, *they spake because they knew not the mysteries of God, nor hoped for the reward of holiness, nor discerned the recompence of blameless souls; for God made man* επ' ἀφθαρσία, *for incorruption, and to be an image of his own immortality,* (ver. 22, 23.) And again, *The souls of the righteous are in the hands of God,* καὶ ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, *and their hope is full of immortality; in the day of their visitation they shall shine,* (iii. 1. 4. 7.) And a third time, *Then shall the righteous stand with great boldness before the face of them who afflicted them; and they shall say, We fools counted his life madness, and his end to be without honour; how is he numbered,* ἐν υἱοῖς Θεοῦ, *among the sons of God, and his portion is with the saints?* (v. 1. 4, 5.) The seven sons mentioned in the Maccabees, are by Josephus still called Ἀβραὰμ παῖδες, *children of the stock of Abraham;* and as the book of Maccabees still introduces them, declaring, that God ἀναστήσει ἡμᾶς εἰς αἰώνιον ἀναβίωσιν ζωῆς, *would raise them up to life eternal.* (2 Macc. vii. 9. 23.) And Josephus* introduces their mother, comforting them with those words of Solomon, *wisdom is a tree of life to them that do her will;* and those of Ezekiel, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ; *shall these dry bones live?* and those words of God in the song of Moses, *I kill,* καὶ ζῆν ποιήσω, *and I will make alive:* so he also declares of these martyrs,† that, dying for God, they also ζῶσι Θεῷ, ὅπερ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, *lived with God, as do Abraham, Isaac, and Jacob, and all the patriarchs, and‡ ran* ἐπ' ἀθανασίας ὁδὸν, *in the way of immortality,* and that § *Abraham, Isaac, and Jacob, received them dying.* He also mentions a παλιγγενεσία, *reviviscence of all that observe the law of Moses, though they die for it,* saying, that *to them*‖ ἔδωκεν ὁ Θεὸς γένεσθαι τὲ πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς, *God hath granted to them to live again, and to receive a better life in reversion,* or at the revolution of all things. So then Christ's argument runs thus, Those of whom God after their death is the God and Father, they shall rise again (for they must be the *sons of God,* and therefore sons of the resurrection, to whom belongs the adoption or sonship, *i. e.* the redemption of their bodies from corruption); but God is the God of Abraham, Isaac, and Jacob, therefore they shall rise again.

Here Theophylact observes, that as the sadducees made their objection against the resurrection from the law of Moses, so Christ confirms that doctrine from the law and from the words of Moses.

[12] Ver. 35. Ἐπηρώτησεν εἷς ἐξ αὐτῶν ὁ νομικὸς, *A lawyer asked him,* (see note on Mark xii. 28.) ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *Which is the great commandment in the law?*] This was a famous question among the Jews; some contending that the precept of *sacrifices* was the greatest, as is insinuated, Mark xii. 33. (see Pirke Eliezer, cap. 16. p. 33.) others were for the precept of the phylacteries, to whom Christ answers from what was written in the phylacteries;

[13] Ver. 37. *Thou shalt love the Lord thy God with all thy heart.*] Note here,

First, That this is a precept given to the Jewish nation, and so it follows that it ought to bear that sense, which is the certain import of it in all those other places of the Old Testament, where it only doth occur; it being only found in the New Testament as a citation thence. It is therefore certain, that it doth not require us to love God in perfection

* Lib. iv. xi. cap. 80.

* De Maccab. p. 1101. E. F. † P. 1100. D. ‡ P. 1098. A.
§ P. 1097. D. ‖ Cont. Apion. lib. ii. p. 1076. A. B.

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of degrees, or in the elevated sense contended for by some, but only to love him with a sincere and a prevailing love. For,

First, God's servants entered into a covenant *to serve the Lord after this manner;* thus Asa gathered all Benjamin and Judah, and *they entered into covenant to seek the Lord with all their heart, and with all their soul:* (2 Chron. xv. 12.) and good Josiah, with all his people, *made a covenant before the Lord, to walk after the Lord, and to keep his commandments with all their heart, and with all their soul.* (2 Kings xxiii. 3.) Now if in this covenant they promised to love God *with every degree of every power;* i. e. *with the whole possibility of the soul,* to make him not only the principal, but the *only object of their love,* they promised what they knew they never could, what to be sure they never did perform. And why then is it said, that *the people stood to the covenant,* and that *God was found of them?* But if they only promised love of sincerity, and love to God above all other things, and that they would adhere to him and his service, then may this phrase import no more.

Secondly, This God required them to do, to render them the objects of his grace and favour, promising to have mercy on them in their captivity on this condition: *If from thence* (saith Moses) *thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart and with all thy soul.* (Deut. iv. 29.) And again, *If thou shalt return to the Lord thy God with all thy heart, and with all thy soul, then the Lord thy God will turn thy captivity, and have compassion on thee, and will bring thee into the land which thy fathers possessed; and thou shalt possess it, and he will do thee good.* (Deut. xxx. 2, 3.) And upon this condition only doth Solomon desire this mercy, saying, *If they turn to thee with all their heart, and all their soul, in the land of their enemies, then hear thou their prayer and supplication.* (1 Kings viii. 48.) Now is it reasonable to conceive that God required such an absolute perfection of degrees in their affection and obedience, to qualify them for his favour under their captivity? If so, they must for ever have continued captives. Or would he promise to restore them to their good land, and to do them good, upon a condition that would not permit them either to desire that pleasant land, or any other temporal enjoyments as their good? Sure the suspension of his favour upon this condition, is a clear evidence, that this phrase bears a milder sense.

Thirdly, God doth acknowledge that some of them did actually love him thus, that king David had kept his commandments, and *followed him with all his heart, saving in the matter of Uriah,* 1 Kings xiv. 8. And yet we find him guilty of mistrust of God's own promise, by saying, *I shall one day perish by the hand of Saul,* 1 Sam. xxvii. 1. of lying to Abimelech, xxi. 2. of a *rash oath,* in swearing *to cut off the house of Nabal,* xxv. 22. of *injustice,* in giving *a deceitful Ziba half the goods of Mephibosheth,* 2 Sam. xix. 29. and of *pride, in numbering the people,* xxiv. 1. God also testifies of good Josiah, that *he turned to the Lord with all his soul, and all his heart, and all his might,* 2 Kings xxiii. 24, 25. Since therefore God himself declares of men thus subject to imperfection, that they did thus love him, *that* love cannot require a perfection of degrees, but only a sincere and prevalent affection to him. This precept therefore must imply three things.

First, That we are to love God above all things *appretiativè; i. e.* so as to prize him in our judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy; according to that saying of the Psalmist, *Thy loving-kindness is much better than is life itself;* (Psal. lxiii. 3.) to esteem him as the only felicity of our immortal souls; the chief and most desirable good; the only being in whom is perfect rest, entire complacency, and full satisfaction, to be found; and consequently to look on all things else as *loss and dung,* compared to him. And whilst we retain this value for him, we can never prize or be concerned for any thing so much as his favour, nor refuse to part with any thing which tendeth to deprive us of it; we can never value any thing so much as to permit it to rival him, who is exceedingly more precious in our eyes, and more desirable to our souls, and so we cannot overvalue any worldly thing. This therefore may be truly styled, *the loving him with all our mind.*

Secondly, That we are to love God above all things *comparativè; i. e.* with a superlative affection, so as to be ready always to prefer his favour before all other things. And this affection, this cleaving of our hearts unto him, must follow from the forementioned estimation of him: for if we fully are convinced that there is infinitely more excellency in God, more happiness to be expected from him, than all the honours, pleasures, profits, interests, relations, and satisfactions the world can tender, and so the highest reason that he should always be preferred before them, and that we should still cleave unto him in opposition to any other thing; it is certain he can have no rival in our hearts, nothing that stands in competition for our love, nothing we do not truly hate and despise comparatively to his favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his favour, or provoke his displeasure; and may we not then be said to love him with an entire and undivided heart?

Thirdly, That we are to love God above all things *intensivè;* that is, our desires must be more ardently inclined towards his *favour,* and the enjoyment of him; we must long, thirst, and pant more after him; rejoice more in his favour than any other thing, be more concerned to retain it than to secure any worldly blessings, and be more satisfied in it than in *marrow and fatness:* and what more can *the love of God with all our souls* import? For seeing such a prevalence of our desires towards him, and delight in him, will not permit us to desire any thing in opposition to him, or against his will and pleasure; but will constrain us to quit all other interests, that we may happily retain our interest in him we thus desire, and delight in, above all other things; it follows, that by thus loving God with all our souls, our love unto or desire of the creature, can never be inordinate or irregular, and so can never be offensive to God; and then it cannot be forbidden by the command, to love the Lord our God with all our souls. In these things seems to be implied, or from them certainly will follow, that endeavour above all things to please him, that industrious care to serve and obey him, that vigorous employment of all other faculties in his service, which will demonstrate that we comparatively do not labour *for the meat that perisheth,* do not permit our secular employments, or our pursuit of any temporal enjoyments, to impair our diligence in the securing our eternal interests; and therefore that, in the true import of the phrase, *we love God with all our might;*

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all other senses of it being inconsistent with that diligence in our calling, and that industry in our civil affairs, which God himself requires of us. And,

Fourthly, Hence it follows, that we are to love all other things only in way of relation and subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him *with all our hearts and all our souls,* our love to other things must virtually be comprised in our love to God, or be dependent on it, or subservient to it, or else we must deprive him of some portion of the heart he calls for. Moreover, God being our ultimate and chiefest good, all other things can only be good as they conduce to the enjoyment or service of him, and so are to be loved for him; that is, we must love them as they relate to him, as they enable us to serve him, as they are or may be instrumental to his glory, or to our enjoyment of him.

And of this exposition of these words we cannot reasonably doubt, if we consider that our Lord himself doth plainly seem to favour and approve of it, making that service, and so that love which he requires from us, to consist in that prevalence of affection which enables us, in any competition betwixt the *love of the world,* and the love of him, to *cleave to God,* and *despise the world.* This evidently is the import of these words, *No man can serve two masters* (when their service and commands do interfere), *for he will either hate the one and love the other, or he will cleave to the one and despise the other; ye cannot* (therefore) *serve God and mammon.* (Matt. vi. 24.)

Again, Christ places the due love of himself in the prevalence of our affections to him above other things, saying, *He that loveth father or mother, son or daughter, ὑπὲρ ἐμὲ, above me, is not worthy of me.* (Matt. x. 37.) Whence it must follow, by the rule of contraries, that he who loveth Christ more than father or mother, son or daughter, or any worldly interest whatever, must be *worthy of him.* From these two places it is therefore evident, that to love God so as to despise and to forsake all other things, to cleave unto him; to love God superlatively, so as to have our affections more powerfully carried out after him than any other thing that is most dear unto us, is, in the Scripture sense, *to love God with a whole and entire heart.* And surely, if I love God so as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the love I owe to him. If I love him, so as to prize neither friendship, relations, fame, honour, pleasures, riches, life, or any temporal concernments, so as to offend him by preserving them, I do not inordinately love them; for obedience being the true test of love, where there is no neglect of obedience, there can be no want of love. Moreover, if I prize nothing in comparison with God in my mind, if I cleave to nothing in competition with him in my will, if I desire nothing in comparison with him in my affections, if I pursue nothing but with relation to his glory and in subordination to his sacred will, how can I be wanting in my duty to him? And if I be not wanting in my duty to him, how can I sin against him?

[14] Ver. 39. *Thou shalt love thy neighbour as thyself.*] Here note, (1.) that by our *neighbour* here, we are to understand every other person who is capable of kindness from us, and stands in need of help. So St. Paul expounds it, Rom. xiii. 8. *Owe no man any thing, but to love one another,* for *ὁ ἀγαπῶν τὸν ἕτερον,* &c. *he that loveth another, hath fulfilled the law,* which saith, *Thou shalt love τὸν πλησίον, thy neighbour as thyself.* This will be evident,

First, From our Lord's answer to this inquiry, *Who is my neighbour?* for such a case did he propound in demonstration of this point, as did extort from a great rabbi this frank confession, that even a Samaritan discharging a great office of humanity towards a Jew, acted the part of a true neighbour to him, and consequently that such humanity and mercy was also due from any Jew to a Samaritan. Now Scripture and the Jewish records do inform us, that there was the greatest strangeness and averseness betwixt the Jew and the Samaritan, they would have no converse together, they would receive no kindness one from another; witness the question which the woman of Samaria puts to Christ, *How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans?* (John iv. 19.) Hence saith the son of Sirach, *Two nations doth my soul hate, the Samaritans and the Philistines.* (Ecclus. l. 26.) And hence that proverb of the Jews, that *to eat flesh with a Samaritan, is as bad as to eat swine's flesh.* Now hence it clearly follows, that Christ, by shewing that the Jews and the Samaritans were neighbours, must teach us that no difference of nation or religion, no alienation of affections, can exempt us from owning any person as our neighbour; and that by saying, *Go thou and do likewise,* our Lord obligeth us to love them as we love ourselves, and to be helpful to them in their need, according to our power.

Secondly, This is apparent from all those evangelical commands which do extend this duty to all men, and thereby shew that all men are to be beloved as neighbours; such are these exhortations, *As you have opportunity, do good to all men;* (Gal. vi. 10.) *see that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men.* (1 Thess. v. 15.) To this intent are those directions, *to follow peace with all men, to be patient and gentle towards all men:* such, lastly, is that fervent supplication of St. Paul to his Thessalonians, *the Lord make you to increase in love towards one another, and towards all men:* all which expressions make it evident, that the affection of the Christian must extend to all men, and that his neighbourhood is universal and unlimited.

Thirdly, This also will be evident from the example we are called to imitate in this affection, *viz.* the love and mercy of our God and Saviour; for we are to be *followers of God as dear children, and walk in love, and to be perfect as our heavenly Father is perfect.* Now *God is good to all, and his mercies are over all his works;* he is *the Saviour of all men,* this kindness he is willing to vouchsafe, this saving health he freely tenders, and joyfully imparts to the greatest of repenting prodigals; he is *kind to the unthankful and the wicked, and maketh his sun to rise upon the just and the unjust;* and in this he expecteth to be imitated by us, if ever we desire to be deemed his children, or to enjoy the blessings he hath prepared for them alone: thus our great Teacher doth instruct us, *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that you may be children of your Father which is in heaven.* Moreover, the kindness of our Lord to all his brethren, partakers of the same nature with him, disposed him to *taste*

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death for every man, and purchase their redemption with his precious blood; for he *gave himself a ransom for all.* Since therefore we are called to imitate the love and kindness of our God and Saviour, our duty must be answerable to the Divine grace, our charity must follow the example of our blessed Lord; and therefore every man must be our brother, not only as he is derived from the same common stock by nature, but as by grace we are partakers of the same universal and redeeming love. And,

Fourthly, If Christianity obligeth us to bear a brotherly affection towards the worst of enemies, to treat them with the greatest love and kindness, if without this affection to them we vainly do pretend to act as Christians, then must all men become the objects of the Christian's love. For as for friends, even nature and gratitude oblige us to bear affection to them, and if we do no more, our Lord informs us, that we do nothing which can entitle us to a reward from him, or shew we are advanced above the rank of publicans and sinners; *For if you only love them which love you, what reward have you? Do not even the publicans the same? And if you only do good to them who do good to you, what thanks have you, for sinners also do the same?* (Matt. v. 46. Luke vi. 33.) If then the worst, the most despiteful, and disobliging of our enemies must, by the Christian, be thus loved, and therefore owned as his neighbour, what man can be excluded from that appellation?

To love this neighbour as ourselves, (1.) it is not necessary that we should love him from the same inward principles and dispositions which excite our affection to ourselves; for we by nature are so framed, that we are forcibly engaged to avoid that which is evil and afflicting to us, from that quick sense of pain and trouble it createth to us, and to pursue that which doth gratefully affect us, from the experience of that inward pleasure, joy, and satisfaction which we reap from the enjoyment of it; but we find no proportionable inward sense of pain from that which is afflictive to our brother, nor yet of pleasure from what is advantageous and grateful to him; and therefore cannot from the same inward principles be moved so strongly to prevent the pain, want, infamy, he may labour under, or to procure his pleasure and advantage: and therefore the Divine wisdom saw it meet to supply this defect, by deterring us from the neglect of our regard towards our brother in his misery, by threatening the severest punishments to this want of mercy; and therefore, by the consideration of the greatest evils which might befal ourselves for that neglect, and to engage us to all the acts of kindness, charity, and mercy to our brother in his misery, by the promise of the most excellent rewards, or of the choicest blessings, and so to move us to these duties from the like principles of self-love.

Secondly, This rule doth not engage us upon pain of God's displeasure to an absolute equality in our affection to our brother and ourselves, but only to make that affection which we bear to ourselves the rule, and the direction, for the expression of our love unto our brother; it saith, *sicut teipsum, non quantum teipsum;* it enjoins us to love our brother in all the instances in which we do express our love unto ourselves, but not in equal measure: for certainly my love unto myself must have priority unto the love I bear unto my brother in all equal circumstances. For instance, if I see my brother in danger of his life, I am not bound to put my own in equal danger to preserve him, but only to do all I can, without incurring the like danger, to prevent his death. If I perceive he is in want, the law of charity will not oblige me to put myself in equal want, but only to impart to him what I do not want: it doth not bind me to quench his thirst, or to allay his hunger, with the meat or drink I want as much as he, but only with those viands I can minister without like sense of want. If he be in the pest-house, or labours under an infectious disease, I am not bound to venture the procuring the same fatal malady, to comfort or relieve him under it, but only to afford him what comfort and relief I can, without endangering myself. The reason is apparent from this very rule, because we cannot thus affect ourselves, and therefore cannot be obliged thus to love our brother; that is, no man can put his life in danger to prevent the danger of his life; no man can supply his own wants by parting with that he equally wants; and therefore no man can be obliged by this rule to this deportment towards others, nor can we rationally desire that others should do so for us, and therefore we cannot be obliged to do so for them. But then we absolutely are obliged by it,

First, To the greatest freedom from all hatred, ill-will, or malice to our brother, all alienation of mind, or averseness from doing offices of kindness to him; for *no man hateth his own self;* or is averse from doing kindness to himself. (Eph. v. 29.)

Secondly, To be careful that we never do him any injury, *οὐδεὶς γὰρ ἑαυτῷ κακὰ βουλήσεται,* for no man wisheth evil to himself, and *love worketh not evil to our neighbour.* (Rom. xiii. 10.)

Thirdly, That we still retain a kind affection to him, and a readiness to do him good; for we have always this goodwill to our ownselves; and this is necessary, both that our charity may be acceptable to God, and that we may both seriously desire, and, as we have opportunity, promote, his good. And therefore,

Fourthly, We are to be as helpful to him as our circumstances will permit, both in our words, our prayers, instructions, advice, admonishments, and consolations, and in our works, the labours of our hands, our bodies, and the expenses of our purse, that, by thus serving and *bearing one another's burdens, we may fulfil the law of love.* (Gal. v. 14.)

Fifthly, We are to sympathize with, and commiserate him in his afflictions, (1 Cor. xii. 26.) and do what in us lies to alleviate his burdens; (Gal. vi. 2.) and to rejoice with him in his prosperity: for we in our prosperity rejoice, in our adversity are sorry. This therefore is a rule we are not only *taught of God,* (1 Thess. iv. 9.) but we are taught it from our ownselves; this being the great advantage of this rule, that it sends us not to learn our duty from the great doctors of the world, but only to the law written on all our hearts, or to that celebrated rule of the philosophers, "nosce teipsum," *know thyself,* reflect upon the inward motions of thy heart, and observe thy demeanour to thyself; and this will faithfully admonish thee, and make thee skilful to discern what is the love and kindness which thou owest to others, and will enable thee to judge aright in all the instances of justice and humanity.

[15] Ver. 40. *On these two commandments hang all the law and the prophets.*] This is a metaphor taken from the custom mentioned by Tertullian, of hanging up their laws

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in a public place, to be seen of all men; and it imports, that in them is compendiously contained all that the law and prophets do require in reference to our duty to God and man: for though there be some precepts of temperance which we owe to ourselves, yet are they such as we may be moved to perform from the true love of God and of our neighbour; for if we truly love God, we cannot be wanting in them, for the love of God will make us humble, contented with our portion; it will preserve us from all intemperance, impatience, and evil lustings; it will make us watchful over ourselves, to keep a good conscience, and solicitous for our eternal weal; and the love of our neighbour will free us from all angry passions, envy, malice, and other perturbations which arise against him. (See Examen Millii here.)

[16] Ver. 46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· *And no man could answer him a word.*] Hence it is plain, that the artifices which the Jews now use to evade this place, by saying, these words belong to Abraham, or David, or, as Justin Martyr* testifies, to Ezekiel, had not then obtained: for, if it had not then been the received opinion that this Psalm belonged to the Messiah, Christ would not have alleged it to this end, much less would he have put the scribes and pharisees to silence by so doing. And whereas Woltzogenius here notes, that this place proves Christ is not God, because he is here distinguished from God, by *sitting at his right hand:* this we grant, according to that human nature, from which alone he is said *to sit at the right hand of God;* and though, as he replies, the human nature is no person, whereas it is the person of Christ which sits at the right hand of God; this is nothing to the purpose: for, though it be Christ personally taken, who *sits at the right hand of God,* yet he is not said to sit there according to his Divine, but human nature; thus is it, *the Lord of glory* who was *crucified,* 1 Cor. ii. 8. yet he was not crucified *as the Lord of glory.*

CHAP. XXIII.

1. THEN spake Jesus to the multitude and to his disciples,

2. Saying, [1] The scribes and the pharisees sit in Moses's seat *(i.e. are the received interpreters of the law of Moses).*

3. All therefore whatsoever they bid you observe *(according to that law),* that observe and do; but do not ye after their works: for they say, and do not *(themselves that which they teach to be the duty of others).*

4. [2] For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but *(are so forgetful of the mercy required by the law, that)* they themselves will not move them with one of their fingers *(i. e. they will do nothing to remove those burdens from them that are oppressed with them).*

5. But *(and)* all their works they do to be seen of men, *(i. e. for ostentation of piety; to which end)* [3] they make broad their phylacteries, and enlarge the borders of their garments, *(as men highly concerned to remember the commandments of the Lord, writ upon these phylacteries,* Numb. xv. 38, 39.)

6. And *(they)* love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. [4] But be not ye called Rabbi *(guides, but only teachers and ministers of the word, which ye have learned from Christ):* for one is your Master, even Christ; and all ye are brethren *(or equally his servants in this ministry).*

9. And call no man your father upon the earth *(i. e. be swayed by no man in matters of faith, as children are by the will of their fathers);* for one is your Father, which is in heaven *(to whose will and precepts alone you owe an absolute subjection).*

10. Neither be ye called masters; for one is your Master, even Christ *(from whom ye receive what you communicate to others, and so ye have no power over the faith of men, as masters have over their servants, but are only stewards and dispensers of the mysteries of Christ).*

11. But he that is greatest among you, shall be your servant, *(for the sake of Christ,* 1 Cor. iii. 5. 2 Cor. iv. 5.)

12. And whosoever shall exalt himself *(by acting not as a servant, but a lord and master)* shall be abased; and he that shall humble himself *(to the meanest office in this ministry)* shall be exalted.

13. But woe to you, scribes and pharisees, *(who are)* hypocrites! for [5] ye shut up the kingdom of heaven against men *(by your example, doctrine, and authority):* for ye neither go in *(to it)* yourselves, neither suffer ye them that are entering *(into it)* to go in.

14. Woe to you, scribes and pharisees, hypocrites! for [6] ye devour widows' houses, and for a pretence *(that ye may be more trusted by them, ye)* make long prayers *(as devout persons):* therefore ye shall *(for this hypocrisy)* receive the greater damnation.

15. Woe to you, scribes and pharisees, *(who are)* hypocrites! for ye compass sea and land *(go to all the regions of your dispersions)* to make one proselyte *(to your religion);* and when he is made *(so),* [7] ye make him twofold more the child of hell *(more opposite to the gospel and the professors of it)* than yourselves.

16. Woe to you, ye blind guides, which say, [8] Whosoever shall swear by the temple, it is nothing *(obligatory);* but whosoever shall swear by the gold of the temple, he is a debtor *(i. e. he is obliged to perform his oath)!*

17. Ye fools, and blind! for *(since ye swear by something sacred, let me ask),* Whether is greater, the gold, or the temple that sanctifieth the gold? *(i.e. makes it more sacred than any common gold.)*

18. And, Whosoever shall swear by the altar, *(you say)* it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty *(if he do not perform his oath).*

19. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifies the gift? *(which is therefore sacred, because offered on it.)*

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things *(all gifts laid)* thereon, *(and by him to whom they are offered.)*

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe to you, scribes and pharisees, hypocrites! for

* Dial. p. 256.

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ye pay tithe of mint, and anise, and cummin, and have [9] omitted the more weighty matters of the law, judgment, mercy, and faith; these ought ye to have done *(because your own constitutions require them)*, and not to leave the other undone *(which God especially requires)*.

24. Ye blind guides, which [10] strain at a gnat *(i.e. who scruple things of the least moment)*, and swallow a camel *(i. e. but venture freely on the grossest sins)*.

25. Woe to you, scribes and pharisees, hypocrites! for ye *(act as men intent to)* make clean the outside of the cup and of the platter *(to appear clean in the eye of men)*, but within they are full of extortion and excess.

26. Thou blind pharisee, cleanse first that which is within the cup and platter *(the inward motions of thy heart)*, that the outside of them *(i. e. thy actions)* may be clean also.

27. Woe to you, scribes and pharisees, hypocrites! for [11] ye are like to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness *(and therefore have a white mark set upon them, that they may be avoided)*.

28. Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

29. Woe to you, scribes and pharisees, hypocrites! [12] because you build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in *(shedding)* the blood of the prophets.

31. Wherefore ye be witnesses to *(against)* yourselves, that ye are the children of them who killed the prophets.

32. Fill ye up then *(Gr. and ye will fill up)* the measure of your fathers *(sins, and shew greater malice against the prophets now sent by God to you)*.

33. *(For)* ye *(are)* serpents, ye *(are a)* generation of vipers *(i. e. more venomous against me and my disciples, than ever your forefathers were against the old prophets)*, how *(then)* can ye escape the damnation of hell?

34. [13] Wherefore, behold, I send to you prophets, and wise men, and scribes *(i. e. true interpreters of the law and the prophets)*: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. [14] That upon you *(thus outdoing the malice of your forefathers against the prophets, sent to you by God)* may come *(the punishment of)* all the righteous blood *(of God's prophets)* shed upon the earth, [15] from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew *(i. e. stoned,* 2 Chron. xxiv. 22.) between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, [16] how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings *(i. e. have treated you with the most tender affection)*, but ye would not *(embrace my kind offers)!*

38. Behold, *(therefore now)* your house is left unto you desolate.

39. [17] For I say unto you, Ye shall not see me henceforth (Gr. *after a while*), till *(the time cometh, that)* ye shall *(would gladly)* say, Blessed is he that cometh in the name of the Lord *(i. e. it would be joyful news to you indeed, to hear of a Messiah coming to deliver you from the impendent vengeance, and then you shall see him coming, not as a saviour, but a severe avenger)*.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2. ΕΠΙ᾽ *τῆς* Μωσέως καθέδρας ἐκάθισαν οἱ φαρισαῖοι, Ver. 3. *πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. The scribes and pharisees sit in the seat of Moses;* Ver. 3. *And therefore whatsoever they bid you observe, that observe and do.*] *i. e.* Saith Theophylact, *All that they require, ἐκ τῶν* Μωσέως *βίβλων ἢ ἀπὸ τοῦ Θεοῦ νόμου, from the books of Moses, or the law of God:* which interpretation must be allowed of, (1.) because Christ elsewhere requires his disciples to *beware of the leaven*, that is, *the doctrine, of the scribes and pharisees;* (Matt. xvi. 6. 12.) and that because *they taught for doctrines the commandments of men, and by their traditions made void the law of God,* (Matt. xv. 6. 9.) and were *blind leaders of the blind into the pit;* (ver. 14.) bidding them to understand, that *nothing from without a man defiled a man;* than which nothing could be more contrary to their doctrines and traditions: and elsewhere, refuting their doctrine touching divorce, chap. xix. and touching oaths, ver. 16, &c. he therefore could not here say, without this restriction, that they should do and observe all their commands, without a contradiction to his own frequent doctrine. (2.) He speaks of those things which these doctors ought to have done, but did not, ver. 3. whereas they would have deserved no reprehension for not doing that which was not required of them by the law. Thus the word *πάντα, all things,* must be restrained, when the apostle commands *servants to obey their masters,* and *children* their parents, *κατὰ πάντα, in all things;* (Coloss. iii. 20. 22.) and *wives to be subject to their husbands, ἐν παντὶ, in every thing.* (Eph. v. 24.) Thus Isidore Pelusiota* teacheth us to interpret those words. Note also, that Christ speaks not here of the great Sanhedrin, or the chief priests; for when mention is made of them in the New Testament, this is still under the name of priests, elders, rulers, or princes of the people; of whom here is no mention, but only of the scribes and pharisees, who are said *to sit in the seat of Moses,* because they undertook to interpret the law of their great prophet Moses, either publicly to the people, or privately in the schools; and whilst they determined things doubtful and undetermined in the law, not contrary to the precepts of it, their decisions were to be observed for order's sake: Hence, of the tithing mint and cummin not mentioned in the law of Moses, but prescribed by them, Christ saith, *ταῦτα ἔδει ποιῆσαι, these things ought to be done,* (ver. 23.)

[2] Ver. 4. *Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα,* &c. *For they bind heavy burdens, and grievous to be borne,* &c.] These heavy burdens, saith Theophylact, were *παραδόσεις ἐπέκεινα τοῦ νόμου, their traditions added to the law,* and called by their own writers, פרושים מכות, *the strokes of the pharisees,* as being such as made the service of God burdensome. But then, when I consider how punctual they

* Jubet iis auscultari, *μὴ τοῖς κατ᾽ ἰδίαν προστατοῦσιν, εἰ μὴ τοῖς χρησμοῖς συνάδει ἐν τοῖς οὐρανίοις, ἀλλὰ τῇ διδασκαλίᾳ μόνῃ τῇ ἐπὶ τῶν ἐκκλησιῶν γινομένῃ· διὸ καὶ καθέδρας Μωσέως ἐμνημόνευσε τῆς τοῦ νομοθέτου· τότε γὰρ οὐ τὰ ἑαυτῶν ἀλλὰ τὰ τῶν γραφῶν φράζουσι.* Cat. p. 691.

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pretended to be in the observance of them, what a reverence they had for them, even above the law of Moses, and how highly they were offended with Christ, and his apostles, for not walking according to them; I am apt, with Menochius and Maldonate, to interpret those words, *they will not move them with one of their fingers*, not of their neglect to observe them themselves, but of their tenacious exacting of them without mercy, even from those whom they saw grieved and oppressed with these burdens; and to refer those words, *they say, and do not*, to the things taught by them, according to the law, mercy, judgment, and the love of God. (See Examen Millii here.)

[3] Ver. 5. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. *They also do make broad their phylacteries.*] What great holiness they placed in putting on the phylacteries, we learn from the Targum on Cant. viii. 3. which introduceth the Jews speaking thus, *I am chosen above all people, because I bind my frontals to my head, and my left hand, and my parchment is fixed to the right side of my gate, or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me:* and yet very learned men think, these phylacteries are not commanded, Exod. xiii. 9. 16. but that those words are only metaphorically to be understood, as a command to have God's laws perpetually before their eyes, and his deliverances always in remembrance; according to the like metaphor of Solomon, when he saith of the precepts of wisdom, *Bind them about thy neck, and write them on the tables of thy heart:* (Prov. iii. 3.) and that the like words, Deut. vi. 8, 9. are to be expounded by the foregoing words, ver. 6. *The word which I command thee this day, shall be in thy heart;* and, xi. 18. *Ye shall put my words in your heart, and in your soul.* For since these words, Deut. vi. refer to the whole law of Moses, it seems not reasonable to think, that God required them to write all the precepts of it upon their phylacteries, or the posts of their doors.

Ver. 6. *They love the uppermost rooms in the synagogues.*] There shewing their pride, saith Theophylact, where they ought to have taught others humility.

[4] Ver. 8. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί, ὁδηγοί, καθηγηταί, *Be not ye called Rabbi, fathers, guides.*] Here note,

First, That Christ cannot reasonably be supposed to forbid either fathers to be so called by their children, this appellation being frequent in the sacred writers; or aged and spiritual persons to admit that title in the vulgar acceptation of it: for thus St. John styles the aged, *fathers*, 1 John ii. 13. and St. Paul styles himself a *father* to the Corinthians, 1 Cor. iv. 15. and to the Galatians, iv. 19. These titles therefore, which men inspired by the Holy Ghost did use, after these words were spoken by our Lord, cannot be reasonably thought to be the thing forbidden by Christ.

Secondly, Nor doth Christ here forbid these titles, only because they savoured of pride and affectation, but because they were a great intrenchment on God the Father and the Son, ascribing to those men, who had usurped these names, what properly belonged to their heavenly Father (so the reason here assigned shews, viz. *Call no man your father upon earth, for one is your Father which is in heaven;* i. e. to whom alone belongs that title); and attributing to earthly guides and masters, what was due only to Christ our teacher and spiritual guide; *Be not ye called Rabbi, for one is your Master, even Christ:* (ver. 8.) *Neither be ye called masters* (guides, or leaders), *for one is* ὑμῶν ὁ καθηγητὴς, *your leader, even Christ,* (ver. 10.) Note,

Thirdly, That the words, rabbi, father, guide, master, or teacher, were the titles which were then usually by the Jews conferred on their wise men, the fathers of tradition, or the men of the greatest understanding in the law of Moses; such persons they thought fit to salute not in a common form of words, but by these pompous titles. Thus of Jehoshaphat they tell us, That *when he saw a disciple of the wise, he would rise from his throne, embrace him, kiss him, and say to him, Abba, abba, rabbi, rabbi, mori, mori;* that is, *my father, my rabbi, my guide, or teacher.* These titles were esteemed so due to them, that they say, the Sanhedrin did twenty-four times excommunicate those who gave not the honour of a master to their rabbins. Now by the word *rabbi*, they understood such a teacher whom they stood bound to hearken to, depending on his words, and not disbelieving, swerving from, or doubting of the truth of what he taught. Hence doth Gamaliel advise the ignorant among the Jews, *to get themselves rabbies, that they may no longer doubt of any thing:* and R. Eliezer saith, That *he who separates from the school of his rabbi, or teacheth any thing which he hath not heard from his master, provokes the Divine Majesty to depart from Israel.* Maimonides saith, That *men of the degree of rabbi, were also called abba,* i. e. *father;* and they took to themselves this title as well as that of rabbi: now to these fathers, they ascribed the same high and incontestible authority. Hence Maimonides saith, That *he that will be holy, must perform the words of the fathers;* and they declare that the words of Cabala, or the traditions of their fathers, *were equal to the words of the law, and more to be regarded than the words of the prophets;* that *a prophet was not to be believed, except he could shew a sign, or a miracle; but as for these elders, or fathers, they were to be believed without them: it being said of them,* Deut. xvii. 11. *According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do.* The word *mar*, καθηγητὴς, which they used in Babylon, to signify one who in Judea was called *rab*, with them signifies a guide and leader in the way of happiness: and of this, saith St. Paul, they are confident, that *they are guides to the blind, a light to them that sit in darkness, instructors of the simple, and masters of babes;* (Rom. ii. 17—19.) and that so certainly, that their decisions were not to be doubted of, but were to be reputed of equal authority with the determinations of the prophets: *For* (saith Maimonides*) *if a thousand prophets, who were equal to Elias and Elisha, bring one interpretation, and a thousand and one wise men produce one contrary to it, we must incline to the most, and be obliged rather to act according to the sentence of these wise men than that of the thousand prophets.* In his explication of the thirteenth treatise of the Sanhedrin, he distributes men, who interpret the sayings of the wise men, into three ranks; (1.) those who say their words are to be interpreted according to the letter, as thinking,† "Sapientes in omnibus indubitatæ veritatis in dictis suis," &c. *The wise men in all their sayings of undoubted truth, meant only what they perceive by their words.* (2.) Those who elude the words of the wise, judging themselves more wise and perspicacious, and saying, ‡ *that they were*

* Præfat. in Seder Zeraim. Po. p. 32. † Ibid. p. 144. ‡ P. 146, 147.

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deceived: these he pronounces fools, and accursed, for saying these things against those great men, of whose wisdom they were well assured: the words of the scribes, according to their blasphemous sayings, being* *more amiable than the words of the prophets, and more weighty;* and, *the words of the Cabala equal to the words of the law.* And even Josephus† saith, That they who were *of the sect of the pharisees, followed their guide, and thought it necessary to observe and contend for whatsoever he would command;* the sadducees held it a virtue, to doubt of, or contend against, the teachers of the wisdom which their traditions contained; *but they yielded such honour to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed;* where we have the διδάσκαλοι in express words, καθηγηταὶ in the word ἡγεμόνες, *guides,* and *fathers* in the τῇ ἡλικίᾳ προήκοντες, or the *ancients;* and all of them represented as persons, of whose doctrines none ought to doubt, and whose sayings no man should gainsay. And again, the pharisees delivered νόμιμα πολλὰ, *many things to be received as laws,* which were not in the law of Moses; from which, though the sadducees dissented, yet when they came to the magistrates, they were forced to subscribe to them,‡ διὰ τὸ μὴ ἄλλως ἐνεκτοὺς γένεσθαι τοῖς πλήθεσιν, *since otherwise they would not be endured by the multitude; among whom, so great was their authority, that though they spake against the king, or the high-priest,*§ εὐθὺς πιστεύεσθαι, *they were presently believed.* And even the Scripture informs us, that they *taught for doctrines,* or for things necessary to be observed, *the commandments of men,* (Matt. xv. 9.) and pronounced them accursed who held contrary to their sentiments. (John vii. 47—49.) The import therefore of these words seems to be this:

First, That no man was to be called *father upon earth,* so as that we should yield an absolute subjection to his will and pleasure, or be absolutely swayed and governed by it.

Secondly, That we should call no man *guide,* or *master upon earth,* no *fathers,* no *church,* no *councils,* so as absolutely to submit ourselves in the concernment of our eternal interests, to the conduct of their judgments, or give them dominion over our faith and conscience; Christ being the sole guide and teacher of his church, commissionated by his Father to reveal his will, and teach us what is needful to be known, believed, or done, in order to salvation; and even his apostles being only to be looked upon as the ministers and ambassadors of Christ, and only to be credited as, by their gifts, and by the miraculous powers derived from him, they taught men those things he had commanded, and by his Spirit had revealed to them.

[5] Ver. 13. Κλείετε τὴν βασιλείαν τῶν οὐρανῶν, *Ye shut up the kingdom of heaven against men.*] The business of a *key* being to open and give entrance into a place, they who obstructed this entrance are here said to *shut the kingdom of heaven against men:* and this the scribes and pharisees did, (1.) by their example; for, pretending to be guides to others, they themselves refused to go into it, and so obstructed the entrance of others, by saying, *Have any of the scribes or pharisees believed on him?* (John vii. 48.) they made good that of Christ, *you enter not in yourselves.* (2.) By their doctrine; they cavilling at all that he said, and endeavouring to render the truth of it suspected, rejecting him as not of God, because he kept not the sabbath, (John ix. 16.) and accusing him of blasphemy, and casting out of devils by Beelzebub, (Matt. xii. 24.) and by their vain traditions, which he deservedly rejected, putting a bar to the spiritual doctrine of his kingdom; thus did they *shut up the kingdom of heaven against men.* (3.) By their authority; excommunicating and maliciously persecuting them who owned his doctrine, and decreeing that *they should be cast out of the synagogue,* (John ix. 22.) and professing to have an authority to pass judgment on true and false prophets.

Ver. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ.] These words, saith Dr. Mills, Origen and Eusebius do not own, *they seem to be put in here from St. Mark and Luke.* (Prol. p. 42. col. 2.) If we may judge of Eusebius, from whom no place is cited, by what is said of Origen, the doctor must mistake in both; for Origen expressly cites these words, Hom. 15. in Jer. p. 145. and citing ver. 15. in Matt. p. 326. he styles the words, *The second woe denounced in the gospel of St. Matthew against the scribes and pharisees.* They are also owned by Chrysostom, Theophylact, and by all the versions.

[6] Κατεσθίετε οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι, *Ye devour widows' houses, and for a pretence make long prayers.*] *This sect* (saith Josephus*) *pretended to a more exact knowledge of the law,* οὗ χάριν ὡς τὸ θεῖον προσποιουμένων ὑπῆκτο ἡ γυναικωνῖτις, *on which account the women were subject to them, as pretending to be dear to God.* And when Alexandra† obtained the government, they insinuated themselves into her favour, as being the exactest sect of the Jews, and the exactest interpreters of the law, and, abusing her simplicity, did, as they listed, *remove and dispose, bind and loose, and even cut off men.* They were in such vogue for their *long prayers,* which they continued sometimes three hours, that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them; and so might spoil devout widows by the gifts or salaries they expected from them. Now this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation. (See Examen Millii here.)

[7] Ver. 15. Ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, *You compass sea and land to make one proselyte,—and ye make him twofold more the child of hell than yourselves.*] It was the complaint of the Jewish nation, that the proselytes were *scabs of the church,* and hindered the coming of the Messiah, as being ignorant of the law, and bringing in revenge. Justin Martyr‡ informs us of them, that these *proselytes did not only disbelieve Christ's doctrine,* ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, *but were twice more blasphemous against him than the Jews themselves, endeavouring to torment, and cut them* (*i. e.* the Christians) *off wheresoever they could, they being in this the instruments of the scribes and pharisees.*

[8] Ver. 16. Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, *Woe to*

* Lightf. in Matt. xv. 2.

† Ἔσονται τῇ ἡγεμονίᾳ, περιμάχητον ἡγούμενοι τὴν φυλακὴν ὧν προαγορεύει ἠθέλησε· τιμῆς γε τοῖς ἡλικίας προήκουσι παραχωροῦσιν, οὐδὲν ἐπ' ἀντιλέξει τῶν εἰσηγηθέντων ταῦτα θεάσει ἐπαιρόμενοι. Antiq. lib. xviii. cap. 1. Σαδδουκαῖοι δὲ πρὸς τοὺς διδασκάλους σοφίας, ἣν μετίασιν, ἀμφιλογεῖν ἀρετὴν ἀριθμοῦσιν. Antiq. lib. xiii. cap. 8. p. 453.

‡ Lib. xviii. cap. 2. p. 617. § P. 453. B. lib. xiii. cap. 23. p. 263. B. C.

* Antiq. lib. xvii. cap. 3. p. 585. F.

† De Bello Jud. lib. i. cap. 4. p. 716. ‡ Dial. p. 350. D.

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you which say, Whosoever shall swear by the temple it is nothing, &c.] Of this see the notes on v. 36. and observe, (1.) that τὸ ὀφείλειν signifies to *be obliged to perform his oath*, so that they thought that other oaths might be violated without sin. (2.) That they so valued swearing by the gifts of the altar, ver. 18. because they brought in gain to them. (3.) Observe, that those words, *He that sweareth by the altar, sweareth by it, and by all things upon it*, are to be thus understood,—that he sweareth by him whose altar it is, for the accessory follows the principal; and an oath must be supposed to be by something which can testify to the truth, and punish the falsehood of it; and so he that thus swears, must in all reason be supposed to swear by that God also, to whom the altar doth belong.

[9] Ver. 23. Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, &c. *And omit the weightier matters of the law, judgment, mercy, and faith.*] This is indeed the bane of all religion and true piety, to prefer rituals and positive institutions before the precepts of natural religion, which are always good and necessary upon their own account, and not only because commanded; and human institutions before Divine; and this is a certain sign of gross hypocrisy. Faith in, or the love of, God, (as it is, Luke xi. 42.) is the foundation of all piety; mercy, of all that charity we shew to our brother; and judgment, of all righteous dealing. Now, that the pharisees wanted this faith and love to God, was visible from their hypocrisy; that they were full of *rapine and injustice* we learn from ver. 25. that they were a crafty sort of men, prone to envy and hatred, from Josephus, Antiq. lib. xvii. cap. 3.

[10] Ver. 24. Οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, *Who strain at a gnat, but swallow a camel.*] Vain is here the suspicion of Cajetan, that *camel* cannot be the true reading, because no man can swallow it; he might as well have suspected the *beam* mentioned chap. vii. because no man's eye can contain it. This the rulers and the pharisees did in not admitting the thirty pieces into the treasury, because it was the price of blood; and yet with those very pieces hiring Judas to procure the shedding that blood; and by scrupling to *enter the judgment-hall lest they should be defiled*, but not scrupling to shed the blood of the innocent. (John xviii. 28.)

[11] Ver. 27. Παρομοιάζετε τάφοις κεκονιαμένοις, *Ye are like to whited sepulchres.*] Luke xi. 44. ὡς τὰ μνημεῖα τὰ ἄδηλα, *as graves that appear not.* For explication and reconciliation of the words of the evangelists, note, (1.) that they who touched any part of a sepulchre, were by the law of Moses polluted by it, Numb. xix. 16. (2.) That therefore, to avoid this pollution, the Jews were wont to put some sign or mark upon it, by which it might be discerned to be a sepulchre, and so might be avoided; for so their canon runs, that *if any man finds a sepulchre, he is bound to put a mark upon it, that it be not an offence to others*, since otherwise they might be in perpetual danger of contracting uncleanness: this mark they made with lime macerated with water, which made them appear *white;* and when these marks were worn out, and so the sepulchres become ἄδηλα, *indiscernible*, the grass being grown over them, and the herbs that grew upon them making them ὡραῖα, *beautiful*, as to outward appearance, and like to other earth, so that men were in danger of being polluted by them, they were again marked and made white with lime: they are therefore said *to appear beautiful to men*, by St. Matthew, for the same reason that they are styled ἄδηλα, *indiscernible*, by St. Luke, because the white mark was worn out, or so covered over with grass and herbs, that it could not be discerned. Such, saith Christ, are ye pharisees, appearing outwardly specious and fair to men, whilst yet *your inward parts are full of hypocrisy and iniquity.* Vain then is the imaginary pretence of any contradiction in what Dr. Hammond here offers from Dr. Pocock, the *whited sepulchres* being sepulchres which at first had received this white mark, or *cippus;* but yet the sight of it was lost by the herbs growing up high enough to cover it, or by the rain washing it away.

[12] Ver. 29, 30. Ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, *Woe unto you—for ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*] *Wherefore ye be witnesses to yourselves (i. e.* you yourselves witness), *that ye are the children of them which killed the prophets;* (ver. 31, 32.) *fill ye up then*, καὶ πληρώσατε, *and ye will fill up, the measure of your fathers' cruelties in this kind:* being now fitly compared to serpents and vipers for the venomous hatred you bear to me, the Prophet promised by Moses, and those sent among you in my name, and will thereby shew you are their children, as well by disposition as by natural descent. The words in St. Luke, xi. 47, 48. run thus: *Woe to you, for ye build up the sepulchres of the prophets, whom* (you acknowledge that) *your fathers killed* ἄρα μαρτυρεῖτε· *you therefore by this testify that you are by nature the children of those fathers, for they (i. e.* their fathers) *killed them, and you* (the children of them) *build their sepulchres* (καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν), and by your hatred against me and mine, you farther shew your likeness to them in dispositions also: so that I foresee, that of those wise men which I send to you, *some of them you will persecute, and some of them you will kill and crucify*, and so will so far fill up the measure of their sins, *that upon you may* justly fall the punishment *of all the blood of the prophets and righteous men shed* by your fathers, and by you their children in iniquity. All that can be objected against this paraphrase, which makes the words of Luke so plain, and so exactly to agree with the words here, is, that it puts these words, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, *and ye allow of the works of your fathers*, in a parenthesis; of which we have examples in the New Testament sufficient to justify the doing this; so Mark xii. 12. *They sought to lay hold upon him* (ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, *for they knew he spake this parable against them), but they feared the people:* xvi. 3, 4. *They said, Who shall roll away the stone from the door of the sepulchre?* (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, *and looking up, they saw it was rolled away;) for it was very great.* (See Mark xiv. 22. 24. Luke v. 15, 16. 27. Rom. iii. 5. 8. Rev. xx. 12, 13. see the like in the Old Testament, Gen. xiii. 10. Exod. xii. 15. Cant. i. 5.)

[13] Ver. 34. *Wherefore I send among you prophets and wise men: and some of them ye shall kill and crucify; and some of them ye shall scourge*, &c.] This they did, stoning Stephen, Acts vii. 59. cutting off James with the sword, Acts xii. 2. scourging Peter and the apostles, Acts v. and persecuting Saul and Barnabas *from city to city.* (See note on Luke xi. 49.)

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[14] Ver. 35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, *That upon you may come* (the national punishment of) *all the blood shed in the land.*] *i. e.* That it may come upon you, taking pleasure in the works of your *fathers*, and by the said bloody actions filling up the measure of their sins by killing your Messiah, the chiefest of all prophets; and the wise men he sent last of all to offer terms of pardon and salvation to you: and this rendered their punishment not only equitable, but almost necessary; for it being the observation of their own *wise men*, from Gen. xv. 16. *That God taketh not vengeance of a nation till they have filled up the measure of their sins;* the Jews of that generation doing this to the utmost, and by their εὐδοκία, *i. e.* the *pleasure* which they took in doing not only the like, but even more bloody actions, they becoming *ex post facto* partakers with their forefathers in their sins; and being not deterred from the like actions by all the punishments which they had suffered by them in the captivity of their whole nation, they made it both equitable and necessary this punishment should fall upon that generation.

[15] Ἀπὸ τοῦ αἵματος τοῦ δικαίου Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου· *From the blood of righteous Abel* (the first prophet and preacher of righteousness, Heb. xi. 4. 2 Pet. ii. 5.) *to the blood of Zacharias the son of Barachias.*] Here two things need to be explained; *viz.* who was the son of Barachias, and why he is mentioned rather than any of those righteous persons who were afterward destroyed by the Jews. To the first question, I answer, (1.) that he could not be Zacharias, υἱὸς Βαράχου, *the son of Baruch*, mentioned by Josephus,* as μισοπόνηρος, *a hater of wicked things and persons*, and therefore slain by the zealots ἐν μέσῳ τῷ ἱερῷ, *in the middle of the temple.* For (1.) the name seems not the same; for as Baruch in Jeremiah and the Apocrypha, is always called by the Septuagint, Βαρούχ, so ברכיה is still rendered by them Βαραχίας, Isa. viii. 2. Zech. i. 1. 7.; and Neh. iii. we find Βαραχίας, ver. 4. and Βαρούχ, ver. 20. which shews they were not the same names. (2.) The blood of Βαραχίας was the blood of a prophet, (Luke xi. 50, 51.) whereas the Baruch mentioned by Josephus was no prophet, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against Cæsar; and (3.) Christ speaks here of the prophets whom ἐφόνευσαν, *they had slain*, not of one who was only to be slain a little before the destruction of Jerusalem, for then none of the people could have understood his meaning. Nor (2.) could he be Zacharias, the father of John the Baptist; for as he was not owned by the Jews to be a prophet, nor was he sent by God unto the Jews under that character; so Origen† confesseth that it cannot be proved from Scripture either *that he was the son of Barachias, or that he was slain between the temple and the altar.* And indeed that he was the son of Barachias is only said by Nicephorus out of Hippolytus; that he was slain in the temple is a tradition more current among the ancients,‡ but yet St. Jerome saith, it is only taken, "ex quibusdam apocryphorum somnis," *from some dreams of apocryphal writers.* And indeed the tradition is false in the foundation, that he was slain for placing the Virgin Mary in that apartment of the temple, which was proper to the virgins; whereas, though there was the court of women, yet there was no peculiar apartment for the virgins. Nor (3.) could it be Zacharias, one of the minor prophets, he living when the temple was in its ruins, and neither temple nor altar was set up again; nor do any of the Jewish historians say that he was slain at all, much less that he was slain *between the temple and the altar.* It remains therefore, (4.) that we here understand that Zecharias of whom we read, 2 Chron. xxiv. 20. that *he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you;* and that *the people stoned him in the court of the house of the Lord;* and ver. 22. that dying he said, *The Lord look upon it, and require it.* But against this it is objected,

Obj. 1. That he was Zechariah son of Jehoiada, ver. 20. this here was the son of Barachiah.

Ans. St. Jerome testifies that the gospel of the Nazarenes read the son of Jehoiada; and the word Barachiah signifying *praise God*, as Jehoiada doth, why might not that be translated in Greek υἱὸς Βαραχίου, which was spoken in Syriac, *the son of Jehoiada?* Moreover, it is common among the Jews to change proper names, especially when they have any thing of the Shem Hamporash, or Jehovah, in them, into words of like signification; so for Judas some use Thaddeus, of the same import, and from the same root חרוה, and Jehoiakim is the name given by the king of Egypt to Eliakim, 2 Kings xxiii. 34. 2 Chron. xxxvi. 4. that is, he turned *El* into *Jah;* and why then may not here Jehoiada be turned into Barachiah?

Obj. 2. But since Christ begins with Abel, the first prophet and righteous person which was slain, why should he end with one slain before the destruction of the temple, and not with one near the time when he spake?

Ans. That Christ, speaking here of prophets slain by the Jews, doth come to the lowest instance, no other prophet being slain after by them; for if the tradition touching Esaias be true, he was slain, not by consent of the Jews, as was the son of Jehoiada, but only by the cruelty of Manasses. 2. There could be no fitter instance than this was for our Saviour's purpose, whether we consider the occasion of this prophet's death, the manner of it, or the judgments which ensued upon them for it. For,

First, He died, as Christ and his apostles were to do, for reproving the Jews for their transgression and revolt from God, and was the son of one who had shewed great kindness to them.

Secondly, He dying said, *The Lord look upon it, and require it;* foretelling that God would, or desiring that he would, require his blood at their hands; which prayer God answered so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and the spoil carried to Damascus: (2 Chron. xxiv. 23.) and Joash, who commanded this murder, was slain by a conspiracy of his own servants, (ver. 25.) And from this very time the state of Judah and Jerusalem grew worse and worse, till at last the city was broken up, the temple burned, and the people captivated by Nabuzar-adan; "who (say the Jews) finding the blood of this prophet bubbling up in the temple, inquired whose blood it was; and when the Jews

* De Bello Jud. lib. iv. cap. 19. p. 883, 884.

† "Ostendere non possumus per Scripturas Canonicas, nec quod pater Johannis fuit filius Barachiæ, nec quod scribæ et pharisæi interfecerunt eum inter templum et altare." In Matt. hom. 20. f. 49. Niceph. Hist. Eccl. lib. ii. cap. 3.

‡ Origen ibid. Basil. de Christ. Hum. Gen, tom. i. p. 509. et 510. Vide Ham. in locum.

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answered, it was the blood of a prophet slain by them, who had foretold all they had suffered by Nabuzar-adan, he slew ninety-four thousand of the rabbins, priests, and members of the Sanhedrin to appease it. Hence the Jews speak of it as of blood provoking God to anger, *he will call to remembrance their iniquity, that they may be taken.*" This, saith Midrash Coheleth, is the blood of Zachariah. And when Jeremiah introduceth the Jews speaking thus, (Lam. ii. 20.) *Behold, O Lord, and consider, shall the priest and the prophet be slain in the sanctuary of the Lord?* the Targum introduces the house of judgment, answering, *Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zachariah the son of Iddo in the house of the sanctuary of the Lord, because he would have withdrawn you from your evil ways?*

[16] Ver. 37, 38. Ποσάκις ἠθέλησα, *How oft would I have gathered your children,—*καὶ οὐκ ἠθελήσατε, *and ye would not.*] Here note, that by Jerusalem we are to understand not only the inhabitants of the city, but of all Judea, as appears, (1.) because this is the import of the word elsewhere, when neither the city is mentioned, nor is it taken metaphorically for the heavenly Jerusalem; as 2 Kings xix. 21. 2 Chron. xxviii. 10. Isa. xxxvii. 22. Lam. ii. 14, 15. Ezek. ix. 9. Joel iii. 6. Luke ii. 28. xxiii. 28. (2.) From the punishment denounced upon her, since that belongs to all whom Christ would have gathered, (ver. 37.) and to whom he *wished that they had known in their day the things belonging to their peace.* Whence it follows,

First, That Christ did very seriously desire the conversion of those Jews who continued in their impenitence and unbelief, as here he shews by the similitude of the affection of a hen to her chickens; and Luke xix. 41—43. by his weeping over them.

Secondly, That they whom he so seriously desired to convert, would not be converted when they might have been so: for therefore were they not converted; because they would not be gathered.

Ver. 39. *I say unto you, that* οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, *ye shall not see me from henceforth* (Gr. after a while), *till ye shall say, Blessed is he that cometh in the name of the Lord.*] These words by the connexion of them with the former thus, *Behold, your house is left unto you desolate,* λέγω γὰρ, *for I say,* &c. seem manifestly to relate to the time of the destruction of the Jews, and to bear this sense; You, who have now with so much indignation heard the children and people saluting me thus, *Blessed is he that cometh in the name of the Lord,* after a while shall lie under so great calamities for the punishment of your infidelity, that you would be glad of a deliverer to whom you might say these words. This may be also gathered from the words ἀπ' ἄρτι, *after a while;* for after Christ's ascension they saw him not till he came to the destruction of Jerusalem, which in the following chapter is so often styled, *the time of the coming of the Son of man;* the time when ἀπ ἄρτι, *after a while, they should see the Son of man coming in the clouds.* (Matt. xxvi. 64.) And Josephus informs us, that when the Jews were nigh to destruction, they earnestly expected their Messiah, or one coming in the name of the Lord to deliver them: and readily followed those false prophets and deceivers,* who promised them deliverance, and bid them προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, *expect help from God.* If this exposition be not allowed, I would willingly refer this to the time mentioned by St. Paul, Rom. xi. 26. *When the Deliverer shall come out of Sion, and turn away iniquity from Jacob, and so all Israel shall be saved,* by their conversion to the Lord, and saying, *Blessed is he that cometh in the name of the Lord;* till which time *their house shall be left to them desolate.* (Luke xxi. 24.) And thus it is a commination, that after a while the kingdom of God should be taken from the Jews of that age, and this calamity should continue long on their posterity.

* De Bello Jud. lib. vii. cap. 30. p. 960.

CHAP. XXIV.

1. AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said to them, See ye not all these things? [1] verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came to him privately, saying, [2] Tell us, when shall these things be? and what shall be the sign of thy coming *(to do these things)*, and of the end of the world? *(or,* τοῦ αἰῶνος, *of this age.)*

4. And Jesus answered and said to them, Take heed that no man deceive you.

5. [3] For *(before this happeneth)* many shall come in my name, saying, I am Christ; and shall deceive many.

6. And *(when)* ye shall hear of wars and rumours of wars, see that ye be not troubled: for all these things *(or this)* must come to pass, but the end *(of the Jewish age and polity)* is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: [4] and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of *(their pangs of)* sorrows.

9. [5] Then shall they deliver you up to be afflicted, and shall kill *(some of)* you: and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended *(i. e. fall off from the gospel)*, and shall betray one another, and shall hate one another.

11. And many false prophets shall arise, and shall deceive many.

12. And because iniquity *(and persecution)* shall abound, the love of many *(to me and my doctrine)* shall wax cold.

13. But he that shall endure to the end, the same shall be saved *(i. e. preserved from this destruction)*.

14. [6] And this gospel of the kingdom *(of God)* shall be preached in all the world for a witness to all nations *(that I am the Christ)*; and then shall the end come *(of that church and polity)*.

15. [7] When ye therefore shall see the abomination of desolation, *(i. e. the Roman army,* Luke xxi. 20.) spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand) *(what the prophet there intends)*,

16. [8] Then let them which be in Judea flee to the mountains *(take this opportunity to flee thence with the greatest expedition)*:

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17. Let him which sitteth on the housetop not come down to take any thing out of his house:

18. Neither let him who is in the field return back to take *(up)* his clothes.

19. And woe to them who are with child, and to them that give suck in those days *(and so are not in condition to fly swiftly and speedily out of this danger)!*

20. [9] But *(and)* pray ye that your flight be not in the winter, nor on the sabbath-day *(not in winter, when long and hasty journeys are most difficult; not on the sabbath-day, when your flight will render you obnoxious to the displeasure of the Jews):*

21. [10] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be *(afterward, and so your flight will be more hazardous).*

22. [11] And except those days should be shortened, there should no flesh be saved *(or escape):* but for the elect's *(i. e. the Christians')* sake those days shall be shortened. *(That this is the true import of the elect,* see note on Mark xiii. 10.)

23. Then if any man shall say to you, Lo, here is Christ, or there *(he is);* believe him not.

24. For there shall *(then)* arise [12] false Christs and false prophets, and *(they)* shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect *(i. e. do all that possibly they can to deceive even Christians by them).*

25. Behold, I have told you before (ver. 5. 12. *of these things).*

26. Wherefore, [13] if they shall say to you, Behold, he *(i. e. Christ)* is in the desert; go not forth *(to seek him there: or if they shall say),* Behold, he is in the secret chambers *(of the temple);* believe it not.

27. For *(the coming of the Son of man will not be secret, or obscure, but)* [14] as the lightning *(which)* cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcass is *(i. e. the Jews are),* there will the eagles *(the Roman armies, whose ensign is the eagle)* be gathered together.

29. *(And)* [15] immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken *(i. e. all the government both in church and state shall be overthrown, as it was by the zealots):*

30. And then shall appear the [16] sign of the Son of man *(who is)* in heaven *(i. e. the Roman army coming to the destruction of the city, the temple, and people of Jerusalem):* and then shall all the tribes of the earth *(or land)* mourn, and *(then)* shall they see the Son of man coming in the clouds of heaven with power and great glory.

31. And [17] he shall send his angels with a great sound of a trumpet *(i. e. his messengers with the trumpet of the gospel),* and they shall gather together his elect *(among the gentiles)* from the four winds, from one end of heaven to the other. (Luke xiii. 28, 29.)

32. Now learn a parable of *(from)* the fig-tree: *(For)* when her branch is yet tender and putteth forth leaves, ye know that summer is nigh.

33. So likewise ye, when ye shall see all these things *(come to pass),* know [18] that it *(i. e. the ruin foretold)* is nigh, even at the doors.

34. [19] Verily I say unto you, This generation shall not pass till all these things be *(assuredly)* fulfilled: *(for)*

35. Heaven and earth shall pass away *(at the end of the world you inquire after),* but my word shall not pass away *(unperformed).*

36. But [20] of that day and hour *(when they are thus to pass away, you are not to inquire; for of that)* knoweth no man, no, not the angels of heaven, *(nor the Son,* Mark xiii. 32.) but my Father only.

37. But *(know in general),* as *(in)* the days of Noe *(the flood of which he prophesied was unexpected),* so shall also the coming of the Son of man be *(at both these times).*

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not till the flood came, and took them all away; so shall also the coming of the Son of man *(then)* be.

40. [21] Then *(shall the providence of God be so remarkable in preservation of his faithful people, that)* two *(shall)* be in the field; the one shall be taken *(by the Roman army),* and the other left.

41. Two *(women shall be)* grinding at the mill; the one shall be taken, and the other left, *(and the like distinction will the angels make at the great day of judgment,* xxv. 32.)

42. Watch therefore: for ye know not *(at)* what hour your Lord doth come.

43. But know this *(this ye know),* that if the good man of the house had known in what watch *(of the night)* the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also [21] ready: for in such an hour as ye think not *(of)* the Son of man cometh.

45. Who then is [23] a faithful and wise servant, whom his lord hath made *(a)* ruler over his household, to give them meat in due season *(instruction suitable to their exigencies)?*

46. Blessed is that servant, whom his Lord when he cometh shall find so doing *(i. e. employed in preserving them from apostacy in this hour of temptation).*

47. Verily I say to you, That he shall make him ruler over all his goods *(i. e. shall amply reward his fidelity).*

48. But if that evil servant shall say in his heart, My lord delayeth his coming *(and so begin to doubt the truth of it);*

49. And *(by reason of this backsliding heart)* shall begin to smite his fellow-servants *(i. e. Christians),* and to eat and drink with the drunken; *(i. e. indulge himself in sensual pleasures on this account,* 1 Cor. xv. 32.)

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And *(for his perfidiousness)* shall [24] cut him asunder, and appoint *(him)* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 2. *VERILY I say unto you,* οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται, *There shall not be left here one stone upon another, which shall not be thrown*

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down.] The exact completion of the things foretold in this chapter touching the destruction of the temple, city, and people of Jerusalem, being an eminent confirmation of the truth of Christ's prophetic office, and of the Christian faith, I shall, as they occur, take notice of them. And (1.) to complete this prediction, Josephus* doth inform us, that Titus *commanded the soldiers, τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, to dig up the foundations both of the temple and city.* Eleazar, in Josephus,† speaking of this house of God, saith, *πρόῤῥιζος ἐκ βάθρων ἀνήρπασται, it has been rooted up from the very foundations.* The Jewish Talmud‡ and Maimonides add, that *Turnus* (i. e. *Terentius) Rufus, captain of the army of Titus, did with a ploughshare tear up the foundations of the temple, and thereby signally fulfil those words,* Micah iii. 12. *Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountains of the Lord as the high places of the forest.* And, saith Josephus,§ *We may well admire the exactness of the time, for the burning of the temple, καὶ μῆνα καὶ ἡμέραν ἐπετήρησε τὴν αὐτὴν, happened on the same month and day on which it formerly was burned by the Babylonians.*

[2] Ver. 3. *Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος, Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the world.*] Gr. *αἰῶνος, of the age.* This in St. Mark runs thus, *Tell us when these things shall be, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, and what is the sign when these things shall be accomplished.* (Mark xiii. 4.) In St. Luke thus, *When shall these things be, and what is the sign, ὅταν μέλλῃ ταῦτα γίνεσθαι, when these things are to be done?* (Luke xxi. 7.) From which places, compared with this, it appears, that the three things here mentioned relate to the same time, and are only an inquiry to this effect; When wilt thou come to destroy the temple, and to put an end to the Jewish church and age? for what is *the sign of thy coming* in St. Matthew, is *the sign when these things shall be done,* in St. Luke; what is in St. Matthew *συντελεία, the end of the age,* is in St. Mark, *the time when these things are about συντελεῖσθαι to be accomplished.* (2.) Christ so answers to the question touching the sign of his coming, as manifestly to shew it contemporary with the desolation of the temple and polity of Jerusalem, saying, ver. 27. *As the lightning cometh from the east, and shineth to the west, so shall be ἡ παρουσία, the coming of the Son of man;* for, ver. 28. *where the carcass is, there shall the eagles be gathered together;* i. e. *the Roman army,* whose ensign was the eagle: so that the coming of this army to destroy them, and *the coming of the Son of man,* must be contemporary. And again, ver. 37. 39. *As it was in the days of Noe, so shall be ἡ παρουσία, the coming of the Son of man: for two shall be in the field,* ver. 40. *two grinding at the mill,* ver. 41. *the one shall be taken, and the other left;* which words are followed in St. Luke with these, *where the carcass* (or body) *is, there shall the eagles be gathered together,* Luke xvii. 34. 37. (3.) This will be farther evident by comparing other words of Christ with those contained in these three chapters of St. Matthew, Mark, and Luke; for Christ saith, Mark ix. 1. *There are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom,* or, according to some copies, *in his glory.* And, xxvi. 62. *Within a while ye shall see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven.* When therefore it is said, Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. *Ye shall see the Son of man coming in the clouds with great power and glory;* this advent must be while some were living that stood by Christ, and *within a while,* and so not at the end of the world. And in like manner, that the *συντελεία τοῦ αἰῶνος,* or *the end of the age,* is the same with the end of the Jewish state, appears from these words, *You shall hear of wars and rumours of wars, ἀλλ' οὔπω ἐστὶ τὸ τέλος, but the end* (you inquire after) *is not yet,* ver. 6. Mark xiii. 7. Luke xxi. 9. and ver. 13. *he that endureth εἰς τέλος, to the end, shall be saved,* and ver. 14. *the gospel of the kingdom shall be preached through the world for a testimony to the gentiles, and then ἥξει τὸ τέλος, the end shall come;* for what is in St. Matthew and St. Mark *the end,* is Luke xxi. 20. *ἡ ἐρήμωσις αὐτῆς, the desolation of Jerusalem by the Roman army* compassing her about. Nor is it to be wondered that the apostles, who had learned that the coming of the Messiah, and the *end of the then present world,* should be together, should thus inquire of them together; or that this should be styled the end of the Jewish age, Christ being styled *the Father of the age to come,* Isa. ix. 6. the age of Christianity, *the age to come,* Heb. vi. 5. and *the end of the ages,* 1 Cor. x. 11.

[3] Ver. 5. *Πολλοὶ γὰρ ἐλεύσονται ἐν τῷ ὀνόματι μου, λέγοντες ἐγώ εἰμι ὁ Χριστός, Many shall come in my name, saying, I am Christ;* and, ver. 11. *Many false prophets shall arise, and deceive many.*] So Mark xiii. 6. Luke xxi. 8. A distinction is to be made betwixt *false Christs* and *false prophets:* they properly are termed *false Christs,* who took upon them to be the Christ, and came under that name, as the words here shew. Such as Dositheus,* who said, *αὐτὸς εἴη ὁ προφητευόμενος ὑπὸ Μωσέως Χριστὸς, he was the Christ foretold by Moses.* And Simon Magus,† who said, *he appeared among the Jews, ὡς υἱὸς, as the Son of God.* And such perhaps were those many, whom, saith Josephus,‡ *βασιλείαν ὁ καιρὸς ἀνέπεισε, the time of the advent of their king Messias prevailed with to set up for kings.* From these, saith Hegesippus,§ *came false Christs and false prophets. There arose* (saith Hippolytus‖) *some, saying, I am Christ, as Simon Magus, καὶ οἱ λοιποὶ, and the rest, whose names I have not time to reckon up.* The *false prophets* were such as promised or foretold false things; and such were, saith Josephus,¶ (1.) an *Egyptian false prophet and magician, who gathered together about thirty thousand Jews, whom he had deceived.* (2.) One Theudas,** *a magician, προφήτης γὰρ ἔλεγεν εἶναι, for he said he was a prophet, and deceived many.* (3.) *Ψευδοπροφήτης τις, a certain false prophet, who bid them go into the temple, where God would shew them manifest signs of a deliverance.* He adds, that *there were then* †† *πολλοὶ προφῆται, many prophets, who taught them even to the last to expect help from God.* (See the note on ver. 24. 26.)

* De Bello Jud. lib. vii. cap. 1. p. 170. B.
† Cap. 16. p. 693. A.
‡ Taunith. cap. 4. Hal. 6. Maim. Taunith. cap. 5.
§ Lib. vii. cap. 26. p. 957. E. cap. 27. p. 958. F.

* Orig. adv. Cels. lib. i. p. 44. in Joh. tom. xiv. ed. Huet. p. 219.
† Id. adv. Cels. lib. vi. p. 282.
‡ De Bello Jud. lib. i. p. 705.
§ Apud Euseb. H. Eccl. lib. iv. cap. 22.
‖ De Consum. mundi.
¶ Antiq. lib. xx. cap. 6.
** Cap. 2. p. 689. G. 690. A.
†† De Bello Jud. lib. vii. cap. 30. p. 960. A. B.

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[4] Ver. 7, 8. *There shall be* λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *famines, and pestilences, and earthquakes, in divers places;* λιμοὶ καὶ ταραχαὶ, *famines and tumults,* Mark xiii. 8, 9. φοβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there shall be fearful sights, and great signs from heaven,* Luke xxi. 11.] To speak particularly of the wars, rumours of wars, and tumults, which then happened, would be to transcribe a great part of the history of Josephus. But,

First, There was a famine in the fourth of Claudius, according to Eusebius; which, saith he, *oppressed* τὴν οἰκουμένην, *the Roman empire, but more especially Palestine,* Acts xi. 28. *by which* (saith Josephus*) *many perished for lack of food:* and this we learn even from profane historians, referred to by Eusebius, Hist. Eccles. lib. ii. cap. 8. from Suetonius in Claudio, cap. 18. where Scaliger saith, there were two famines in the reign of Claudius; from Dio, lib. lx.

Secondly, I find Josephus saying, That when one Niger was slain by the Jews, *he imprecated* λιμόν τε καὶ λοιμὸν ἐπὶ πολέων, *famine and pestilence upon their cities,* ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεὸς, *all which God brought upon them.* (De Bell. Jud. lib. iv. cap. 23. p. 885. D. E.)

Thirdly, Grotius reckons up many earthquakes, which happened in the reigns of Claudius and Nero, at Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, and Colosse; in all which places the Jews lived. There happened in Judea, saith Josephus, *vehement winds, dreadful thunderings and lightnings,* καὶ μυκήματα σειμένης τῆς γῆς ἐξαίσια, *and vast movings of the shaken earth, which, in the judgment of all, portended no small evil.* (De Bell. Jud. lib. iv. cap. 17.)

Fourthly, Josephus, in his preface to his history of the Wars of the Jews, undertakes to record the miseries, calamities, and desolations, which then befel them, καὶ πρὸ ταύτης σημεῖα καὶ τέρατα, *and the signs and prodigies preceding them.* In his seventh book,† cap. 31. he reckons up ἐναργῆ καὶ προσημαίνοντα τὴν μελλούσαν ἐρημίαν τέρατα, *the prodigies which manifestly imported their future desolation;* as, *v. g. That* ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαίᾳ παραπλήσιον, καὶ παρατείνας, ἐπ' ἐνιαυτὸν κομήτης, *a sword seemed to hang over the city, or a comet pointing down upon it for a year, which plainly seemed to portend their ruin by the sword:* and that *before the sun went down,* ὤφθη μετέωρα περὶ πᾶσαν τὴν χώραν ἅρματα καὶ φάλαγγες ἔνοπλοι διαττούσαι τῶν νεφῶν, καὶ κυκλουμέναι τὰς πόλεις, *there were seen in the clouds, armies in battle-array, and chariots encompassing the country and investing their cities, which there are* (saith he) *men still living to attest:* that *the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars,* αὐτομάτως ἠνεῳγμένη, *was seen to open of its own accord, to let in their enemies; for so* (saith he) *our wise men construed that omen:* that *at the ninth hour of the night at the feast of unleavened bread,* τοσοῦτον φῶς περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν, *as great a light shone upon the temple and the altar, as if it had been noon-day:* that *at the feast of Pentecost, when the priests went at midnight into the temple to attend their service, first they heard a kind of a noise, as of a movement from the place, and then a voice saying,* μεταβαίνωμεν ἐντεῦθεν, *Let us go hence.* And these things Tacitus,* a Roman historian of that age, doth thus epitomize: *Armies seemed to meet in the clouds; weapons were seen glittering; the temple seemed to be on a flame with fire issuing from the clouds, and a Divine voice was heard, That the Deity was quitting the place, and a great motion as of his departing.* Josephus adds, *as* τὸ τούτων φοβερώτερον, *a thing more terrible, that four years before the wars, one Jesus began at the feast of tabernacles to cry,* φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *A voice against Jerusalem and the temple; a voice against all the people, Woe, woe to them;* and that *he continued crying thus about seven years.* So express is the account of the τὰ φοβητρὰ, *frightful things, and signs from heaven, mentioned by our Lord;* and of the sign of the Son of man coming in the clouds of heaven, μετὰ δυνάμεως καὶ δόξης, *with a glorious host,* or *with power and glory,* according to our Lord's prediction, ver. 30.

[5] Ver. 9—12. Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· *Then shall they deliver you up to affliction, and shall kill you,* &c. Ver. 10. *Then shall many be offended, and betray others.* Ver. 12. *And because iniquity shall abound, the love of many shall wax cold.*] *Before all these things* (are accomplished) *they shall lay their hands upon you, and shall persecute you, delivering you up to the synagogues, and to prisons.* (Luke xxi. 12.) *They shall deliver you up to the Sanhedrins, and you shall be beaten in the synagogues, and shall be brought before kings and governors for my name's sake.* (Mark xiii. 9. 14.) Christ begins here to foretell what should happen to his apostles and disciples, and to others, before the destruction of Jerusalem; the troubles and persecutions which should come upon them, both from their enemies and seeming friends, and what event these persecutions should have on some unsound and temporizing Christians, and what deliverance would be vouchsafed to those who persevered to the end: and that all these things exactly came to pass, we learn from Scripture and church-history. For,

First, They suffered *a great fight of afflictions,* Heb. x. 32, 33. being persecuted by those of their own nation, 1 Thess. ii. 14, 15. and suffering *fiery trials* from them, 1 Pet. iv. 12. *I persecuted them* (saith St. Paul) *to strange cities,* Acts xxvi. 11.

Secondly, They were imprisoned; Peter, Acts iv. 3. Paul and Silas, Acts xvi. 23. 2 Cor. vi. 23. *I delivered up to prison men and women,* Acts xxii. 4. *I shut up many of the saints in prison,* saith St. Paul, Acts xxvi. 10.

Thirdly, They were *beaten in the synagogue;* St. Paul and Silas, Acts xvi. 23. 2 Cor. xi. 23—25. Peter and John, Acts v. 18. (See note on Mark xiii. 9.)

Fourthly, They were *brought before councils and Sanhedrins;* Peter and John, Acts iv. 3. 6. the disciples, Acts viii. 3.: *before kings;* James and Peter before Herod, Acts xii. 1, 2. Paul and Peter before Nero: *before rulers;* Paul before Gallio, Felix, and Festus, Acts xviii. 12. xxiii. 33. xxv. 6.

Fifthly, They were killed; Stephen by the judgment of

* Λιμοῦ τὴν Ἰουδαίων πόλιν πιεζοῦντος καὶ πολλῶν ὑπ' ἐνδείας βρωμάτων φθειρομένων. Antiq. lib. x. cap. 2. p. 686.

† P. 708. C.

* "Evenerunt prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subitò nubium igne collucere templum, expassæ repente delubri fores, et audita major humanâ vox 'excedere Deos,' simul ingens motus excedentium." Hist. lib. v. ed. Lips. 621.

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the council, Acts vii. 59.; James the greater by Herod, Acts xii. 1.; the less, by Ananus the high-priest; yea, multitudes of Christians were persecuted to the death by Saul, Acts xxii. 4. by Nero, Tacit. Annal. 15. p. 363. by the Jews, Justin. Mart. Dial. cum Tryph. p. 234, 235.

Sixthly, As we learn from the Jewish Talmud,* That in the days of the Messiah, *the son should afflict the father, and a man's enemies should be those of his own house:* so do we learn from Tacitus, in the place forecited, that *Christians were delivered up by their parents, brethren, kinsfolk, friends:* from Josephus,† That *contention sprang up* ἐν οἰκίαις, *in their very houses;* and that the *Idumeans slew* πολλοὺς τῶν συγγενῶν, *many of their own kindred;* and from the Scripture, that the *Jews persecuted those of their own country.* (1 Thess. ii. 14.)

Seventhly, That upon occasion of these persecutions, *the love of many waxed cold,* and many Jews revolted from the Christian faith, see the preface to the Second Epistle to the Thessalonians, sect. 7. and on ii. 3.

And, lastly, Of the care of God in preserving his faithful servants in this time of imminent danger, Eusebius‡ informs us, saying, That *before the war all the faithful of the church of Jerusalem were astonished,* κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δ' ἀποκαλύψεως δοθέντα, μεταναστῆναι τῆς πόλεως, *by an oracle delivered by revelation to men approved there, to depart from the city, and to get over Jordan, and go to Pella:* and Epiphanius,§ declaring, That προεχρηματίσθησαν ὑπ' ἀγγέλου, *they were forewarned by an angel to depart from the city, as being now ready to perish.* The occasion of this departure was, saith Dr. Hammond, wonderful: for Cestus Gallus then besieged the city; and if he would, saith Josephus,‖ *he might easily have taken it, and put an end to the war; but he without cause raising the siege, and going from it,* πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥσπερ βαπτιζομένης νεὼς, ἀπενήχοντο τῆς πόλεως, *many eminent Jews fled from the city, as from a sinking ship;* among whom, doubtless, were those Christians who remained, saith Epiphanius,¶ after the destruction of Jerusalem.

[6] Ver. 14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς Βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ—καὶ τότε ἥξει τὸ τέλος· *And this gospel of the kingdom shall be preached in the whole world,—and then shall the end come.*] That it was thus before the destruction of Jerusalem spread through the Roman empire, styled, ἡ οἰκουμένη, *the world;* St. Paul informs us, saying of the preachers of it, *their sound had gone forth into all the earth, and their words* εἰς πέρατα τῆς οἰκουμένης, *to the ends of the world.* (Rom. x. 18.) He also tells the church of Rome, i. 8. that their *faith was spoken of throughout the world;* and that of Colosse, i. 6. 23. that *the truth of the gospel was come, not to them only, but to all the world, and preached to every creature.* And Clemens,** bishop of Rome, his contemporary, saith, *The nations beyond the ocean,* ταῖς ἐπιταγαῖς τοῦ δεσπότου διευθύνονται, *were governed by the precepts of the Lord.* Now this he only truly could foretell, who, having *all power in heaven and earth,* was able to effect it.

[7] Ver. 15. Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώσεως. *When then ye shall see the abomination of desolation, spoken of by the prophet Daniel, stand in the holy place (he that readeth, let him understand):* that is, saith St. Luke, xxi. 20. *When ye see Jerusalem compassed about with the Roman armies, then know and understand that her desolation draweth nigh.*] This army might be called an abomination, as being so to the Jews,* by reason of the images of Cæsar, and an eagle in the ensigns of it, *the abomination of desolation,* because it was to lay the country, city, and the temple desolate; and to stand in the holy place, as standing within the circuit of the holy city Jerusalem, as it is styled Matt. iv. 5. 1 Macc. x. 31. and was esteemed by the Jews. (See Ainsw. in Numb. v. 3.) How exactly this army fulfilled our Lord's prediction, by encompassing this city, see note on Luke xix. 43. Dan. ix. 27.

Βδέλυγμα τῆς ἐρημώσεως, *the abomination of desolation.*] To the note there add; it is said by some that the argument used against the Jews, from the completion of the weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the ancients before Tertullian; nor did the apostles ever use it to that end: but though it be not mentioned by the apostles, yet was it urged by Clemens Alexandrinus in the close of the second century, Strom. i. p. 330, 331.; and it seems here plainly to be referred to by our Lord in these words, *When you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place; he that readeth, let him understand; viz.* the completion of that prophecy; and that this also was the sense of the ancient Jews, we learn from Josephus, who saith, that, at the same time, καὶ περὶ τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται· sup. τὸ ἔθνος ἡμῶν· *he writ concerning the government of the Romans, and that the Jewish nation should be brought to desolation by them;* and that these things were left on record, that the readers, τὰ συμβάντα σκοποῦντες, *seeing them accomplished, might admire the honour conferred upon him by God.* (Antiq. lib. x. cap. 12. p. 355.)

[8] Ver. 16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· *Then let them who are in Judea flee to the mountains.*] This respects the time when Cestus Gallus came with his army even to the upper city: for when he withdrew it thence, πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ἁλωσομένης αὐτίκα, *many fled from the city, as if it would be taken presently,* saith Josephus.† And then the Christians fled to Pella in Peræa, a mountainous country, and other places under the government of king Agrippa, where they found safety.

[9] Ver. 20. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ· *And pray that your flight may not be in winter, nor on the sabbath-day.*] Not in the winter, the ways being then scarce passable; nor on the sabbath-day, lest you be exposed to the indignation of the Jews for travelling on that day, or hindered from doing it by your own superstition: for Josephus,‡ in his Life, informs us, their laws would not suffer them either to travel or to fight on that day; *having sent* (saith he) *armed soldiers from Tarichee, I would not recall them, though I needed them much, because they could not on the sabbath* ὅπλα λαβεῖν κωλυόντων ἡμᾶς τῶν νόμων, *take up arms, the laws forbidding us.* And he informs us,§ that the Romans chose that

* Chart. in Matt. x. 34.
‡ Hist. Eccl. lib. iii. cap. 5.
‖ De Bello Jud. lib. ii. cap. 39.
** Ep. ad Cor. §. 20.
† De Bello Jud. lib. iv. cap. 10. 18.
§ De Mens. et Pond. §. 15.
¶ Cap. 4. p. 821. F.

* Ἅπαν τὸ εἴδωλον καὶ πᾶν τύπωμα ἀνθρώπου παρὰ τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο. Chrys. Orat. 2. adv. Jud. tom. vi. p. 333.
† Lib. ii. cap. 40.
‡ P. 1011. B.
§ De Bello Jud. lib. i. cap. 5. p. 719. G.

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day to fight against Jerusalem; because *they found them more slow to fight upon that day,* διὰ τὴν δρησκείαν, *because of their religion.* The Nazarene Christians also observed the law; and most of those who remained in Judea till the time of Hadrian, as we learn from Sulpitius Severus, lib. ii. §. 45. and Eusebius's Chronicon and Hist. Eccl. lib. iv. cap. 6. Christ therefore doth not by this precept establish the Jewish sabbath, but speaks this to prevent any mischiefs believers might suffer from the hatred of the Jews, or their own superstition.

[10] Ver. 21. *There shall be then great tribulation,* οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται, *such as never was from the beginning of the world, no, nor ever shall be.*] These words seem to be a familiar form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a prediction that no future calamity should be like it. So Exod. x. 14. *Before them there were no such locusts, neither after them shall there be such:* and Joel ii. 2. *A day of darkness and of gloominess; there hath not been ever the like, nor shall there be after it.* Now Josephus,* speaking of the same destruction, saith, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, *no other city ever suffered such things;* and again, τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν,† *all the calamities which have ever happened to any from the beginning, seem not comparable to those which befel the Jews.*

[11] Ver. 22. *And if those days had not been shortened, no flesh could be saved; but* διὰ τοὺς ἐκλεκτούς, *for the elect's sake those days shall be shortened.*] That by *the elect* here we are to understand, not the Jews, but the Christians, see note on Mark xiii. 20. And so perilous were those times by reason of the Sicarii and the zealots, as well as of the Romans, and so hard was it with the Christians flying to the mountains, and being there without houses, and without necessaries, that they could not have long subsisted; and therefore God in his providence shortened those days by their mutual slaughters, the burning their granaries, and the famine, and by enfeebling the Jews; so that Titus himself confessed, that ὁ Θεὸς ἦν ὃ τῶνδε ἐρυμάτων Ἰουδαίους καθελών,‡ *it was God who deprived the Jews of those fortresses.*

[12] Ver. 24. *False Christs and false prophets shall arise,* καὶ δώσουσι σημεῖα μεγάλα, καὶ τέρατα· ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς, *and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*] That the *false Christs* and *prophets,* mentioned note on ver. 5. did great wonders, is certain; for the Scripture testifies of Simon Magus that he *bewitched the Samaritans so with his sorceries that they all gave heed to him,* Acts viii. 9, 10.: and church-history is very large in the accounts they give how he prevailed by them to be worshipped in many places: and Dositheus, saith Origen,§ did τερατεύεσθαι, *do prodigious things.* This is true also of the *false prophets* mentioned by Josephus, they being still represented by him as μάγοι καὶ γόητες, *magicians and sorcerers.* (See the note on 2 Thess. ii. 9.)

As for that phrase, *they shall deceive,* εἰ δυνατὸν, *if it were possible, the very elect,* that it doth not argue the perseverance of believers to the end, and that it is impossible they should fall away, will be apparent from these things:

First, Because Christ so solemnly exhorts them to use the greatest caution that they be not seduced by these men, saying, ver. 4, 5. *Let no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many,* ver. 11.: and again, *If they say, Here is Christ, or there, believe it not,* ver. 23. *for many false Christs and false prophets shall arise to deceive the elect; look ye therefore to it, behold, I have foretold you all things,* Mark xiii. 22, 23. Now is it suitable to the wisdom of our Lord to exhort Christians to use so great diligence and caution, lest they should be deceived by these men, and at the same time to assure them it was utterly impossible they should be deceived? Moreover, I ask to whom doth he direct this exhortation—to the elect? Then must he do it to them who could not possibly be deceived, and so his words must bear this uncouth sense, *Be very careful, lest ye be deceived by these men; for I assure you, it is absolutely impossible they should deceive you.* Or was he thus concerned only for reprobates? And why then did he from all eternity decree that they should finally miscarry, and never should have grace effectual or sufficient to preserve them from those deceits?

Secondly, In the same chapter our Lord exhorts them *to see to it, to watch and pray,* lest that day of affliction, that hour of temptation coming suddenly, should find them sleeping, and *lest their hearts should be overcharged with surfeiting and drunkenness, and that day should come upon them unawares; to watch and pray, that they may be accounted worthy to escape all these things, and stand before the Son of man.* (Mark xiii. 33. 35, 36. Luke xxi. 34. 36.) Now are these suppositions, which can agree to men, who cannot possibly be found *sleeping* in this spiritual sense, on whom the day of Christ cannot come thus unprepared, who never can be *unworthy to stand before the Son of man?* Can there be any need of such vehement exhortations to constant prayer and vigilance, heed and circumspection, to prevent what could not possibly befal them? Or was our Saviour *thus concerned* only to exhort them, who he well knew could never possibly avoid these things?

Thirdly, Christ here declares, that by reason of the extreme affliction of those times, many should be offended, *i. e.* should fall off from the faith; (see note on Matt. xviii. 6.) and adds, that *because iniquity shall abound, the love of many shall wax cold, but he that endures to the end shall be saved,* ver. 12, 13.: where, that Christ speaks not of a hypocritical outward profession of affection to him, may be gathered from his styling of it, not pretence, but *love;* his supposition that it was *fervent* love, for what was never hot, cannot wax cold; yea, such love, in which had they endured, they would have certainly been saved; and yet he doth not only intimate that some would not continue in this love to the end, but plainly doth foretell that it in many would wax cold. To answer therefore directly to the argument urged from this text, I say,

First, That the phrase εἰ δυνατὸν, *if it be possible,* or, if it may be, doth not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So Acts xx. 16. *Paul hastened* εἰ δυνατὸν αὐτῷ, *if it were possible for him, to be at Jerusalem before Pentecost,* and yet sure he made not all this haste to do what was im-

* De Bello Jud. lib. vi. cap. 27.
† Præf. p. 706.
‡ Lib. vii. cap. 43. p. 967.
§ Cont. Celsum, p. 289.

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possible. The apostle commands, εἰ δυνατὸν, *if it be possible, as much as in you lieth, have peace with all men;* (Rom. xii. 18.) and yet doth not exhort us to use our utmost endeavours to do what was impossible; εἰ δυνατὸν, *if it be possible, let this cup pass from me,* saith Christ, Matt. xxvi. 49. and yet he adds, *all things are possible to thee, O Father,* Mark xiv. 35,36. and hence the phrase is changed by St. Luke into εἰ βούλει, *if thou wilt.* Now, that the deceiving of Christians in those times of miraculous endowments was very difficult, is evident from that speech of Galen concerning a thing hardly feasible, Ῥᾴττόν τις τοὺς ἀπὸ Χριστοῦ μεταδιδάξειε, *sooner may a Christian be turned from Christ.*

Secondly, This phrase imports, not what the event would be upon the elect, but the vehemence of the endeavours of seducers, that they would do the utmost they could possible to shock the Christian, and seduce him from his steadfastness, as is evident from the words of St. Mark, xiii. 22. *They will shew signs and wonders,* πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, *to deceive, if they are able, the elect.* Now, to say such a one will do you mischief if he can, or if he be able, is surely no security that he can do you none. And,

Thirdly, Should this phrase respect the event, it may do it not absolutely, but only with relation to the means here mentioned; *i. e. they shall shew great signs and wonders,* which shall prevail to seduce Jews, heathens, and Samaritans, and even Christians, were it possible for impostors by lying signs and wonders to deceive them, who are invested with the power of working true and greater signs and wonders by the assistance of the Holy Ghost, and will attend to the things wrought among them, or by them.

[13] Ver. 26. *If then they shall say to you,* ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθητε, *Behold, he is in the wilderness; go not forth.*] Here Christ points to the very place where those false prophets should appear, or whither they should lead their followers. Accordingly Josephus saith, *Many impostors and magicians persuaded the people,* εἰς τὴν ἔρημον ἕπεσθαι, *to follow them into the desert, where they promised to shew them manifest signs and wonders done of God.* (Antiq. lib. xx. cap. 6. p. 695. De Bello Jud. lib. ii. cap. 23. p. 796. G.)

[14] Ver. 27, 28. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning goeth from the east to the west, so shall the coming of the Son of man be.*] *i. e.* You will then need none to instruct you where Christ is, or to say to you, He is here, or there; for by the Roman army, which shall pass through the territories of the Jews like lightning, his coming to take vengeance on that nation shall be manifest; and wherever the Jews, who like dead carcasses shall be devoured by the Roman eagles, are, thither shall he fly with them, to tear and to devour them.

[15] Ver. 29. Εὐθέως, *Immediately after the tribulation of those days,* ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, *the sun shall be darkened, and the moon shall not give her light,* &c.] It being here foretold that this should happen immediately after the wasting of the Jews by Vespasian's army flying quickly through Galilee, Idumea, and Judea; this cannot be taken literally, because no such thing then happened either to the sun, moon, or stars. It must be therefore a metaphorical expression, to signify, as it doth frequently in the Old Testament, and other writers, an utter desolation, and terrible destruction brought upon a nation, and upon their capital cities, compared to the sun and moon: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, xiii. 9, 10. *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* The indignation of God against the Idumeans is represented in like dreadful words, Isa. xxxiv. 3, 4. so is the destruction of Sennacherib and his people, Isa. li. 6. so is the destruction of Egypt, Ezek. xxxii. 7. And in these words this very destruction is foretold by Joel, *The sun and the moon shall be darkened, and the stars shall not yield their light.* (Joel iii. 15. ii. 31.) This, therefore, saith Maimonides,* *is a proverbial expression, importing the destruction and utter ruin of a nation.* Artemidorus † also saith, that *the sun darkened or turned into blood, and the stars falling, or disappearing, import the destruction of many people.* And in this sense it is almost incredible, which Josephus saith, *viz.* that *eleven hundred thousand perished in that siege.* (De Bello Jud. lib. vii. cap. 45. p. 968. D.)

Another exposition of these words is this, That then there shall be a destruction of their ecclesiastical and civil state, and of the rulers of them both; according to those words of Maimonides,‡ *This metaphor imports, that men who for their state and dignity might be compared to the sun, moon, and stars, shall suddenly fall down as a leaf from the vine, and from the fig-tree.* And this happened a considerable time before the destruction of Jerusalem, when the thieves and zealots, saith Josephus,§ *kept all the nobles, and* τοὺς κατὰ χώραν προύχειν δοκοῦντας, *rulers of the country, in close custody;* when the zealots ‖ *slew and consumed* τὸ γενναῖον *the nobility,* and *made it their business* τὸ μηδένα τῶν δυνατῶν καταλιπεῖν, *to leave none of the men of power alive,* and when *twelve thousand of the nobility perished after this manner;*¶ when the high-priests, and among them Ananus, were destroyed by the Idumeans, which Josephus reckons** as ἀρχὴ τῆς ἁλώσεως, *the beginning of their captivity;*†† when they *abolished the families of the high-priest by succession,* καὶ καθίστασαν ἀσήμους καὶ ἀγεννεῖς, *and placed in their room men ignoble and unknown, who neither belonged to the priesthood, nor knew what the office of high-priest meant.* That this was to happen before *the great and terrible day of the Lord,* or at that time, we learn from the prophet Joel, saying, that *then the sun shall be darkened,* &c. This therefore cannot be referred to any time after the destruction of Jerusalem.

[16] Ver. 30. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, &c. *And then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds with power and great glory.*] Some

* More Nev. lib. ii. p. 265. R.

† "Ηλιος ἀμαυρὸς ἢ ὕφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι, πολλῶν ὀλεθρον μαντεύονται. Oneirocrit. lib. ii. cap. 36.

‡ "Idem est ac si diceret, viri qui statûs et dignitatis suæ ratione, similes fuerunt stellis, et extra omnem fortunæ mutationisque aleam positi videbantur, subito deciderunt instar folii à vite vel ficus cadentis." More Nev. p. 267.

§ De Bell. Jud. lib. iv. cap. 11. M.

‖ Lib. v. cap. 20. p. 885.

¶ Lib. iv. cap. 19. p. 883. G.

** Cap. 18. p. 882. G.

†† Lib. iv. cap. 11, 12. p. 872.

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think that *the sign of the Son of man in heaven,* and *in the clouds,* must note some visible sign of his appearance in the heavens; and they refer this to the fearful sights, *the sword and comet hanging over Jerusalem,* and *the armies and chariots seen in the clouds;* but these things happened, according to Josephus,* πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, *before their revolt from the Romans, and the beginning of the war,* and therefore cannot be the thing intended here. Our Saviour's coming here seems therefore to import his coming by the Roman army to besiege and to destroy Jerusalem and the unbelieving Jews; for so Christ seemeth plainly to interpret this *coming of the Son of man,* ver. 27. *The coming of the Son of man shall be as the lightning, shining from the east to the west;* ὅπου γὰρ, *for wheresoever the Jews are, thither shall the Roman army be gathered* (see ver. 27. above): his coming therefore must be with the Roman army. And this interpretation will not seem strange, if we consider, (1.) that God's coming to destroy, or execute his vengeance on a wicked generation, is represented as his coming *in the clouds of heaven.* So 2 Sam. xxii. 8. *The earth trembled, and the foundations of heaven shook, because he was wroth:* and, ver. 10. *he bowed the heavens, and came down; and thick darkness* (or a dark cloud) *was under his feet.* Psal. xcvii. 2, 3. *Clouds and darkness are round about him: a fire goes before him, and devours his adversaries round about.* And, Nahum i. 3—5. *The Lord hath his way in the whirlwind and the storm, and the clouds are the dust under his feet. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.* And this great day of the Lord is thus described by Joel, chap. ii. *as a day of darkness and gloominess, of clouds and thick darkness,—a great people and a strong; i. e.* the Chaldeans coming against Jerusalem to destroy the city and the temple, and after them the Romans to do the same thing. And of this destruction by the Chaldeans, the author of the Lamentations saith, i. 13. *He sent a fire into my bones* ממרום *from on high; from heaven,* saith the Targum. And St. John, in the Revelation, speaking of things that were to be done ἐν τάχει, *quickly,* i. 1. and of καιρὸς ἐγγὺς, *a time that was near,* ver. 3. which is the expression used of this destruction, ver. 7. saith in these very words, *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and then shall the tribes of that land mourn.* Which words seem plainly to relate to this very time, and might be a vision seen by John before the destruction of Jerusalem, though the following prophecies were imparted to him afterward. I confess many of the fathers, from the fifth century downwards, interpret this of *the sign of the cross;* but that fancy is sufficiently confuted from the event, there being no such appearance in the heavens before the destruction of Jerusalem: it also is rendered improbable from the silence of Josephus and Eusebius, which two historians have given us the fullest narrative of all the circumstances relating to that terrible destruction. In fine, a late author † hath eased us of all our disputes about this sign, by shewing, that as *the sign of Jonas the prophet,* Matt. xii. 39. is the sign which is Jonas the prophet; so *the sign of the Son of man* inquired after, Matt. xxiv. 3. is *the Son of man coming in the clouds of heaven.* And this interpretation is confirmed from the parallel places, Mark xiii. 26. Luke xxi. 27. where, instead of the sign of the Son of man, mentioned here, we read thus; *Hereafter shall they see the Son of man coming in the clouds:* and from Matt. xxvi. 64. *From henceforth ye shall see the Son of man coming in the clouds of heaven.*

[17] Ver. 31. Καὶ (τότε Mark xiii. 27.) ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, &c. *And* (then) *will he send forth his angels with the trumpet of a great sound, or voice, and they shall gather his elect from the four winds, from one end of the heaven to the other.*] Here the τότε *then,* in St. Mark, so plainly shews that this relates to the same time mentioned in the foregoing verse, that no explication of these words, referring them to a long time after the destruction of Jerusalem, ought to be admitted as the true sense of them. Dr. Lightfoot gives the sense of these words thus; *When Jerusalem shall be reduced to ashes, and that wicked nation cut off, then shall the Son of man send his ministers* (Christians) *of several nations from the four corners of the heavens; so that God shall not want a church, although that ancient nation be rejected and cast off, the churches of the gentiles succeeding to her.* To strengthen this interpretation, let it be considered,

First, That God's prophets, messengers, and ministers, both in the Old and the New Testament, are styled οἱ ἄγγελοι αὐτοῦ, *his angels.* So 2 Chron. xxxvi. 15. *God sent his prophets;* but, ver. 16. *they mocked* τοὺς ἀγγέλους αὐτοῦ, *his messengers.* So Haggai is ἄγγελος Κυρίου, *the messenger of the Lord,* i. 13. So is the priest, Mal. ii. 7. the Baptist, Mal. iii. 1. Matt. xi. 10. Mark i. 2. Luke vii. 27.

Secondly, That their preaching is represented as a *voice,* yea, as the *voice of a trumpet.* As in these words, *Lift up thy voice like a trumpet,* Isa. li. 1. (See Jer. vi. 17. Ezek. xxxiii. 3—6.) And the preaching of the apostles is φωνὴ, *a voice going through the earth,* Rom. x. 18.

Thirdly, That the calling and coming in of the gentiles at the casting off the Jews is represented as their coming in *from the four winds,* or *the four corners of the earth. Many shall come from the east and from the west:* (Matt. viii. 11.) *but the children of the kingdom shall be cast out into outer darkness,* (ver. 12.) *You shall be cast out: and they shall come from the east, and from the west, from the north, and from the south, and shall sit down in my kingdom.* (Luke xiii. 28, 29.)

Fourthly, That the destruction of Jerusalem, and the unbelieving Jews in this extraordinary manner, was so exact a completion of our Lord's prediction, so great a demonstration of his indignation against unbelievers, of his protection of his faithful servants, and such a justification of this prophet against their accusations, and such an evidence of their sin who crucified and rejected him, that it might well prepare the gentiles more freely to embrace the Christian faith.

[18] Ver. 33. Ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις, *That it is nigh, even at the door.*] This I have interpreted, in compliance with our translation, of the ruin of the Jewish nation. I now think it more agreeable to this phrase in Scripture to understand οὗτος, *ille. He,* the Son of man mentioned ver. 30. *stands at the door;* for so St. James plainly interprets this phrase, by saying, ἡ παρουσία τοῦ κυρίου ἤγγικε, *The coming of the Lord draweth nigh,* ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the*

* De Bell. Jud. lib. vii. cap. 31. † John Buxtorf.

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Judge standeth before the door, (v. 8, 9.) And St. Luke, by varying the phrase thus; *Know that the kingdom of God is nigh;* (Luke xxi. 31.) *i. e.* the coming of Christ to execute his kingly office on the Jews, and give his kingdom, thus taken from them, to the believing gentiles. (Matt. xxi. 43.)

[19] Ver. 34. *Verily I say unto you,* οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται· *This generation shall not pass away, till all these things be fulfilled.*] These words, ἡ γενεὰ αὕτη, *this age,* or *generation, shall not pass away,* afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for γενεὰ αὕτη, *this generation,* never bears any other sense in the New Testament, than the men of this age. So Matt. xi. 16. *To whom shall I liken* γενεὰν ταύτην, *the men of this age?* xii. 42. *The queen of the south shall rise up in judgment,* μετὰ γενεᾶς ταύτης, *with the men of this age;* and, ver. 45. *So shall it be* τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ, *with the wicked of this age:* Matt. xxiii. 36. *All these things shall come* ἐπὶ τὴν γενεὰν ταύτην, *upon the men of this age:* Mark viii. 12. τί ἡ γενεὰ ταύτη; *Why do the men of this age seek a sign? No sign shall be given* τῇ γενεᾷ ταύτῃ, *to the men of this age:* Luke vii. 31. *To whom shall I liken the men* τῆς γενεᾶς ταύτης, *of this age?* Luke xi. 29. *The Son of man shall be a sign* τῇ γενεᾷ ταύτῃ, *to the men of this age:* so again, ver. 30—32. 50, 51. xvi. 8. and Acts ii. 40. *Save yourselves* ἀπὸ γενεᾶς τῆς σκολιᾶς ταύτης, *from this froward generation.* (2.) This is farther evident, because the kingdom of God was then instant, and at the door. (Luke xxi. 29. 31.) And having shewed, from Josephus, how punctually these predictions were fulfilled, I may conclude with Eusebius,* συγκρίνας δέ τις τὰς τοῦ Σωτῆρος ἡμῶν λέξεις ταῖς λοιπαῖς συγγράφεως ἱστορίαις περὶ παντὸς τοῦ πολέμου· *He that shall compare the words of our Saviour with those of Josephus concerning the war of the Jews, cannot but admire the wisdom of Christ, and own his predictions to have been Divine.*

[20] Ver. 36. *But of that day and hour knoweth no man,* &c.] See the note on Mark xiii. 22.

Ver. 39. Καὶ οὐκ ἔγνωσαν, *and knew not till the flood came.*] It is certain that they of the old world had sufficient intimation of the judgment threatened to them from Noah, *a preacher of righteousness* to them, (2 Pet. ii. 5.) and from the ark he prepared for the preservation of himself and of his family before their eyes; (Heb. xi. 7.) from the striving of his Spirit, by his prophets, with them, and from the term of a hundred and twenty years assigned for their repentance. (Gen. vi. 3.) They are therefore here said *not to have known this,* because they did not savingly improve their knowledge of it to the preventing of that judgment. So, after all our Saviour's instructions of them in the way of life, the Jews are said *not to have known the time of their visitation, or the things which belong to their peace.* (Luke xix. 42.)

[21] Ver. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, &c. *Then two shall be in the field; the one shall be taken, and the other left,* &c.] This, by Dr. Hammond, seems to be well referred to the especial providence of God, discernible in those times, in rescuing some, who seemed equally exposed to danger, from the destruction which shall fall on others; for that it relates not to the final judgment, but to the time of the destruction of the Jews by the Roman army, is evident from the same words recorded by St. Luke, xvii. 35, 36. For there the disciples ask their Lord where this shall be? and Christ answers, (ver. 37.) that *where the carcass (i. e.* the Jews) are, *there will the eagles (i. e.* the Roman army, whose ensign was the eagle) *be gathered together.* And hence it is also evident, that the following words being connected to these by the copulative οὖν, thus, *watch therefore,* must refer to the same subject.

[22] Ver. 42. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, *Watch therefore:* Ver. 44. *Therefore be ye also ready.*] It is probably conjectured by Dr. Lightfoot, that the discourse of Christ, upon this subject, ended at ver. 42. or 44. as in St. Mark and St. Luke it seems to do; and that the words following were, as St. Luke places them, xii. 39. spoken at another time, and upon another occasion; but because they well accord also with this place and this occasion, and do there, as well as here, follow the exhortation given, ver. 43. St. Matthew hath added them to this chapter. Note,

Secondly, That the metaphor of Christ's coming *as a thief, i. e.* unexpectedly, doth not prove that these words must respect Christ's coming to the final judgment only, they being used touching his coming unexpectedly, to execute any judgment on a church or nation; as when Christ saith to the church of Sardis, (Rev. iii. 3.) *Watch, or I will come to thee as a thief, and thou shalt not know the hour when I will come upon thee.* And some probably conjecture they are used by St. Paul, 1 Thess. v. 2. with a particular relation to this judgment inflicted on the Jews, which being the most signal preludium to and proof of that final judgment which shall be exercised on all the enemies of Christ's kingdom, may well be represented in a similitude used by St. Peter, 2 Pet. iii. 10. and by our Lord, Luke xii. 39, 40. with relation to it.

[23] Ver. 45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος. *Who therefore is that faithful and wise servant,* &c.] *i. e.* The servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times, *he shall make him ruler over all his goods; i. e.* shall greatly reward his faithfulness, as this phrase signifies, xxv. 21. 23. for that this phrase cannot import his advancement *to the highest dignities in the church,* is evident from this, That then all that continued faithful to Christ in those times of trial, must have been made bishops. The evil servant here mentioned seems to be the apostatizing Jew, who, having deserted the faith himself, was instrumental *to smite his fellow-servants,* and to betray them to the enemies of Christianity, as our Lord foretold it would be, Matt. x. 21. xxiv. 10. And that which induced them thus to *apostatize,* was this very imagination, that *our Lord declared his coming* to deliver them, and execute the judgments here foretold, 2 Pet. iii. 4. whence the apostles encourage them to perseverance, by saying, *It is but yet a little while, and he that cometh will come, and will not tarry,* Heb. x. 27. and that *the Judge stands at the door,* James v. 9. and the *coming of the Lord draweth nigh,* ver. 8.

[24] Ver. 51. Καὶ διχοτομήσει. *And shall cut him asunder.*] This was the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33. and by David on

* H. Eccl. lib. iii. cap. 7.

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the Ammonites, 2 Sam. xii. 31. and by Trajan * the Roman emperor on the rebellious Jews; it was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29. and by young Daniel, to the false accusers of Susanna, ver. 55. 59. It was used of old, to those who were false to their *creditors*, saith Tertullian,† to *rebels* and *betrayers* of their country, and that not only in the east, but among the Romans, as we learn from Suetonius‡ in the life of Caius, from Horace,§ and from Dio; and by the Greeks, as we learn from Homer,‖ from Sophocles, and from Aristophanes; and in Egypt, as we learn from Herodotus, lib. ii. cap. 39. And therefore this punishment, saith Christ, will I inflict on those who are perfidious in their covenant of baptism, and enemies to my government.

See the appendix to this chapter at the end of this Gospel.

CHAP. XXV.

1. THEN [1] shall the *(persons admitted into the)* kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and *(but)* took no oil with them *(to replenish them when the oil in them was spent):*

4. But the wise took oil in their vessels with their lamps.

5. *(And)* while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry *(or proclamation)* made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed *(or, to trim)* their lamps.

8. And the foolish said to the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, Not so; [2] lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage *(feast):* and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us *(also).*

12. But he answered and said, Verily I say to you, I know you not *(i. e. I own not such slothful and improvident persons as fit to be received to my feast).*

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14. For the kingdom of heaven *(or the coming of the Son of man)* is as a man travelling into a far country, *(as Christ might be said to do, going to heaven to receive a kingdom,* Luke xix. 12. *and to return at the time of the restitution of all things,* Acts iii. 21.*)* who *(at his departure)* called his own servants, and delivered to them his goods.

15. [3] And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *(the increase of them)* other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one *(only)* went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh and reckoneth with them *(i. e. Christ comes from heaven to take an account of men's actions).*

20. And so he that had received five talents, came and brought other five talents, saying *(to his lord),* Lord, thou deliveredst to me five talents: behold, I have gained besides them five talents more.

21. His lord said to him, Well done, thou good and faithful servant: thou hast been faithful over *(in)* a few things, I will *(therefore)* make thee ruler over many things *(i. e. will greatly reward and dignify thee):* enter thou into the joy of thy lord *(i. e. thou shalt rejoice with me in heaven).*

22. He also that had received two talents came and said, Lord, thou deliveredst to me two talents: behold, I have gained two other talents beside them.

23. His lord said to him *(also),* Well done, *(thou)* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou *(also)* into the joy of thy lord.

24. Then he who had received the one talent came and said, Lord, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed *(i. e. requiring an increase far exceeding what thou gavest):*

25. And I was afraid *(that I should not be able to improve my talent to such advantage as thou mightest expect),* and *(therefore)* I went and hid my talent in the earth *(whence now I bring it to thee):* lo, there thou hast what is thine.

26. His lord answered and said to him, Thou wicked and slothful servant, *(thou professest that)* thou knewest that I reap where I sowed not, and gather where I have not strewed *(i. e. that I expected some profit from the talents I committed to thee):*

27. Thou oughtest therefore *(that thou mightest not be condemned by thine own mouth)* to have put my money to the exchangers, and then at my coming I should have received my own with usury *(or improvement: then saith he to his other servants),*

28. Take therefore the talent from him, and give it to him that hath ten talents: *(they say to him, Lord, he hath ten pounds already,* Luke xix. 25. *the lord answers, Therefore I give him more.)*

29. For to every one that hath *(so as to improve it)* shall be given *(more),* and he shall have abundance: but from him that hath not *(or doth not improve what he hath)* shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: *(where)* there shall be weeping and gnashing of teeth.

31. *(So likewise will it be at my coming, for)* [4] when the Son of man shall come in his glory, and all the holy

* Πολλοὺς δὲ καὶ μέσους ἀπὸ κορυφῆς διέπριον. Traj. 14. p. 255.
† Apol. cap. 3.
‡ Cap. 27.
§ Serm. 1. Sat. 1.
‖ Odyss. v. 338.

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angels with him, then shall he sit upon the throne of his glory *(as a righteous judge):*

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. [5] And he shall set the sheep *(who are to receive the sentence of absolution)* on his right hand, but the goats *(who are to receive the sentence of condemnation)* on the left *(hand).*

34. Then shall the King say to them on his right hand, Come, ye blessed of my Father, [6] inherit the kingdom prepared for you from the foundation of the world *(or from the creation of man):*

35. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. *(I was)* naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me *(ye exercised all offices of charity towards my members).*

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say to them, Verily I say to you, Inasmuch as ye have done it *(or this)* to one of the least of these *(whose faith in me has rendered them as dear as,* Matt. xii. 50. *and whom by taking their nature upon me, and dying in it to purge them from their sins, I have made and treated as,* Heb. ii. 11.) my brethren, ye have done it to me *(these members of my body being one with their head).*

41. Then shall he say also to them on the left hand, [7] Depart from me, ye cursed, into everlasting fire, prepared *(not originally for you, but)* for the devil and his angels:

42. *(This being the just reward of your impiety and unmercifulness, which have made you like them:)* For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they *(also)* answer him, saying, Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say to you, [8] Inasmuch as you did it not to one of the least of these *(my members),* ye did it not to me *(for had you borne a kind affection to me, you would have thus ministered to my members for my sake).*

46. And these shall go away into everlasting punishment; but the righteous *(shall go)* into life eternal.

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 1. ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, *Then shall the kingdom of heaven be likened to ten virgins.*] Here note,

First, That the kingdom of heaven sometimes signifies the kingdom of the Messiah, or the gospel dispensation; as when this kingdom is said to be come to the Jews, or they are bid to pray that it may come; and when it is said to be at hand, and they are advised to enter into it, and pronounced fit or unfit to do so. Sometimes it signifies the doctrine, or the preaching of the doctrine of that kingdom, or, as it is, Matt. xiii. 19. ὁ λόγος τῆς βασιλείας, *the word of the kingdom;* Matt. xxiv. 14. τὸ εὐαγγέλιον τῆς βασιλείας, *the gospel of the kingdom*; as when Christ or his apostles are said to speak, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, *the things which concerned the kingdom of God,* Acts i. 3. viii. 12. xix. 8. to *preach and testify the kingdom of God,* Acts xx. 25. xxviii. 23. 31. Rom. xiv. 17. 1 Cor. iv. 20. εὐαγγελίζεσθαι, to *evangelize the kingdom of God,* Luke iv. 43. and when Christ threateneth to the Jews, that *the kingdom of God should be taken from them,* Matt. xxi. 43. But when it is said, *the kingdom of heaven is like,* or may be likened, to this or that, the meaning seems to be chiefly, So will it be in reference to the preaching, the propagation, or reception of the gospel, or doctrine of the kingdom; as in the parable, or the similitude and resemblance of the good seed propounded; *v. g.* when this good seed is sown, it will by some be trod under feet, in others choked with worldly cares, in others withered by the cold blasts of persecution, but in some it will bring forth fruit to perfection; when it is sown, the enemy will come, and sow tares among it; when men are invited to it, some will make excuses why they do not accept the invitation; some will persecute the messengers of it; some will come to it without a wedding-garment; some without oil in their lamps; some improving the talents given, and some hiding them in a napkin, and the like. Note,

Secondly, That this parable, or something very like it, is to be found in the Jewish records; so in Reschith Cochma we read thus, Our wise men of blessed memory say, *Repent whilst thou hast strength to do it, whilst thy lamp burns, and the oil is not extinguished;* for, *if thy lamp be gone out, thy oil will profit thee nothing:* our doctors add in Midrash,* that the holy blessed God said to Israel, *My sons, repent, whilst* שערי תשובה, *the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I receive none.* Another parable of theirs runs thus, †*This thing is like to a king who invited his servants, but appointed no set time; those that were wise, adorned themselves, and sat in the porch of the palace; those that were foolish, went about their own business.*—‡*The king on a sudden called for his servants; the first went in adorned, the second undressed: the king was pleased with the wise, and angry with the foolish, and said, They who are prepared, shall eat of my banquet; they that are unprepared, shall not eat of it.* Note,

Thirdly, That Origen,§ St. Chrysostom,‖ and St. Jerome, and others of the ancients, say, that this parable is designed against *late repentance,* and declares, it will be invalid to them who live under the gospel; as will be evident, if we consider, that from this parable our Lord con-

* See Campeg. Vitring. lib. iii. cap. 5. p. 679.

† Kimchi in Isa. lxv. 13, 14. ‡ Midrash Cohel. ad cap. 2. 9.

§ "In ipso autem exitu vitæ suæ, dum disponunt discere, comprehenduntur à morte, et propterea non ingrediuntur cum Verbo ad sponsam Ecclesiam." In Matt. hom. 32.

‖ Ποῦ νῦν εἰσιν οἱ διὰ παντὸς μὲν τοῦ βιοῦ ῥᾳθυμοι. Chrys. in v. 10. Μικρὰ καθ' ὁτὲ ἐζήτουν τὸ ἔλαιον. ὅτι οὐκ ἦν καιρὸς ὠφελιματείας. Theoph.

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cludes for the necessity of constant vigilance, (ver. 13.) and for the necessity of assiduous prayer and vigilance against all the cares of this life, (Luke xxi. 34. 36.) and of fidelity in doing the work of the Lord. (Matt. xxiv. 45, 46.) For what great necessity can there be, of so great vigilance, such assiduous prayer, such fidelity in doing the Lord's work, if the neglect of all those duties, till God calls us hence, will not prejudice our eternal interests? This also is evident from the design of the like Jewish parables; and note, that *the door was shut,* (ver. 10.) seems to be an allusion to the Jewish phrase of shutting the *gates of repentance;* as when the priests offered their oblations, and they found no acceptance, because the Governor of the world had *shut the gate of repentance;* and the same we learn also from the parable of the talents. Good therefore is the advice of the son of Sirach, *Humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not till death to be justified.* (Ecclus. xviii. 21, 22.)

[2] Ver. 9. Μήποτε οὐκ ἀρκέσῃ, *Perhaps it will not suffice for us and you.*] Here μήποτε is used for *fortasse, perhaps,* as I have shewed, note on 2 Tim. ii. 26.

Ver. 13. See the defence of the reading here, Examen Millii.

[3] Ver. 15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν: *And to one he gave ten talents, to another two, and to another one.*] Of this parable, as it respects the master travelling into a far country, and the servants to whom the talents were delivered, see note on Luke xix. 12. where it is also proved, that it relates to the Jewish nation, and therefore is here mentioned after Christ's prediction of the dreadful judgments which should befal that nation for murdering their Messiah, and not improving the day of their visitation. Here, therefore, I shall only add these few short notes:

First, That the master here distributes his talents, κατὰ τὴν ἰδίαν δύναμιν, *according to the several abilities* of his servants, which in some were greater, and so they were fitted to manage a greater sum; in some less, and so they were intrusted with a lesser, and accordingly he is satisfied with a less increase in them: so, *v. g.* Christ gave to his disciples a clearer and fuller knowledge of the mysteries of the gospel, Mark iv. 11. but spake to other Jews in *parables,* καθὼς ἠδύναντο ἀκούειν, *as they were able to hear,* (ver. 33.) So Origen* here, κατὰ γὰρ τὴν ἑκάστου δύναμιν, ᾧ μὲν δίδονται πέντε τάλαντα, ὡς δυναμένῳ διοικεῖν τὰ τοσαῦτα· ἄλλῳ δὲ δύο ὡς μὴ χωροῦντι, τὰ πρὸ αὐτοῦ· ἄλλῳ δὲ ἕν, ὡς καὶ τοῦ ἑτέρου ὑποδεεστέρῳ, *according to each man's ability he gave his talent; to one man five, as being able to traffic with them; to another two, as being not sufficient to manage more; and to a third one, as being still more infirm.*

Secondly, That these talents were spiritual, and given for a spiritual end; that they who used them well, might have more, and might *enter into the joy of their Lord,* or rejoice with him in his banquet, or the marriage-feast prepared for them; and that they who did not improve them might have their talents taken from them, and they be cast into utter darkness. And, because banqueting and nuptial-feasts were still attended with great joy, insomuch that the Hebrew word משתה, which signifies a banquet, and a nuptial-feast, is by the LXX. rendered sometimes δοχὴ, *a banquet,* (Gen. xxvi. 30. Esth. i. 3. v. 4. 8. 12. 14.) sometimes γάμος, *a marriage-feast,* (Gen. xxix. 22. Esth. ii. 18. ix. 22.) and once χαρὰ, *joy;* (Esth. ix. 17.) therefore, the entering into this marriage-feast, or supper, prepared for this lord, is here styled, *entering into the joy of his Lord.* Note,

Thirdly, That none to whom these talents were imparted, wanted power to improve them for the advantage of their master, and so to receive the reward of their industry; for Christ saith to them all, *Negotiate till I come,* Luke xix. 13. All therefore could have done so.

Hence, he who did not improve his talent, is styled not only a slothful, but a wicked servant, and is accordingly punished: now there can be no iniquity in not doing what he could not do, nor any punishment due upon that account; this being to punish because he did not an impossibility.

Fourthly, That ἔχειν, *to have,* here is εὖ ἔχειν, *to improve;* and not to have, not to improve, see note on Matt. xiii. 12.

Fifthly, When it is said here, ᾔδεις, *thou knewest,* or *knewest thou, that I was an austere man, reaping what I did not sow;* this is not a concession that the master was truly so, but an argument out of his own mouth to condemn him, not for acting suitably to his own hard conceptions of his Lord. (Luke xix. 22.) Nor do these words, *Thou oughtest to have put my money to the exchangers,* shew, that Christ approved of usury; but only, that he who thought so sordidly of his master, should have used his talent agreeably, that so he might have had his own with usury.

Ver. 27. *Thou oughtest to have put my money to the usurers.*] That is, saith Jerome, "Cæteris doctoribus, quod fecerunt apostoli, per singulas provincias presbyteros et episcopos ordinantes;" *i. e. To other teachers, as the apostles did, ordaining bishops and presbyters in every province:* which words, though they contribute nothing to the meaning of the text, yet they afford a plain testimony, that, even in St. Jerome's judgment here, bishops were placed in every province by the apostles themselves. He also adds, that "hinc intelligimus gentilium et philosophorum bonam vitam recipere Dominum;" *hence we understand, that our Lord approves of the good life of heathens and philosophers.* I suppose, because this is the best improvement of their talents, and all that could be reasonably expected from them: God having given them no other rule to walk by; and so requiring no more of them than their sincere conformity to that law of nature he had given them.

[4] Ver. 31. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, &c. *When therefore the Son of man shall come in his glory, and all the holy angels with him.*] It is to me a wonder, that men should imagine this refers not to the general day of judgment, but either to the time of exercising judgments on the Jewish nation, or to the setting up a triumphant kingdom here on earth; seeing (1.) here is a more clear description of Christ's coming to judgment in words and circumstances elsewhere acknowledged to relate to the great and final judgment: for here he comes in majesty and glory, attended with *all the holy angels, and sits down upon the throne of his glory;* and thus will he be attended, when he comes to *render to every one according to his works,* viz. *in the glory of his Father, with his holy angels;* (Matt.

* Ed. Huet. tom. i. p. 344.

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xvi. 27.) *When he shall come in flaming fire to take vengeance on all that obey not his gospel, and to be glorified in his saints,* 2 Thess. i. 7—9. Judo 14, 15. (2.) He speaks here of the time when he shall *gather before him all nations,* (ver. 32.) all *sheep* and *goats,* (ver. 33.) all that shall receive a sentence of bliss or condemnation, (ver. 34. 41.) and of the time when they that are the blessed of the Father shall *receive the kingdom prepared for them,* and when the wicked shall *go into everlasting punishment;* (ver. 46.) which are manifest indications of the final judgment.

[5] Ver. 33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτου, τὰ δὲ ἐρίφια ἐξ εὐωνύμων, *And he shall set the sheep on his right hand, but the goats on his left.*] Here seems to be an allusion to the received custom of the Jews in capital causes, to place them who were to receive the sentence of absolution on the right hand in the Sanhedrin, but those who were to receive the sentence of condemnation on the left: as Maimonides* saith, They that stand on the right hand, are the just: they on the left, the guilty: Kimchi on 1 Kings xxii. 19. *On his right hand is life, on his left death.* So R. Eliezer, cap. 4. §. 4.

[6] Ver. 34. Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, *Inherit the kingdom prepared for you from the beginning of the world.*] The Jews say, that God prepared Paradise from the beginning, even before the earth was made; and this they gather from Gen. ii. 8. *and the Lord God planted a garden,* מקדם, ἀπ' ἀρχῆς, Aquila, ἐκ πρώτης, Symmachus, *from the beginning.* (See Pirk. Eliezer, cap. 3. §. 3.)

[7] Ver. 41. Πορεύεσθε εἰς τὸ πῦρ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, *Depart from me into everlasting fire, prepared for the devil and his angels.*] The rabbins often say, that *hell was created the second day:* (see Pirk. Eliezer, cap. 4. §. 1.) the fathers, on the contrary, *viz.* Origen, Chrysostom, Euthymius, and Theophylact, observe, (1.) that Christ saith not of the punishment, as he doth of the blessing here pronounced, that *it was prepared from the beginning of the world,* lest it should be thought, that God designed men's punishment before they sinned. (2.) That though Christ saith, *Come ye blessed of my Father,* he said not, *Go ye cursed of my Father;* because God is the author and procurer of men's happiness, but man only is the author of his own misery. And (3.) that he speaks of this eternal fire as designed originally not for man, but *for the devil and his angels;* but man, by giving himself up to the thraldom of that evil one, and working himself up to his likeness, sinks himself down to the infernal regions, and becomes like to him in torments, whom in manners he hath so much resembled.

[8] Ver. 40. 45. Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε, *Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.*] For so close is the union betwixt Christ and his members, that he looks upon the favours conferred on them as done to himself, and promises accordingly a reward for them; (Matt. x. 42.) and also threatens punishment to them who do neglect, and are injurious to them, as if they had been so to him, (ver. 45.) And therefore he speaks to a persecuting Saul thus, *Saul, Saul, why persecutest thou me?* (Acts ix. 4.) And, O! how highly ought we to esteem of him, who so esteemed us!

Ver. 42. *I was hungry, and you gave me no meat.*] Here Theophylact well observes, that it is not sufficient to preserve us from that dreadful sentence, *depart from me,* &c. that we have done no evil, if we have been deficient in those acts of charity and mercy we owe to the members of Christ's body.

* Tract. Synedr. cap. 1.

CHAP. XXVI.

1. AND it came to pass, when Jesus had finished all these sayings, he said to his disciples,

2. Ye know that [1] after two days is the *(time of the Jews')* Passover, and the Son of man is *(then to be)* betrayed (Gr. *delivered up)* to be crucified.

3. Then *(i. e. two days before the Passover)* assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high-priest, who was called Caiaphas,

4. And *(they)* consulted that they might take Jesus by subtilty, and kill him.

5. But they said, *(Let us)* not *(do this)* on the [2] feast-day, lest there be an uproar among the people, *(for they feared the people,* Luke xxii. 2.)

6. Now when Jesus was in Bethany in the house of Simon the leper *(whom Christ had healed of his leprosy),*

7. There came to him a woman having an alabaster box of very precious ointment, and *(she taking it)* poured it on his head, as he sat at meat.

8. But when *(some of,* Mark xiv. 4.) [3] his disciples saw it, they had indignation, *(and murmured against the woman,* Mark xiv. 5.) saying, To what purpose is this waste *(of the ointment made)?*

9. For this ointment might have been sold for much, and *(the money might have been)* given to the poor.

10. When Jesus understood it *(i. e. knew that they thus murmured),* he said to them, Why trouble ye the woman *(without cause)?* for she hath wrought a good *(and charitable)* work upon me.

11. For ye have the poor *(for whom you pretend such kindness)* always with you; *(and when you will you may do them good,* Mark xiv. 7.) but *(as for)* me, [4] ye have not always *(a like opportunity of shewing kindness to me, I being shortly to be taken from you.*

12. *She therefore hath piously chosen the present opportunity),* for in that she hath poured this ointment on my body, she did it *(though unwittingly, as a preparation)* for my burial, *(nor shall her charity be lost; for)*

13. Verily I say unto you, Wheresoever this gospel shall be preached *(as it will be)* in the whole world, there shall also this, that this woman hath done, be told for a memorial of her *(to all future ages).*

14. Then [5] one of the twelve, who was called Judas Iscariot, *(Satan being entered into him,* Luke xxii. 3.) went to the chief priests,

15. And said to them, What will ye give me, and I will deliver him to you? *(and they were glad, and promised to give him money,* Mark xiv. 11.) and they covenanted with him for [6] thirty pieces of silver.

16. And from that time he sought *(an)* opportunity to betray him.

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17. Now the [7] first day of the feast of unleavened bread *(being come, two of)* the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, *(who will meet you carrying a pitcher of water,* Mark xiv. 23. *follow him,* Luke xxii. 10.) and say to him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, *(where therefore is the room where I may eat it with them?* Luke xxii. 11. *and when he hath shewed you the room, there make ready,* ver. 12.)

19. And the disciples did as Jesus had appointed them; and *(finding that it was as he had said,* Mark xiv. 16. *they)* made ready the passover.

20. Now when the evening was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say to you, That one of you shall betray me, *(for the hand of him that betrayeth me is with me in the dish,* Mark xiv. 18. Luke xxii. 21.)

22. And they were exceeding sorrowful, and began every one of them to say to him, Lord, is it I *(that shall do this thing)?*

23. And he answered and said, [8] He that *(now)* dippeth his hand with me in the dish, the same shall betray me.

24. The [9] Son of man goeth *(to suffer death),* as it is written of him: but *(seeing God's foreknowledge how wicked any man will be, if left to act according to those evil dispositions which he hath wilfully contracted, lessens no man's guilt; notwithstanding)* woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born *(it being better not to be, than to be miserable).*

25. Then Judas, which betrayed him, answered and said, Master, is it I *(that shall betray thee)?* He said unto him, *(It is as)* thou hast said.

26. And as they were eating, Jesus took bread, and [10] blessed it, and brake it, and gave it to the disciples, and said, Take, eat; [11] this *(broken bread)* is *(the memorial of)* my body; (Luke xxii. 19. *and broken for you,* 1 Cor. xi. 24.)

27. And he took the cup *(after supper,* Luke xxii. 20.) and gave thanks, and gave it to them, saying, [12] Drink ye all of this *(cup);*

28. For this *(wine, given separate from the bread,)* is *(the memorial of)* my blood of the new testament, which is shed for many for the remission of *(their)* sins.

29. But I say to you, [13] I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom; *(i.e. till the kingdom of God come,* Luke xxii. 18. *and you eat and drink with me in my kingdom,* ver. 30.)

30. And when they had sung a hymn, they went out to the mount of Olives.

31. Then saith Jesus to them, All ye shall be [14] offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Zech. xiii. 7. *and this will be fulfilled in you).*

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said to him, Though all men shall be offended because of thee, yet will I never be offended *(on that account).*

34. Jesus said to him, Verily I say to thee, That this night, before the [15] cock crow *(in the morning),* thou shalt deny me thrice.

35. Peter said to him *(again),* Though I should die with thee, yet will I not deny thee. *(And)* likewise also said all the disciples.

36. Then cometh Jesus with them to a place called Gethsemane, *(situate between the river Cedron, mentioned* John xviii. 1. *and the mount of Olives,* ver. 20.) and saith to the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy *(and afraid,* Mark xiv. 33.)

38. Then saith he to them, [16] My soul is exceeding sorrowful, even to death: tarry ye here, and watch with me *(against temptation).*

39. And he went a little farther *(about a stone's-cast from them),* and [17] fell upon his face, and prayed, saying, O my Father, if it be possible *(that thy glory and the salvation of men may equally be promoted otherways),* let this cup pass from me: nevertheless *(be it)* not as I will, but as thou wilt; *(then an angel appeared to him from heaven, to strengthen him,* Luke xxii. 43, 44.)

40. And *(then)* he cometh to the *(three)* disciples, and findeth them asleep, and saith to Peter, *(Why sleep you?)* What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation *(so as to be foiled by it);* the [18] spirit indeed is willing *(to make good resolutions,* ver. 35.) but the flesh is weak *(and so unable to perform them without Divine assistance, to be obtained by prayer, and improved by vigilance).*

42. He went away again the second time, and *(being heard, in that he feared,* Heb. v. 7. *he)* prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came *(back to the disciples)* and found them asleep again: for their eyes were heavy, *(and they knew not what to answer him,* Mark xiv. 40.)

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith to them, [19] Sleep on now, and take your rest *(for by your watching ye can shew no farther kindness to, or concern for me):* behold, the hour *(of my apprehension)* is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, the same is he: [20] hold him fast, *(and lead him away securely,* Mark xiv. 44. see John xviii. 8. 12.)

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said to him, Friend, wherefore art thou come? *(Is it to betray the Son of man with a kiss?* Luke xxii. 48.) Then came they, and laid hands on Jesus, and took him.

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51. And, behold, one of them which were with Jesus, *(to wit, Simon Peter, seeing what was done, said, Master shall I smite with the sword?* Luke xxii. 49. *and straightway he)* stretched out his hand, and drew his sword, and struck a servant of the high-priest's, and smote off his *(right)* ear; *(and the name of that servant was Malchus,* John xviii. 10.)

52. Then said Jesus to him, Put up again thy sword into its place: [21] for all they that take the sword shall perish with the sword. *(See the note here.)*

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels *(for my defence)?*

54. But *(should I do this)* how then shall the Scripture be fulfilled, that thus it must be? *(or, how can I refuse the cup which my Father hath given me to drink?* John xviii. 11.)

55. In that same hour Jesus said to the multitudes *(sent to apprehend him)*, Are ye come *(now)* out as against a thief with swords and staves for to take me? *(whereas)* I sat daily with you teaching in the temple, and ye laid no hold on me, *(but this is your hour, and the power of darkness,* Luke xxii. 53.*)*

56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led him away to *(Annas first,* John xviii. 13, 14. *and thence to)* [22] Caiaphas the high-priest, where the scribes and the elders were assembled.

58. But Peter followed him afar off to the high-priest's palace, and *(being introduced by another disciple,* John xviii. 15, 16.) went in, and sat with the servants, to see the end *(of this matter)*.

59. Now the chief priests, and elders, and all the council, [23] sought false witness against Jesus to put him to death;

60. But found none: yea, though many false witnesses came, yet found they none *(that could testify any thing against him which deserved death)*. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And *(then)* the high-priest arose, and said to him, Answerest thou nothing? [24] What is it which these witness against thee? (Gr. *Why do these witness* (thus) *against thee, if it were not true?)*

63. But Jesus held his peace. And the high-priest answered and said to him, [25] I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God *(or not)*.

64. Jesus saith to him, *(It is as)* thou hast said: [26] nevertheless, I say to you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven; *(i. e. you ask me whether I am the Christ, and will not believe that I am so; but ye shall shortly be convinced of it by the mission of the Holy Ghost from heaven, and by my coming in the clouds of heaven to take vengeance on you for your unbelief.)*

65. Then the high-priest [27] rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye *(of it)?* They answered and said, He is guilty of death.

67. Then did they *(who were officers of the court)* spit in his face, and *(they)* buffeted him; and others *(of them)* smote him with the palms of their hands, *(speaking many blasphemous words against him,* Luke xxii. 65. *and)*

68. Saying, Prophesy to us, thou Christ, Who is he that smote thee?

69. Now Peter sat without in the palace; and [28] a damsel came to him, saying, Thou also wast with Jesus of Galilee.

70. But he denied *(it)* before them all, saying, I know not *(any thing of)* what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied *(it)* with an oath, *(saying,)* I do not [29] know the man.

73. And after a while came to him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately *(after he had said this)* the cock crew.

75. And Peter remembered the words of Jesus, who said to him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

ANNOTATIONS ON CHAP. XXVI.

[1] Ver. 2. *AFTER two days is the Passover, and the Son of man shall be delivered up to be crucified.*] Here Grotius notes, that it is a tradition of the Jews, which appears yet in the books of their cabalists, that in the days of the Messiah they should be redeemed on the very day that they came out of Egypt; which is true if it respect the day of their coming out of Egypt, that being the fifteenth day of Nisan, but is not true of the fourteenth day on which the paschal lamb was offered, Christ being not crucified on Thursday, but on Friday.

[2] Ver. 5. Ἔλεγον δὲ, *μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, And they said, Not on the feast-day, lest there be an uproar among the people.*] Maimonides* saith, it was the custom among the Jews to punish those who rebelled against the sentence of the judge, or the high-priest, or were notoriously criminal, *at one of the three feasts;* because then only, by reason of the public congress of people, all might hear and fear, according to the law, Deut. xvii. 12, 13. From this received custom, the fathers of the Sanhedrin seem willing to recede for fear of the multitude; but having so fair an offer made by Judas, they embrace that season.

[3] Ver. 8. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, &c. *But when his disciples saw it, they had indignation, saying, To what purpose is this waste?*] This was only said by Judas, and that out of covetousness. (John xii. 3. 6.) Some of the disciples seemed to like the motion by reason of the specious pretext of charity under which it was covered, (Mark xiv. 5.) and the rest did not contradict it, but seemed rather by their silence to approve it, and therefore are here mentioned, without exception, as copartners with him; but Christ calls this a good work, ver. 10. as being in itself

* De Rebell. cap. 3. §. 8.

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lawful, and done out of a good end and intention; and justifies this from an argument *à pari*, that she had laid out this expense on his dead body; they who did customarily use such ointments and sweet odours at their funerals, could not have reasonably found fault with it, and therefore had no ground to do it now, his body being shortly to be buried; to the pretence of Judas he answers, that by reason of his approaching death, this must be shortly done to him, or not at all; whereas they having the poor always with them, could never want objects of their charity; and that good work which was to be done now, or never, was then preferable to that for which they had perpetual occasions.

[4] Ver. 11. Ἐμὲ δὲ οὐ πάντοτε, *But me ye have not always.*] These words destroy the doctrine of transubstantiation; for if Christ were, as to soul, body, and divinity, truly in the host, that being always with them of Rome, they would have Christ always with them, and might at any time spend their money in adorning their host, or upon the oblation of it, and so Christ's reason for doing that then would be invalid. Note also from these words following, ver. 13. that this good deed should be mentioned, *wherever the gospel was preached, for a memorial of her,* that we may laudably prosecute that which will procure us a good name, and spread our reputation to future ages.

[5] Ver. 14. Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the twelve went to the chief priests.*] He is noted to be one of Christ's disciples, to aggravate the foulness of his crime, and to denote the completion of the prophecy, *He that eateth bread with me, hath lifted up his heel against me.* (Psal. xli. 9.) The time when Judas thus betrayed him, is hinted in the particle, τότε, *then; viz.* according to the tradition of the church, the consultation of the Sanhedrin with him, and his agreement to betray Christ to them was on Wednesday, this being assigned as one reason why they fasted on Wednesday and Friday,* *because Christ was betrayed on Wednesday, and he suffered on Friday.*

[6] Ver. 15. *For thirty pieces of silver.*] *i. e.* For thirty shekels, that is, 3*l.* 15*s.* of our money, saith Dr. Hammond. This, as Mr. Ainsworth and Maimonides observe on Exod. xxxi. 32. was the price paid *for a man or a maid-servant,* when, being smitten by an ox, they died; so vilely was he esteemed by them, who shed his precious blood for them! Of Satan's entering into Judas, see note on Luke xxii. 3, 4.

[7] Ver. 17. Τῇ δὲ πρώτῃ τῶν ἀζύμων, &c. *Now the first day of unleavened bread came his disciples to him, saying, Where wilt thou that we prepare the passover?* &c.] Of the time when our Saviour kept the Passover, see the Appendix to the fourteenth chapter of St. Mark. Here note, first, from the word ἀνέκειτο, *he lay down,* ver. 20. that Christ observed not the paschal supper in that manner or gesture in which it was instituted at first; viz. *that they should eat it standing,* &c. Exod. xii. 11. but did eat it lying down or inclining on the left side, as it was the manner of the Jews then to do; and though the Jewish doctors required and imposed this rite as a significative ceremony of their rest in Canaan, to which they were but going, or travelling, when they celebrated the Passover in Egypt, and of their redemption; and upon that account would * permit none to eat it otherwise than in this posture; yet Christ used it: whence we may learn, that our blessed Lord was not so scrupulous as some men are, who dare not use a significant ceremony, or to receive the eucharist, kneeling, because that was not the posture used at the first institution of it, though they do receive it sitting, and therefore not in the posture used by Christ and his apostles when it was first instituted. (2.) Upon these words, *Where wilt thou that we keep the Passover?* Dr. Lightfoot observes, that the houses of Jerusalem were not then to be let, but were of common right for any that would eat the passover in them.

[8] Ver. 23. Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, &c. *He that dips his hand with me in the dish, the same shall betray me.*] Hence it appears, that Judas was present with them at the celebration of the paschal supper; and that he continued with them at the celebration of the other sacrament, is evident from the words following the institution and distribution of it; *But, behold, the hand of him that betrayeth me, is with me on the table.* (Luke xxii. 21.)

[9] Ver. 24. *The Son of man goeth as it is written of him: but woe to that man by whom he is betrayed! it were good for that man that he had not been born.*] Hence two things clearly follow: (1.) That the prediction of this event, that Jesus should thus suffer, and that by the treachery of Judas, did lay on Judas no antecedent necessity of doing this action; because it did not lessen the woe due to him for it; but only doth suppose in God a knowledge how the will of man, left to his own freedom, will determine or incline itself. Of this, see note on Luke xxii. 22. (2.) That Christ, by saying, *it were good for that man that he had not been born,* sufficiently shews this cannot be the portion of all men, except some few elect, as some men think, and as it follows from the supposal of an immutable decree, that such persons only should be saved, and all others left under such a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of Judas, though he had not done this, provided he was none of God's elect.

[10] Ver. 26. *Jesus took bread,* καὶ εὐλογήσας, ἔκλασε, *and blessed it, and brake it.*] That εὐλογεῖν, *to bless,* here and in St. Mark, is the same as εὐχαριστεῖν, *to give thanks,* in St. Luke and St. Paul; and that the bread was only blessed by giving thanks over it, see proved on Matt. xiv. 19. And that the breaking of the bread to be distributed, is a necessary part of this rite, is evident. For (1.) the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, shews it to be a necessary part of it; according to that observation of the council of Toledo,† That Christ, *by breaking the bread, and distributing it broken to his disciples,* "id sine dubio egit, quod nos in posterum facturos edocuit," *did doubtless teach us hereafter to do as he did.* (2.) Christ said, *Take, this is my body broken for you;* (1 Cor. xi. 24.) whereas, where the elements are not broken, it can be no more said, *This is my body broken for you,* than where the elements are not given, *This is my body given for you.* (3.) Our Lord saith, *Do this in remembrance of me; i. e.* Eat this bread

* Τὴν τετράδα καὶ παρασκευὴν νηστεύομεν τὴν μὲν, διὰ τὴν προδοσίαν τὴν δὲ, διὰ τὸ πάθος. Const. Apost. lib. v. cap. 15. lib. vii. cap. 23. Epiph. Expos. Fidei, p. 1104. Augustin. ad Casulanum, Ep. 86. p. 392.

* "Azyma comedimus recumbentes, quia recordatio est redemptionis; et rursus tenemur ad accubitum dum comedimus, ut comedamus more regum et magnatum."

† A. D. 693. Can. 6.

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broken, in remembrance of my body broken on the cross: now, where no body broken is distributed, there nothing can be eaten in memorial of his broken body. Lastly, The apostle, by saying, *The bread which we break, is it not the communion of the body of Christ?* sufficiently informs us, that the eating of his broken body is necessary to that end. (1 Cor. x. 16.) Hence was it that this rite of distributing bread broken continued for a thousand years, and was, as Humbertus* testifies, observed in the Roman church in the eleventh century.

[11] Τοῦτό ἐστι τὸ σῶμά μου, *This is my body.*] Here let it be observed, (1.) that these words contain not all that our Lord said; for our Lord spake these words but once; and therefore they who say, as do St. Luke and the apostle Paul, his words were these, *This is my body given, or my body broken, for you*, can say no more than our Lord said at the first institution of this sacrament; for otherwise they must aver, that Christ then said, what really he never said. When then St. Matthew and St. Mark inform us that he said, *This is my body*, they must say the truth, but not the whole truth; that being, as St. Luke and St. Paul inform us, *This is my body given, or broken, for you.* Moreover, it is to be observed, that neither the evangelist nor the apostle uses the future, but both the present tense, saying, *This is my body, τὸ διδόμενον, given, τὸ κλώμενον, broken; This is my blood, τὸ ἐκχυνόμενον, shed.* Now, from these observations it is manifest, that these words cannot signify, This is *substantially* and really *my body broken* and *my blood shed for you;* for this being spoken before Christ's body was broken on the cross, and before his blood was shed, Christ could not say, in the literal and proper sense, This is my body broken, or my blood shed, for you; but he might say, This bread is broken to represent to you my body, which shall be broken, and my blood, which shall be shed, for you. For so the Scripture usually speaks in sacramental matters; saying of circumcision, even before Abraham was circumcised, *This is my covenant betwixt me and thee*, (Gen. xvii. 4. 19. 23. 36.) and of the paschal lamb, *This is the Lord's passover*, before God, passing over the Israelites, had smitten the Egyptians. (Exod. xii. 11.) And this was therefore thus affirmed of these two sacraments, before the celebration of them, because they were then instituted as rites to be observed by his people when they did celebrate these sacraments. And in like manner the bread, in the first institution of this sacrament, is called Christ's *body broken*, as being instituted then to represent to all future ages his body which was to be broken for them; and the wine is styled *his blood shed*, as being instituted then as the perpetual representation and memorial of his blood shed and separated from his body on the cross; so that there is no need of the criticism of Grotius and others here, that the present tense is put for the future, *broken* for that which *shall be broken*, and *shed* for *shall be shed.* Nor could this way of speaking either seem harsh to, or otherwise be understood by, Christ's disciples, who had even then been eating of the paschal lamb, which they who laid before them were said, "apponere corpus paschatis," *to place before them the body of the passover*, or *paschal lamb*, called also by them, "corpus paschatis," *the body of the passover;* and they who ate of it were said, "comedere de corpore paschatis," *to eat of the body of the passover*, or of the lamb eaten in memorial of it: and when they ate of the unleavened bread, they said, "Hic est panis afflictionis, quem comederunt patres nostri in terra Ægypti," *This is the bread of affliction (i. e.* the representation and memorial of that bread) *which our fathers did eat in the land of Egypt.* What therefore could men accustomed to such sacramental phrases think of the like words of Christ, *This* (bread) *is my body;* but that it was to be the representation or memorial of it? Moreover, how could the apostles think that they had eaten Christ's broken body, or drank his blood shed for them, when they yet saw his body whole before them, and knew his blood was in his veins? How could they have been persuaded to drink blood, against the express letter of the law, or to have eaten human flesh, or swallow their Lord and Master down their throats? This being so absurd in the opinion of all mankind, not excepting Lanfrank, Algerus, Guitmund, and others, who first stickled for an absurdity beyond all example, that they ingenuously confess, *That did their senses perceive what their faith doth oblige them to believe, the horror of it would be so great, that** "rarus esset qui ab hoc sacramento non abhorreret," *almost all persons would abhor the receiving this sacrament.* Hence they give these two notable reasons why, though they do substantially eat the flesh and drink that very blood which our Lord shed upon the cross, yet they do this *under the covert of the accidents of bread and wine;* viz.

First, *That human piety might not abhor the sacrament,*† *as they then would do; for* (say they) *should they see the colour of human flesh, and the colour of human blood, and taste the savour of them, the horror of it would hinder the receiving of the sacrament, or the profit of so doing.*

Secondly, That this was "digna causa," *a just reason* why our Lord's body and blood should lie thus concealed under the species of bread and wine,‡ *lest it should be known to the infidels, and lie open to their blasphemies; lest the action should be ridiculous to them, scandalous, inhuman, and execrable.* And indeed this being not only *ἀνθρωποφαγία, the eating of man's flesh*, and drinking human blood; but also *θεοφαγία, the eating of their God;* who knows not that on both these accounts the Christian faith was and is still execrable, both to Jew and gentile, to pagan and Mahometan? For,

First, The Apologies of the primitive Christians tell us, this was one of the great accusations which the heathens made against the Christians, *That they did eat human flesh.* This Trypho owns to be a common imputation upon Christians, though he judged it incredible. Justin Martyr,§

* Baron. tom. xi. p. 1008. Humb. contr. Græc. ibid. p. 971.

* Hugo ling.

† "Impediretur perceptionis hujus commoditas præ humani corporis comedendi horrore." Alg. lib. i. cap. 7. p. 19. "Si carnis et sanguinis humani colorem videret, et saporem sentiret fidelis, humana pietas abhorreret." Lib. ii. cap. 3. p. 73. 75. "Ne percipientes cruda et cruenta, horrerent." Lanfr. F. 133. B. "Si cruor in calice fieret manifestus, et si, ut in macello, Christi ruberet caro, rarus in terris esset qui hæc non abhorreret." Hugo ling. ed. Erasm.

‡ "Ne scilicet infidelibus pateat, et eorum blasphemiis vilescat, neve nos judicent inhumanos et crudeles, utpote humani corporis comestores, et sanguinis bibitores." Alger. lib. ii. cap. 3. p. 75. "Ut veritas non desit in sacramento, et ridiculum nullum fiat paganis, quod cruorem occisi hominis bibamus." Pasch. cap. 36. "Ne per hoc fieret execrabile, quod per fidem debemus credere esse desiderabile." Ibid. "Vel fidem læderet, vel ad scandalum quoromlibet corda possit movere." Petr. Clon. Ed. Erasm. p. 215. B.

§ "Objecerunt Christianis" *ἀνθρωπίνων σαρκῶν βοράν.* Just. M. Apol. 1. p. 50. "Creditis vos, inquit," *ὅτι δὴ ἐσθίομεν ἀνθρώπους.* "Respondet Trypho," *περὶ δὲ ὧν οἱ*

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Irenæus, Tertullian, Minutius, and others, take notice of it, and refute it, and constantly reject it, as the vilest calumny, and an abominable thing, saying,* *We Christians, ἀνθρωπίνων σαρκῶν βορὰς οὐ γινώσκομεν, do not own eating of human flesh; it is an infamous thing, and falsely is reported of us.—This is* (saith Theophilus†) *the most wicked and inhuman of all crimes objected to us, σαρκῶν ἀνθρωπίνων ἡμᾶς ἐφάπτεσθαι, that we partake of human flesh: it is not possible that we should be guilty of so vile a thing.—Amongst us there is no eating of human flesh* (saith Tatian‡); *you are false witnesses who thus accuse us.—No man* (saith Athenagoras§) *who is not mad, can charge us with this thing; οὐ γάρ ἐστι πάσασθαι κρεῶν ἀνθρώπινων, for we may not eat human flesh. —It is the calumny of the devil,* saith Minutius: *You may be ashamed to object it to us,* saith Tertullian.‖ Whereas, had they received this as an article of faith, that they did daily eat the flesh of the man Christ, and thought his word obliged them to do this; with what sincerity could they, without all limitation or distinction, not only have denied, but even detested the doing so? But that which makes it certain and beyond all doubt, that they conceived that Christ had never taught them properly and substantially to eat his flesh and drink his blood in the sacrament, is the memorable history of Sanctus and Blandina, two Christian martyrs, written by Irenæus,¶ and preserved to us by Œcumenius; *viz.* That "the heathens having apprehended the servants of Christians catechised, and using force with them, that from them they might learn something secret; the servants having nothing else to say that might be pleasing to their tormentors, having heard from their masters that the sacrament was the body and blood of Christ, told this to the inquisitors; who apprehending that the Christians had done this very thing, gave notice of it to other heathens, who endeavoured to force the martyrs, Sanctus and Blandina, to confess it; to whom Blandina readily and boldly answered, 'How should they endure those things, who so fast as not to enjoy lawful flesh?'" Now had the ancient Christians believed this doctrine, that they did truly eat Christ's flesh and blood in the sacrament, how could Irenæus have represented it as a plain mistake, both in those servants and the heathens, to think the sacrament was *really Christ's flesh and blood?* or have introduced Blandina refuting this imagination, had it been the sentiment of the church of Christ then, since by so doing she must have rejected one article of Christian faith? Or, how could Œcumenius have put these words into his commentary, without endeavouring to explain or reconcile them to the doctrine of oral manducation, had it then obtained? Let us then again consider, whether that ought to be received as an article of faith, owned by all Christians from the beginning, which from the beginning was so expressly denied to be *ὄντως καὶ αὐτόχρημα, indeed, reality, or, in the thing itself, the flesh and blood of Christ;* which made all the apologists for, and first defenders of the Christians, deniers of the truth; and to represent that as a false report, an infamous thing, a *calumny of the devil,* which was the plain and evident result of their own faith, and of the words of their great Master, as they are now interpreted by the church of Rome.

But then, when we advance to the consideration of this doctrine, not only as it makes the Christian to eat human flesh, and drink of human blood, but as it is the eating of that *very God we worship,* as the Trent council* hath defined; this renders it absurd, ridiculous, and blasphemous. For,

First, The very heathens owned this as the absurdest and most abominable thing, to be abhorred more than death. *When we call wine Bacchus* (saith Cicero†), *and our fruits Ceres,* we use the common mode of speaking, "sed ecquem tam amentem esse putas qui illud quo vescatur Deum credat esse?" *but can you think any person so mad as to imagine, that which he eats to be a god?—The Egyptians* (saith Origen‡) *think a brute creature to be God;* and therefore they do *μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦ τῶν ζώου κρεῶν γεύσασθαι, abstain from eating of his flesh more than from death.* We read, Gen. xliii. 32. that it was *an abomination to the Egyptians to eat bread with the Hebrews; because* (say Onkelos and Jonathan) *the Hebrews did eat those cattle which the Egyptians worshipped:* and Moses would depart from Egypt before he sacrificed to the God of Israel; lest he should sacrifice to him *the abomination of the Egyptians before their eyes,* (Exod. viii. 26.) *i. e.* the beasts which the Egyptians worshipped, and therefore did abhor to kill, or to see killed before their eyes. (See Bochart. Hieroz. par. i. lib. ii. cap. 34, 35. par. ii. lib. iv. cap. 16.) Averroes§ was a learned heathen, who flourished in the eleventh century, when this portentous doctrine first obtained, and it forced him thus to blaspheme the Christian faith: *I have inquired into all religions, and have found none more foolish than the Christians, because that very God they worship, they with their teeth devour:* and thus he concludes, "quandoquidem Christiani id comedunt quod adorant," &c. *because the Christians eat what they do worship, let my soul go to the philosophers.* And Bellarmine‖ himself confesseth, that this, among the heathens, was always judged "stultissimum paradoxum," *the most foolish paradox, as* (saith he) *from the words of Averroes doth appear.* Hence as the highest infamy which the Mahometans can cast upon us, we are by them reproached as *the devourers of our God,* as M. la Boulay¶ informs us; and they affirm, that by thus eating of Christ's flesh, the Christians use him worse than did the Jews; because, say they,** it is more savage to eat his flesh and drink his blood, than only to procure his death.

Secondly, That the Jewish sentiments as to this matter were the same, we learn from the epistle of the prophet Jeremy to the captive Jews; for he informs them, that what the Babylonians worshipped, should afterward be

πολλοὶ λέγουσιν οὐ πιστεῦσαι ἄξιον πορρω γὰρ κεχώρηκε τῆς ἀνθρωπίνης φύσεως. Dial. p. 227 "Nihil objiciunt," *θυέστεια δεῖπνα,* Athenag. p. 4. Theophilus, lib. i. p. 119. 126. Tatian, p. 162. Tertul. Apol. cap. 9. ad Nationes, lib. i. cap. 15. Minutius, p. 32. Euseb. Eccl. Hist. lib. v. cap. 1.

* Just. M. Apol. p. 50. 2. p. 70. † Ad Autol. lib. iii. p. 119. 126.

‡ Contr. Gent. p. 162. § Legat. p. 32. ‖ Ap. cap. 9.

¶ Αὐτοὶ νομίζοντες τὸ ὄντως αἷμα καὶ σάρκα εἶναι τοῦτο ὡς αὐτόχρημα τελεῖσθαι τοῖς χριστιανοῖς. Iren. apud Œcum. in 1 Pet. ii. 12.

* "Nullos itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholicæ ecclesia semper recepto, latriæ cultum, qui vero debetur Deo, huic sanctissimo sacramento in veneratione exhibeant, neque enim ideo minus adorandum est, quod fuerit à Christo ut sumatur institutum." Concil. Trid. Sess. 13. cap. 5.

† De Nat. Deor. lib. iii. n. 28. ‡ Cont. Cels. lib. i. p. 40.

§ Apud Pezroon de Eccl. lib. iii. cap. 29. p. 973.

‖ Lib. ii. de Euch. cap. 12. §. 2. ¶ Voyage, par. i. cap. 10. p. 21.

** Achmed, B. Edris apud Hottinger, H. Eoc. §. 16. par. ii. p. 160.

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eaten; and, *by this* (saith he) *ye may know they are no gods,* Baruch vi. 72. Nor can we doubt of this, if we believe what is so often declared by the Christian fathers, that this was God's design in making the distinction betwixt clean and unclean beasts, to secure his people from *idolatry; because, in Egypt, all beasts were deified* (saith Pseudo Justin) *except swine; God therefore calls some of them unclean, some clean, and did permit them to sacrifice the clean beasts, and forbid them to eat of the unclean;** δεικνύων αὐτὰ ἀνάξια ὄντα τῆς τοῦ Θεοῦ προσηγορίας τε καὶ τιμῆς καὶ διὰ τοῦ θύεσθαι καὶ ἐσθίεσθαι, *by both these things shewing they were unworthy the name and honour of a Deity; because they were sacrificed and eaten; and because they were called unclean.—God* (saith Theodoret†) *pronouncing some beasts clean and others unclean, persuades us not to think that any of them could be gods; for, how* (saith he) *can any man of sense think that to be a god which he abominates as unclean, or which is offered to the true God, and eaten by himself;* and this he frequently repeats. St. Jerome‡ informs us, that Moses did beat the golden calf to powder, and then made the Jews drink of it: "ut discant contemnere, quod in secessum projici viderant," *that the people might learn to contemn what they saw went down into the draught.* Now, could the same God, who had taken such care under the old testament to teach the people that that could not be their God, which they did eat and sacrifice, appoint under the new testament, that the Christians' God should be continually sacrificed and eaten? But,

Thirdly, Nothing is more certain, than that the Christian apologists, or fathers, continually ridiculed the heathen for worshipping such deities as might be eaten and sacrificed, and pronounced it the highest absurdity to do so. And,

(1.) They declaim against the thing itself, as infinitely absurd and foolish, declaring, *that it was* § ἀβελτερίας ἐσχάτης τὸ ἐσθιόμενον προσκυνεῖν, *the extremity of madness to worship what we eat;* that *no man of sense can think that a God which is* παρ' ἑαυτοῦ ἐσθιόμενον, *eaten by himself;*‖ that *the great lawgiver of the Jews commanded them to eat what other nations worshipped as gods,* ἵνα εὐκαταφρόνητα φαίνηται ὡς παρ' αὐτῶν ἐσθιόμενα, *that they might appear despicable in their eyes, as being eaten by themselves;*¶ that *these things must be unworthy the name and honour of a God,* διὰ τὸ ἐσθίεσθαι, *because they were eaten.*

(2.) They upon this account deride the ignorance and folly of the heathens, and look upon this as a sure indication of it, that they did worship what was eaten. *The Greeks through ignorance* (saith Clemens** of Alexandria) σέβονται καὶ ἃ δέδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεὸς, *worship even those things which God hath given them to eat, and so become ungrateful to him.*—"Nonne et Apim bovem cum Egyptiis adoratis et pascitis?" *Do not you* (saith Minutius††), *with the Egyptians, worship and also feed upon an ox, which you call Apis? And is not this as great a folly as the worship of an ass's head, which without reason you object to us?* This Athanasius* looks upon as *an instance of the abominable worship of the Egyptians, that the same flesh, which some of them did consecrate as a god, was made the food of others. The Egyptians adore a calf, the Lybians worship sheep, both which, in our nations, are sacrificed and fed upon; this* (saith he) *is a certain indication of the folly of the heathen worship.—The heathens* (saith Theodoret†) *should have considered,* ὡς τούτων τὰ μὲν ἐσθίουσιν, *that some of these things they eat* ἀλλ' ἐξ ἀβελτερίας καὶ παραπληξίας ἐσχάτης καὶ ὧν ἤσθιον τὰς εἰκόνας ἐθεοποίησαν, *but through extremity of folly and stupidity, they consecrate the images of those things themselves did eat.* (See Tatian, p. 149. Orig. contr. Celsum, lib. v. p. 249.) Now can it possibly be conceived, that all these fathers should ridicule and expose the religion of the heathens, for that very thing which made so great a part of their own religion? That they should look on it as *an abominable and repugnant thing in heathens,* only to worship that which others did eat, if it had been a constant custom of all Christians to worship as God what they themselves did eat? Could they brand that as *the extremity of madness, stupidity, and folly,* when done by heathens, which their faith taught them was the highest act of religious worship, when performed by themselves? Surely these things give us sufficient reason with Scotus‡ to admire, *why such an interpretation should be put upon this one article, as makes our faith contemptible to all who are guided by reason?* Nor can we abstain from thinking with Petrus Cluniacensis's§ carnal man, that *it is against humanity, against piety, to break with our hands, to tear with our teeth, and to devour, as we do common meat, the flesh and blood of Christ, or that God and man should be devoured by men, the Master by his disciples, the Lord by his servants, and Christ by Christians.*

[12] Ver. 27. Πίετε ἐξ αὐτοῦ πάντες· *Drink ye all of this.*] From these words it is evident, that all who come to the holy communion, are by Christ's precept obliged as well to drink of the cup as to eat of the bread: for, whereas most Romanists pretend, that Christ said only, *Drink ye all of this,* to them to whom he said, when speaking of the bread, *Do this;* and that those words were only spoken to his apostles, whom he then made priests: to this I answer, that we have clear and convincing evidence, that these words, *Drink ye all of this,* are to be applied to others besides the apostles; as, *v. gr.* (1.) From Christ's institution; whence I argue thus, Christ instituted no other supper than that which he administered to his disciples: if then he did not institute that for all believers capable, they have no right to any part of it by virtue of Christ's institution; it can be to them no sacrament for whom it was not instituted by Christ, since, by the definition of the Trent council,‖ the sacraments of the new testament were all instituted by him; they expect no blessing from it, since

* Qu. 35. p. 412, 413.

† Πῶς γὰρ ἄντις σωφρονῶν ἡ τὸ ἀκάθαρτον νομάζοι θεὸν ὃ μυσαττόμενος ἀποστρέφεται, ἢ τὸ τῷ ἀληθινῷ θεῷ προσφερόμενον καὶ παρ' ἑαυτῷ ἐσθιόμενον. Qu. 11. in Levit. p. 124. D. Qu. 55. in Gen. p. 44. Serm. 7. contr. Græc. ed. Sylb. p. 150.

‡ Ep. ad Fab. Ol. Ep. tom. iii. F. 20. A. § Theodoret in Gen. ix. 55.

‖ Qu. 11. in Levitic. ¶ Serm. 7. de Sacr. tom. iv. p. 585.

** Strom. vi. p. 635. C. D. †† P. 32.

* Τῶν παρ' ἄλλοις λεγομένων θεῶν γίνονται θυσίαι καὶ σπονδαὶ, καὶ ἄλλων αἱ θυσίαι ἄλλων ἰμπαλὶν εἰσι θεοί. Orat. contra Gent. §. 24.

† Rom. i. 23.

‡ "Quare in hoc articulo, qui non est principalis articulus fidei, debeat talis intellectus asseri, propter quem fides pateat contemptui omnium sequentium rationem?" In 4. Sent. distinct. 11. q. 3. lit.

§ "Est contra humanum morem, contra pietatem, carnem Christi vel sanguinem, imo Deum et hominem ab hominibus, magistrum à discipulis, dominum à servis, Christum à Christianis, manibus frangi, dentibus atteri, et, escarum more communium, devorari." Ed. Erasm. F. 215.

‖ Sess. 7. cap. 1.

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that depends upon Christ's ordinance; nay, they must be esteemed sacrilegious usurpers, as laying claim to that sacrament which never by Christ's institution did belong to them. If Christ did institute that sacrament for all believers capable, that is, to be a standing ordinance, by which, as his disciples then did, so all believers capable should afterward eat of what he called his body, and drink of what he called his blood; then did he institute it to be received of all that were fitted for, and capable to receive it, and in it said unto them, *Drink ye all of this.*

This appears farther, from the reason annexed to the receiving of the sacrament by Christ's apostles; for, since that reason equally concerns all believers capable and fitted to receive it, the institution must concern them all. Now the reason why Christ said to his apostles, *Take and eat* what I have broken, is by himself declared to be this; *because it was his body broken,* or *his body given, for them: Take it* (saith Christ), *this is my body given for you.* This therefore being the reason why they were to take and eat; and this reason concerning all believers capable and fitted to receive it, as much as the apostles and succeeding priests, the institution or command, to take and eat, must equally concern them. This argument transferred upon the cup runs thus: The reason of the participating of the cup, *viz.* because *it is the blood of the new testament; which is shed for the remission of sins,* doth concern laics as well as priests, his blood being equally shed for both; therefore the command, *Drink ye all of this,* to which the reason is annexed, concerns them also. Again, another reason why Christ said to his apostles, *Eat this bread and drink this cup,* was that by so doing they might remember his death, his body broken, and his blood shed for them, saith St. Luke; and *shew it forth till his second coming,* saith St. Paul. Now this, as St. Paul clearly shews in his discourse to the Corinthians, and all the world believes, as well concerneth all believers as it doth priests; and therefore the drinking of the cup, by which, as well as eating of the bread, this commemoration is by our Lord's institution to be made, must equally concern them.

[13] Ver. 29. *I will not henceforth drink of the fruit of the vine,* &c.] Of this and the following verse, see note on Mark xiv. 25, 26.

[14] Ver. 31. Πάντες ὑμεῖς σκανδαλισθήσεσθε. *All ye shall be offended,—for it is written, I will smite the shepherd,* &c.] It is certain that these words, *All ye shall be offended because of me,* must signify a great sin in his disciples; *viz.* that of deserting their Lord, and ceasing to own themselves his disciples, which was a virtual renouncing their Master: for σκανδαλίζεσθαι ἐν ἐμοὶ, *to be scandalized because of me,* never bears any other sense in the New Testament. (See the note on Matt. xi. 6. xviii. 6.) The words of Zachary, xiii. 7. seem primarily to be understood of an *evil shepherd,* or of such evil teachers to whom God threateneth the sword. Christ therefore seemeth here to mention them, not as a prediction concerning him and his apostles, but only as a proverbial expression, or rather an argument *à majori,* that if this would happen on the account of smiting an evil shepherd, much more at the smiting the good and great Shepherd of the sheep.

[15] Ver. 34. Πρὶν ἀλέκτορα φωνῆσαι, *before the cock crow,* πρὶν ἢ δὶς φωνῆσαι, *before he crow twice,* Mark xiv. 30.] Here note, that there is a double crowing of the cock mentioned by heathen authors, Ammianus,* Aristophanes,† and Juvenal;‡ the first was about midnight, the second at the fourth watch of the night, or the breaking in of the day; and this latter, as being the louder and more observable, in the enumeration of the times of the night, is that which is properly called ἀλεκτοροφωνία, or *cock-crowing:* so Mark xiii. 35. *Ye know not when the Son of man comes, in the evening, or at midnight,* ἢ ἀλεκτοροφωνίας, *or at cock-crowing, or in the morning.* So Censorinus§ and Macrobius‖ reckon *from midnight to cock-crowing, and from thence to the morning;* and Julius Pollux¶ says the same. Of this crowing of the cock, is St. Matthew and the other evangelists to be understood, when they relate Christ's words thus, *before the cock crow* (*i. e.* before that time of the night which bears that name, and that crowing of the cock which is emphatically so called), *thou shalt deny me thrice,* as appears from St. Mark, saying, that *the cock crew* after his first denial of Christ, xiv. 68. and *crew the second time* after his third denial, ver. 72.

[16] Ver. 38. Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, *My soul is exceeding sorrowful, even to death.*] There be many circumstances in our Saviour's passion which seem to shew his sorrow was exceeding great, and much surpassing the common sorrow of many who have been condemned to die. As, *v. g.*

First, The emphatical expressions by which the Scripture represents these sorrows; for, to express the greatness of them, they are here styled *deadly sorrows:* it was sorrow which reached to and surrounded his whole soul, it filled him with grief of heart, for ἤρξατο λυπεῖσθαι, *he began to be grieved,* saith St. Matthew, ver. 37. ἐκθαμβεῖσθαι, *to be filled with fear and anguish,* saith St. Mark, xiv. 33. ἀδημονεῖν, *to be faint and restless in his spirit,* say they both.

Secondly, The greatness of the sorrows he endured, may be concluded from his importunate petitions to be delivered from what he feared; for he pathetically cries out, *O my Father, if it be possible, let this cup pass from me:* this prayer he thrice repeats upon his knees, and falling flat upon his face, to shew the strength and vehemence of this desire; and yet St. Luke adds, that, being in an agony, he prayed ἐκτενέστερον, *with greater vehemency* than before: (Luke xxii. 24.) he put up prayers and supplications with strong cries and tears; (Heb. v. 7.) and sure that cup must be exceeding bitter, which he so highly dreaded, and, with such cries and tears, and humble importunities, desired to be delivered from.

Thirdly, This will appear if we consider the agonies he suffered in the garden upon the apprehension of this bitter cup; for such was then his sorrow, that it forced open all his pores, and made even clots of blood to issue from them; now if a sudden watery sweat shews an extremity of fear and consternation of the mind, who can sufficiently conceive the greatness of that horror which produced these clots of blood?

* Lib. xxii. † Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγατο ἐκκλησ. p. 735.

‡ "Quid tamen ad cantum galli facit ille secundi." Sat. ix. ver. 106.

§ "Apud Macrobium occurrit mediæ noctis inclinatio, deinde gallicinium, deinde diluculum." Saturnalium, lib. i. cap. 3.

‖ "Incipio à media nocte, quod tempus postremum est diei Romani: tempus quod huic proximum est, vocatur de media nocte, sequitur gallicinium, cum galli canere incipiunt." Censor. cap. 19. "Inter partes noctis enumerat."

¶ Pollux μέσου νύκτος ἀλεκτρυόνων ᾠδὰς καὶ τὸ ὄρθρον. Lib. i. cap. 7. §. 8.

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Fourthly, This will be farther evident from the consideration of that angel, which, by God's commission, came from heaven to strengthen and support him under the apprehension of his sufferings; for sure that burden must be very weighty, which our Lord seemed thus unable to sustain, and under which his Father seemed so concerned to support him. And,

Fifthly, This may be probably concluded from that pathetical expression with which his soul expired, *viz. My God, my God, why hast thou forsaken me?* (See the note on xxvii. 46.)

I add, That this excess of sorrow could not arise merely from the apprehension that he was to die, that his soul was for a season to be separated from his body, or that he was to suffer a death full of pain and ignominy. For (1.) the apostle doth inform us, that *he was heard, i. e.* delivered from his fear (Heb. v. 7. see the note there): and yet we know he was not delivered from the pain and ignominy of the cross, but suffered death upon it. (2.) If this excess of sorrow and consternation of his soul, proceeded only from the fear of such a death as any mortal man might suffer, for which he knew he should be gloriously rewarded, and from which he knew he should in three days be delivered; we must confess he was more troubled at the apprehension of it, than Socrates and many other philosophers of old, who had learned *μὴ ἐν ταῖς συμφοραῖς περιλύπους ὑπάρχειν, not to be much afflicted with calamities;* who suffered death with an undaunted courage, and waxed not pale at the divulsion or breaking of their limbs, though they had no such encouragements to suffer as he had; and that he was far more timorous than were those martyrs, who, with undaunted courage, suffered for his sake the greatest cruelties: and yet it is very difficult to assign any other cause of this excess of sorrow which then seized him; it being certain,

First, That he could not lie under the sense of any anger or indignation God had conceived against him; for sure he could not think God was then angry with him, when he was doing an act of most profound obedience to him, for which he had declared his Father loved him, and for which he knew he would reward him; nor is this well consistent with his commending his soul into the hands of his affectionate Father, his assurance he should go to Paradise, or his constant faith that he was still *the Son of God, in whom his soul delighted.* And hence it follows,

Secondly, That he could not lie under any doubtings of his Father's love, or any despondings upon that account; for he still addresses to him as his God and Father, and commends his spirit into his Father's hands; he declares his *Father therefore loved him, because he laid down his life for his sheep.* (John x. 17.) And he thus suffered in *prospect of the joy* or the reward of these his sufferings from God *set before him.* And this demonstratively follows from this consideration, that had he then doubted of God's love and favour to him, he could not at the same time have believed that he was *the Son of God in whom he delighted;* and so, though Satan did not prevail upon him at the first, he must have in this last temptation induced him to doubt of this particular. Nor,

Thirdly, Can I believe that God laid any grief or punishment upon the soul of Christ by his immediate hand. I have declared my opinion that it is not necessary to say, the future evils which the souls of wicked men shall suffer come from God's immediate hand; and endeavoured to shew that they may be accounted for, by considering their perpetual exclusion from a state of happiness, their eternal duration, and from the natural workings of their consciences in such a state; and what God doth not do to the wicked, doubtless he did not to his own beloved Son, when he became obedient to the death at his command. And, secondly, I am not able to conceive what he could suffer from the immediate hand of God; could God withdraw from him the sense of his favour, and yet not only highly love him at the same time for this very action, but *set before him the joy* and the reward he would confer upon him for thus suffering? If there were any seeming diminution of the sense of the Divine love, and of that sense of joy and consolation which deriveth from it, that may be better attributed to his excess of sorrow, which so possessed him, as that his human nature could not as formerly attend to the consideration of it: and this being innocent in itself, and sometimes incident to the most pious men, might then befal our Saviour, when he was *in all things, sin only excepted,* to be made *like to us, that he might succour us when tempted.* (Heb. ii. 17, 18. iv. 15, 16.) Or did he raise within him any sense of what might justly be inflicted on him for the sin of man, when he thus undertook to suffer in his stead? This surely must be needless, in respect to him who had the clearest view of the desert and heinousness of sin, and the most perfect knowledge of what God's law had threatened to it. This apprehension I conceive most likely to have been the ground of this our Saviour's bitter agony; but then this was the product not of God's immediate hand, but of his perfect knowledge, purity, and hatred of sin. Thirdly, Add to this, that the Scripture seems to be wholly silent in this matter; it saith, indeed, *The Lord laid on him the iniquity of us all,* or *made our sins to meet upon him:* (Isa. liii. 6.) but surely they then only were thus laid on him when he bare them. Now St. Peter doth assure us, that *he bare our sins in his own body on the tree;* and that by the stripes with which he was there smitten, *we are healed.* (1 Pet. ii. 24, 25.) Again, it is said, *he gave his soul an offering for sin:* (Isa. liii. 10.) but then it is evident to a demonstration, that *his soul* there only signifies *his life;* for so it follows, ver. 12. *he poured forth his soul unto death;* in which sense Christ himself declares that he did *δοῦναι τὴν ψυχὴν αὐτοῦ, give his life a ransom for many.* (Matt. xx. 28.) It is farther said, that *he was made a curse for us:* (Gal. iii. 13.) but then it is declared expressly, that he was only so by being *hanged on a tree,* or by suffering that death, which all that suffered were by the law pronounced accursed. (See the note there.) Lastly, it is often said, *he suffered for our sins, the just for the unjust:* but then it well deserves to be observed, that the Scripture represents him as doing the great work of redemption, rather by what he suffered for us in the body, than by what he suffered in his soul; for it informs us, that *he bare our sins in his own body on the tree,* that *we are sanctified through the offering of the body of Christ once,* that *he died, and suffered for our sins;* (Heb. x. 10. 1 Pet. ii. 24.) and yet it was not his soul, but his body only, which was subject to death; that *he shed, he poured out his blood for the remission of our sins,* that *he washed us from our sins in his blood,* that *he made our peace through the blood of*

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the cross, that *he obtained eternal redemption for us by his own blood,* that *he sanctified us by his own blood,* and by it *cleanseth us from all sin,* that *we have redemption through his blood, even the remission of sins,* and that *he is our propitiation through faith in his blood.* The sacrament we are to celebrate in thankful remembrance of what he suffered for us, doth only call us to remember that *his body was given or broken for us, and his blood shed for the remission of our sins;* so that if we would speak according to the constant language of the Holy Ghost in Scripture, we must ascribe the work of our redemption to our Lord's sufferings in the body for us; in which it is certain that he could suffer nothing answerable unto the punishment of damned spirits, but only *gave his life a ransom for many.*

[17] Ver. 39. Ἔπεσεν ἐπὶ πρόσωπον. *He fell upon his face,* &c.] At first he fell upon his knees, and afterward upon his face, saying, *Father,* εἰ δυνατὸν, *if it be possible, (i. e.* if it be so, not in the nature of the thing, for thus he declared, *all things were possible* to his Father, Mark xiv. 35, 36. but according to his decree, and the Divine wisdom, if that saw any other way, by which his glory, and the salvation of men, might equally be consulted), *let this cup pass from me;* and when he saith, (ver. 42.) *if this cup cannot pass from me, except I drink it, thy will be done.* As this prayer is in effect the same with the former, it being said, that he prayed thrice, *saying the same words,* so the import of it seems to be to this effect; Though the condition of human nature prompts me to desire freedom from this bitter cup, yet seeing *for this end came I to this hour,* (John xii. 27.) and had a body prepared for me, that being obedient in it to the death, I might *do thy will, O God!* (Heb. x. 5. 7.) I submit my natural to thy Divine will.

My Father, if it be possible, let this cup pass from me.] Woltzogenius here notes, that it is evident that Christ could not be truly God; because he could not deliver himself from death, but was forced to pray to his Father for that deliverance. I answer, that hence indeed it follows, that he would not do this; but that he could not do it, is evidently false: for he who, with a word, struck all those who came to apprehend him to the ground, could certainly have escaped out of their hands, had he so pleased.

[18] Ver. 41. Τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής· *Watch and pray,* &c. *the spirit is willing, but the flesh is weak.*] What it is to enter into temptation, see note on Matt. vi. 13. Christ therefore here bids them to pray, not that they might not be tempted; for that this should befal them, our Lord assured them when he said, *Satan had desired to sift them as wheat;* (Luke xxii. 31.) but that they might not give place to it, or fall by it into sin. The following words, *the spirit is willing, but the flesh is weak,* are not intended as an excuse, or mitigation of their sin, but as a motive to this prayer and vigilance; as if he should have said, You have all made large promises that *if you should die with me you would not forsake me,* and this you said readily, and with a purpose so to do; yet let me tell you, that when the temptation actually assaults; when fear, shame, pain, the danger of punishment, and death, are within view, and present to your sense, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the Divine assistance.

[19] Ver. 45. *Sleep on now,* &c.] For by your watching you can shew no farther kindness and concern for me, who am now to be delivered into the hands of them who are emphatically styled sinners of the gentiles, Gal. ii. 15. Or, καθεύδετε τὸ λοιπὸν, *sleep hereafter, and take your rest:* behold, now is no time of sleeping, for the hour of your and my temptation is at hand. So Phavorinus saith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως, the word λοιπὸν signifies *hereafter:* it signifies, saith Stephanus, "deinceps, postea." So may τὸ λοιπὸν well be rendered, Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11. 2 Tim. iv. 8. Heb. x. 13. And this interpretation seems to be confirmed by the word ἀπέχει, added by St. Mark, chap. xiv. *It is enough* that you have slept already: or if, with the Vulgar, the Glossaries, and our Bois, we here interpret τὸ λοιπὸν, *jam, now,* as our translation doth, these words, being rendered interrogatively, give the sense thus: *Do you sleep now, and take your rest,* when the hour of temptation and the traitor is at hand? Ἀπέχει, it is enough that you have slept so long; *arise now, and let us go hence.*

[20] Ver. 48. *Hold him fast.*] See note on Mark xiv. 44.

[21] Ver. 52. *Put up thy sword into its place,* πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται, *for all that take the sword shall perish by the sword.*] St. Austin here tells us, "Gladium accipit quisquis, magistratu legitimo non concedente, eo utitur ad sanguinem proximi fundendum;" *He takes the sword, who uses it to shed his neighbour's blood, without licence from the magistrate:* which certainly is true of private persons in all cases, seeing self-defence against the assault of another private person is permitted by the magistrate: for if it be once granted that private persons, when they conceive that they are injured by him, may take up the sword against the magistrate, and repel force by force, tumults will be endless, and the authority of laws and the decision of judges will be precarious, it being ordinary for private persons, and for all sects and parties who are restrained by the laws, to think that they are injured; but yet it is not certain that this is the true import of these words, which Grotius and others thus interpret, *Put up thy sword,* thou needest not to use it in my cause against the injuries of the Jews, for, by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the Jews will find by that tremendous vengeance the sword of the Romans shall execute upon them for this fact. And this interpretation is confirmed from the like words used, Rev. xiii. 10. *viz. He that killeth* (you) *with the sword, shall be killed with the sword* (of Christ); *here is* (the ground of) *the faith and patience of the saints;* viz. that that God, *to whom vengeance belongeth,* will plead their cause, and recompense vengeance to their enemies. (Rom. xii. 19.)

[22] Ver. 57. *To Caiaphas.*] See note on Mark xiv. 53.

[23] Ver. 59, 60. *They sought false witnesses, and found none.*] See note on Mark xiv. 55, 56.

[24] Ver. 62. Τί οὗτοί σου καταμαρτυροῦσιν; *What is it that these witness against thee?*] Note here, that τί is frequently put for διὰ τι; *why?* so Matt. viii. 26. τί δειλοί ἐστε; *why are ye fearful?* Luke ii. 48. τί ἐποίησας; *why hast thou dealt thus with us?* John i. 25. τί οὖν βαπτίζεις; *why then baptizest thou?* Mark ii. 16. τί ὅτι; *why is it that he eats with publicans?* (See more examples in the note there.) So that these words seem to be better rendered, either as in the para-

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phrase, or, *to what end do men witness against thee, if thou wilt answer nothing?*

[25] Ver. 63. Ἐξορκίζω σε κατὰ τοῦ Θεοῦ· *I adjure thee by the living God, that thou tell me, whether thou art the Christ, the Son of God?*] That this adjuration was equivalent to an oath, is proved, note on Matt. v. 34. 1 Thess. v. 27. This question in St. Luke runs thus, *Art thou the Christ?* (xxii. 67.) Whence it is highly probable, that, in the Jewish sense, to be *the Christ*, or *the Messiah*, and to be *the Son of God*, was the same thing.

[26] Ver. 64. Ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. *From henceforth ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.*] Here note, (1.) that *the right hand of Power*, or greatness, as it is in Heb. i. 13. viii. 1. is the right hand of God, who by the Jews is called Power. So Buxtorf in the word גבורה saith, the word is used by the rabbins and the cabalists as an epithet of God, it being usual with them to say, This comes מפי הגבורה, *i. e.* from the mouth of God. So Kimchi on Josh. vii. what was said to Moses, *Lepani Hagebora*, before God: and Ainsworth on Numb. vii. informs us, that Solomon Jarchi saith, Moses received not the offerings of the princes at the dedication of the tabernacle, *till he was commanded by the mouth of the Power*, that is, of God, (xxii. 69.) Note, (2.) that to come in or with the clouds of heaven, was by the Jews looked on as a certain indication of their Messiah: so the Targum on 1 Chron. iii. 24. *And the sons of Elioenai are Hodaiah* ועני *and Anani*, He is the king Messiah, who is to be revealed. So Tanchum, He is the king Messiah: for it is said, Dan. vii. 13. *I saw in a vision of the night, and behold,* עם ענני *he comes with the clouds*, or, *as the Son of man;* and in the Talmud, in the treatise of the Sanhedrin, the Messias is called *Bar Nepheli, the Son of the clouds*, which, saith R. David Cohen de Lara, is the Greek word νεφελαὶ, *clouds*, answering to *hananim*, and that the Messiah is so called, because it is written in Daniel, *behold, one like the Son of man came with the clouds of heaven.* Now hence we learn how apposite Christ's answer is to the question of the high-priest; *viz.* You ask me whether I am the Christ, and will not believe that I am so, but you shall shortly be convinced of it to your great sorrow, when you see me coming with the *clouds of heaven*, to take vengeance of you for your unbelief. Note also, that these words cannot relate to the final day of judgment, because it is said ἀπ' ἄρτι, *within a little while*, and by St. Luke, ἀπὸ τοῦ νῦν, *from this time*, shall ye see the Son of man coming, &c. Moreover, as his sitting at the right hand of Power was visible to them by the effusion of the Holy Ghost, so was his coming to the destruction of Jerusalem, (See note on xxiv. 30.)

[27] Ver. 65. *Then the high-priest rent his clothes.*] This is expressly forbidden the high-priest, not only as to his sacerdotal vestments, but also as to his other garments, (Lev. xxi.) because he was not to appear before God in the habit of a mourner; but they by their traditions had so qualified that precept, as to allow the high-priest to rend his clothes at the bottom, but allowed him not to do it from the top to the breast; so Cunæus de Rep. lib. ii. cap. 3. though others say, he only was forbidden so to do in the time of his ministry: for Jonathan the high-priest rends his clothes, 1 Macc. xi. 71. and in Josephus* we read twice in one chapter, that *the high-priests* τὰς ἐσθῆτας διερρήξαντο, *rent their clothes.*

[28] Ver. 69. *Peter sat without in the hall,* καὶ προσῆλθεν αὐτῷ μία παιδίσκη, *and a damsel came to him*, &c.] To reconcile the seeming contrarieties in the evangelists, observe,

First, That whereas St. Matthew says, *Peter sat*, St. John, that he *stood*, he might do both, being sometimes sitting, and sometimes standing.

Secondly, Whereas it is said here he *sat without*, and yet ver. 58. that he followed Christ *into the high-priest's palace*, both are true; he being without that place where Christ was examined by the council, but not without the door of the house of Caiaphas; for afterward he went out of it, (ver. 75.)

Thirdly, Whereas the damsel here saith to Peter, *Thou wast with Jesus;* but the person in St. John, xviii. 25. *Art thou not one of his disciples?* it may be answered, that the question in St. John, according to the Hebrew way of speaking, is equivalent to an affirmation; and his disciples being all with him when he was apprehended, to be then with him, and to be one of his disciples, must be the same.

Fourthly, Whereas here in Matthew, and St. Mark, the second person who said, *This man was with Jesus*, was ἄλλη, *another woman*, ver. 71. παιδίσκη, *a damsel*, Mark xiv. 69. in Luke, ἕτερος, another person said, *Thou art one of them*, Luke xxii. 58. I think not fit, in answer to this, to say, ἕτερος may signify *another, whether man or woman*, as some do; for Peter's answer is, *Man, I am not.* The text affords us a better answer, *viz.* that the damsel said the second time, *This man was with Jesus;* but then she said this, not to Peter, but τοῖς ἐκεῖ, ver. 71. τοῖς παρεστηκόσιν, *to the standers by*, Mark xiv. 69. and said only οὗτος, *this man* was one of them; upon this, a man of the company accosts him personally, saying, Σὺ, *Thou art one of them.*

[29] Ver. 72. Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the man.*] Very frivolous is the excuse of Hilary† here, and St. Ambrose‡ on Luke xxii. which they make for Peter, saying, *He lied not in saying, I know not the man; because he knew him to be God:* for this is, saith St. Jerome,§ *so to defend the servant, as to accuse his Master of a lie:* for if St. Peter did not deny him, Christ must have falsely said, *Thou shalt deny me thrice.* Cornelius à Lapide ingenuously confesseth, that he sinned mortally, by denying Christ with his mouth, and by that denial *fell from grace;* and it is certain, that by confirming this denial *with an oath*, and adding horrid execrations to it, his sin was highly aggravated. I therefore would not willingly say, as our best divines do, that his sin was *a sin of infirmity;* it being hard to conceive he could do all this without great checks of his conscience; but rather, that his *bitter weeping*, and his quick repentance, after Christ looked upon him, made atonement for it.

See the appendix to this chapter at the end of this Gospel.

* De Bell. Jud. lib. ii. cap. 26, 27.

† "Nec enim mentiebatur qui eum hominem se nosse negabat, quem Deum cognoscebat." In Matt. can. 31.

‡ In Lucam, p. 155.

§ "Hoc autem est ita defendere apostolum, ut Deum mendacii reum faciant; si enim iste non negavit, mentitus est Dominus, qui dixerat ei, Ter me negabis."

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CHAP. XXVII.

1. [1] WHEN the morning *(of the second day of the paschal feast)* was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2. And *(accordingly)* when they had bound him, they led him away, *(from the house of Caiaphas to the judgment-hall,* John xviii. 28.) and delivered him to Pontius Pilate the governor, *(as one who by their law was to die as a blasphemer,* John xii. 7. *and by the Roman laws, as one who forbade the people to pay tribute to Cæsar, and made himself a king in prejudice to Cæsar,* Luke xxiii. 2. John xii. 12.)

3. Then Judas, which had betrayed him *(to them),* when he saw that he was condemned *(by them, and rescued not himself out of their hands),* repented himself, and (Gr. *repenting)* [2] brought again the thirty pieces of silver to the chief priests and elders *(which he had received from them, that he might betray him to them),*

4. Saying *(to them),* I have sinned, in that I have betrayed the innocent blood. And they said *(to him),* What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and [3] hanged himself *(executing upon himself that judgment which he had deserved for that fact).*

6. And the chief priests took *(up)* the silver pieces, and said, It is not lawful to put them *(again)* into the treasury *(among the oblations consecrated to the service of God),* because it is *(the sum given as)* the price of blood.

7. And they took counsel *(together),* and bought with them the *(field, called the)* potter's field, to bury strangers in *(i. e. which they allotted for strangers to bury their dead in).*

8. Wherefore that field *(being bought with that money which was the price of blood)* was called, The field of blood, until this day.

9. (Then was fulfilled that which was spoken by [4] Jeremy the prophet, saying, *(in the words recorded,* Zech. xi. 12.) And they took the thirty pieces of silver, *(which was)* the price of him that was *(so)* valued, whom they of the children of Israel did value *(as a slave, or servant:* see note on xxvi. 15.)

10. And gave them for the potter's field, as the Lord appointed me.)

11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said to him, *(It is as)* thou sayest.

12. And when he was accused o the chief priests and elders, he answered nothing, *(as knowing it was to no purpose to speak to them,* Luke xxii. 68.)

13. Then said Pilate to him, Hearest thou not how many things they witness against thee? *(yet thou answerest nothing.)*

14. And he answered him to never a word; insomuch that the governor marvelled greatly.

15. Now at that [5] feast *(of the Passover,* John xviii. 39. *kept in memory of their redemption from Egyptian thraldom)* the governor was wont to release to the people a prisoner, whom they would *(desire).*

16. And they had then a notable prisoner, called Barabbas, *(guilty of robbery,* John xviii. 40. *sedition, and murder,* Luke xxiii. 19.)

17. Therefore, when they were gathered together, Pilate *(hoping they would be ashamed to release such a villain)* said to them, Whom will you that I *(should)* release to you? Barabbas, or Jesus who is called Christ *(the King of the Jews?* Mark xv. 9.

18. *And this notorious malefactor he proposed to them, to preserve Jesus);* for he knew that for envy they had delivered him *(i. e. Jesus, into his hands).*

19. When he was set down on the judgment-seat, his wife sent to him a *(messenger),* saying, Have thou nothing to do with *(the condemnation of)* that just man: for I have suffered many things this day in a dream because of him *(which convince me it will be dangerous for thee to condemn him).*

20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and *(desire the governor to)* destroy Jesus.

21. *(Then)* the governor *(being willing to release Jesus,* Luke xxiii. 20.) answered, and *(ἀποκριθεὶς, speaking again)* said to them, Whether of the twain *(mentioned)* will ye that I release to you? They said, *(Let it be)* Barabbas.

22. Pilate said to them, What shall I do then with Jesus who is called Christ? They all *(in compliance with the chief priests and elders,* ver. 20.) said to him, Let him be crucified.

23. And the governor said, Why, *(I find no cause of death in him,* Luke xxiii. 22.) what evil hath he done *(to deserve it)?* But they cried out the more, saying, Let him be crucified.

24. When Pilate saw that he could prevail nothing *(in the behalf of Christ),* but that rather a tumult was made, [6] he took water, and washed his hands, before the multitude, saying, *(I by this ceremony declare, that)* I am innocent of *(from)* the blood of this just person: see ye to it *(that it lie not heavy upon you).*

25. Then answered all the people, and said, *(Whatsoever guilt there is in shedding)* his blood *(may it)* be on us, and on our children.

26. [7] Then *(to gratify the multitude,* Mark xv. 15.) released he Barabbas to them: and when he had scourged (Gr. *scourging)* Jesus, he delivered him *(up to them)* to be crucified.

27. Then the soldiers of the governor took Jesus into the common-hall, and gathered to him the whole band of soldiers.

28. And they stripped him *(of his own garments),* and [8] put on him a scarlet robe *(such as was worn by kings).*

29. And when they had platted a crown of thorns, they put it upon his head, and *(instead of a sceptre, they put)* a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed *(out of his hand),* and smote him on the head *(with it).*

31. And after that they had *(thus vilified and)* mocked him, they took the robe off from him *(dethroning him from his pretended kingdom),* and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name, *(coming from the field,* Mark xv. 21.) [9] him they compelled to bear his cross *(with him, who*

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through weakness was not sufficient to bear it to the place of execution).

33. And when they were come to a place called [10] Golgotha, that is to say, A place of a *(the)* skull, *(where, saith tradition, the first Adam was buried),*

34. [11] They gave him vinegar to drink mingled with gall *(to intoxicate him, and take off the sense of his pain);* and when he had tasted *(thereof, or what it was,)* he would not drink of it.

35. And *(when)* they *(had)* crucified him, they parted his garments, *(except his woven coat, into four parts,* John xix. 23, 24.) casting lots *(for his coat):* that it might be fulfilled which was spoken by the prophet, (Psal. xxii. 19.) They parted my garments among them, and upon my vesture did they cast lots.

36. And then sitting down, they watched him there;

37. And *(Pilate)* set up over his head his accusation, written *(in Hebrew, Greek, and Latin,* Luke xxiii. 38.) THIS IS JESUS THE KING OF THE JEWS.

38. [12] Then were there two thieves crucified with him, one on the right hand, and another on the left; *(and so that Scripture was fulfilled which said, He was numbered with the transgressors,* Mark xv. 28.)

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself, if thou be the Son of God, *(and)* come down from the cross.

41. Likewise also the chief priests, mocking him, with the scribes and elders, said,

42. He saved others; *(but)* himself he cannot save. If he be *(indeed)* the King of Israel, let him now come down from the cross, and we will believe *(in)* him.

43. He trusted in God; let him deliver him now, if he will have him, *(or delighteth in him,* Psal. xxii. 9.) for he said, I am the Son of God.

44. *(One of)* the thieves also, which were crucified with him, cast the same in his teeth, *(saying, If thou be the Christ, save thyself and us; but the other rebuked him,* &c. Luke xxiii. 39—43.)

45. Now from the sixth hour there was darkness over all the land *(of Judea)* until the ninth hour, *(the sun being darkened,* Luke xxiii. 45.)

46. And about the ninth hour Jesus cried with a loud voice, saying, [13] Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou *(so)* forsaken me *(as to give me into the hands of my enemies)?*

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway [14] one of them ran, and took a sponge, and filled it with vinegar *(which the soldiers drank),* and put it on a reed, and gave *(it)* him to drink *(to recreate his spirits).*

49. The rest said, Let be, (Gr. *let him alone,)* let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, *(said, Father, into thy hands I commend my spirit; and having said this,* John xix. 28—30. *he)* yielded up the ghost.

51. And, behold, [15] the veil of the temple *(which parted the holy place from the most holy)* was rent in twain from the top to the bottom; *(Christ having, by his death, procured for us an entrance into the holy of holies,* Heb. x. 20.) and the earth did quake, and the rocks rent;

52. And the graves were opened, and [16] many bodies of saints which slept arose,

53. And came out of the *(their)* graves after his resurrection, *(who was the first-born from the dead,* Coloss. i. 28.) and went into the holy city, and appeared to many.

54. Now when the centurion, and they that were with him, watching Jesus, *(viz. the soldiers,* ver. 36.) saw the earthquake, and those things that were done, they feared greatly, saying *(some of them),* [17] Truly, this was the Son of God; *(and others, This was a just man,* Luke xxiii. 47. *and all that were present, smiting their breasts, departed,* ver. 48.)

55. And many women were there beholding afar off, which followed Jesus from Galilee *(to Jerusalem),* ministering to him *(of their substance).*

56. Among which was Mary Magdalene, and Mary the mother of James *(the less)* and Joses, and the mother of Zebedee's children.

57. When the even was come, there came [18] a rich man of Arimathea, *(an honourable counsellor,* Mark xv. 43. *a good and just man, who expected the kingdom of God, and consented not to the counsel or deeds of them that condemned him,* Luke xxiii. 50, 51.) named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus *(that it might not be buried with the malefactors).* Then Pilate *(inquiring of the centurion, and being certified by him, that Jesus was dead indeed,* Mark xv. 44, 45.) commanded the body to be delivered *(to him).*

59. And when Joseph had taken the body, he wrapped it in a clean *(fine)* linen cloth, *(and Nicodemus, bringing a mixture of myrrh and aloes, of about a hundred pound weight, they wrapped up the body in the linen cloths, with the spices, as the Jews use to bury,* John xix. 39, 40.)

60. [19] And laid it in his own new tomb, which he had hewn out of the *(a)* rock, *(and wherein was never yet man laid,* John xix. 41.) and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre; *(who beheld where he was laid,* Mark xv. 47. *and prepared spices and ointments for his body,* Luke xxiii. 56.)

62. Now the next day, that followed the day of preparation *(viz. the sabbath-day in the morning),* the chief priests and pharisees came together to Pilate,

63. Saying, Sir, we remember that that deceiver said, whilst he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said to them, Ye have a watch: go your way, and make it as sure as you can.

66. So they went, and made the sepulchre sure, sealing the stone, *(as* Dan. vi. 17.) and setting a watch *(i. e. a guard of sixty Roman soldiers).*

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 1. ΠΡΩΙΑΣ δὲ γενομένης, *When the morning was come.*] This was the morning of the 15th of Nisan, and so

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the first day of the feast, as to the holy convocation; but the second day as to the putting away leaven out of their families, which was to be done on the fourteenth day on the evening. (See the appendix to chap. xiv. of St. Mark.)

[2] Ver. 3. Ἀπέστρεψε τὰ τριάκοντα ἀργύρια· *Judas, when he saw that he was condemned, repenting, returned the thirty pieces of silver to the chief priests.*] It seems to me not improbable, that Judas when he betrayed Christ might have imagined, as the disciples did, and as the Jews thought of their Messias, that he would not have died, but either would have conveyed himself out of the soldiers' hands, as he did from the multitude, when they sought to stone him, or cast him down a precipice; or by some other miraculous way, would have preserved himself: and of this opinion, saith Theophylact, on ver. 5. were some of the fathers. And when he saw it was otherwise, he is not only sorry for what he had done, but confesses his sin, throws back the money as unlawfully got, and therefore not to be retained, but renounced together with the sin; *quod enim scelere partum est, non debet retineri, sed cum ipso scelere abjici;* and proclaims the innocency of his Lord: yet, that his sorrow was not *that godly sorrow that works true repentance,* is evident from our Lord's declaration, xxvi. 24. that *it had been better for him he had not been born;* and from his *going to his own place.* (Acts i. 25.) Moreover, it also seems to me a wonderful sign of the stupidity of the chief priests and elders, that they could answer, *What is that to us?* for could they think it no sin to hire a man to betray innocent blood? do they not confess, this very money was the price of blood? ver. 6. and, was it not the very money they gave to purchase that blood? and, was not the field they bought with it styled, upon this account, *The field of blood?* and, was not this a lasting testimony of their guilt, whose money purchased this blood? and therefore, Stephen roundly tells them, that they had been οἱ προδόται, *the betrayers and murderers of that just one:* (Acts vii. 52.) and they themselves, when the miracles done in Christ's name had awakened them, begin to be troubled, that the apostles should bring *this man's blood upon them.* (Acts v. 28.)

[3] Ver. 5. Καὶ ἀπελθὼν, ἀπήγξατο· *And going away, he hanged himself.*] That this is the proper import of these words, we learn from a parallel place in Arrian, upon Epictetus,* viz. *That it is no intolerable thing to be hanged; for when any man judges it reasonable so to do, he goes and hangs himself.* It bears no other sense in Tobit, when Sara, the daughter of Raguel, is said to be so sorry, ὥστε ἀπάγξασθαι, as to think of hanging herself, iii. 10. or in the words of Job, vii. 15. *My soul chooseth strangling,* that violent kind of death, *rather than life.* This is evident (1.) from the provocation which caused this grief, *viz.* that her maids reproached her as ἀποπνίγουσα, *having strangled her seven husbands;* and seeing they were thus dead, *bade her go after them,* ver. 8, 9. by these words, putting this very thought into her head; whence it follows, that hearing these things, she was so troubled, ὥστε ἀπάγξασθαι, as to think of strangling herself. (2.) This is still farther evident, from the consideration that restrained her, not from her grief, but from doing as they bade her, ver. 9. *If I shall do this, I shall be a reproach to my father;* not surely by being grieved and melancholy, but by cutting off myself by such a kind of death as is the punishment of great malefactors, ver. 10. And, (3.) that her grief and melancholy, and her desire of death, continued still as long as ever, appeareth from her following prayer to God, εἶπον, ἀπολῦσαί με, which is not to be rendered as Mr. Clerc doth, *I said, Take me away;* for the words preceding, καὶ νῦν κύριε, will not admit of that translation, *and now, O Lord, I said,* &c. but they are to be rendered in the imperative thus, *And now, O Lord, command, or speak, that I may be taken away, and may not hear any more these reproaches;* (ver. 13.) and, *if it pleases thee not to kill me,* ἐπίταξον ἀπολυθῆναι, *command that I may be delivered,* (ver. 6.) So again is the phrase used of Ahithophel, 2 Sam. xvii. 23. ἀπῆλθεν καὶ ἀπήγξατο, *he went away, and hanged himself;* not dying with excess of grief and melancholy, as some think; since that, in all likelihood, would have hindered him from setting *his house in order,* or giving such a solemn charge concerning it: as for the Hebrew חנק, that it very properly signified such a violent suffocation, is apparent, in that this *chanak,* or *chinnuck,* is one of their four kinds of death inflicted upon malefactors, and that they used proverbially to say,* *If thou would be strangled, hang yourself upon a great tree.* Nor is it necessary that the word should bear any other sense in Ælian,† when he says, σκώμματα οὐ μόνον ἐλύπησε ἀλλὰ καὶ ἀπέκτεινε, *scoffs have not only made men sad, but killed them:* for though Socrates being scoffed at, laughed; yet Poliager, ἀπήγξατο, *hanged himself:* for these scoffs might be said to kill him, which caused him thus to slay himself. But then it will be asked, how this hanging himself can be reconciled with St. Peter's account of the death of Judas, that πρήνης γενόμενος, *falling down headlong,* or, as some copies have it, ἀποκρεμάμενος, *thus hanging, he burst asunder, and all his bowels gushed out;* "suspensus crepuit medius," saith the Vulgar; that is, *leaping down, or precipitating himself from the tree on which he hanged himself,* he had a rupture, by reason of the great jerk of that fall, which broke his *peritonæum,* and made his bowels fall into his *scrotum:* which frequently happens upon leaping or other violent motions of the lower parts. And, if this reading of the Latin and some Greek copies be allowed, St. Peter's account will be only an improvement of what St. Matthew said, and a declaration of what followed upon hanging himself: or, if we retain πρήνης γενόμενος, that is, saith Stephanus, *in caput se dejiciens ex alto, seu* πρηνιχθεὶς, and may be rendered *præcipitatus,* or "semet præcipitans crepuit medius," *and precipitating himself, he burst in the middle;* and then the halter which made him πρήνης, or *in caput propendens,* will be still hinted at by St. Peter. Or, if the falling of his bowels into the *scrotum,* be not thought sufficient to answer to those words, *his bowels gushed out,* the rim of his belly being burst, I know not why, in this extraordinary instance, we may not admit of a more than ordinary providence, to render the death of this traitor the more remarkable. Thus of Herod Agrippa, St. Chrysostom‡ saith, That because he gave not glory to God, διερράγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, *he burst asunder, and his bowels gushed out.* Pleasant here is the imagination of some of the fathers, that Judas knowing that

* Τὸ δ' ἀπάγξασθαι, οὐκ ἔστιν ἀφόρητον· ὅταν γοῦν μάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο, lib. i. cap. 2.

* Buxt. in voce *chanak.* † Lib. v. cap. 8.
‡ In Heb. hom. 26. p. 564. lib. xxxviii.

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Christ was to descend to hell to bring thence the souls that were there, went and hanged himself, that his soul might get thither before him, and so might be thence delivered with the rest. (So Theophanes, hom. 27. p. 202. Theophylact, in locum.) Better is their note upon his returning the thirty pieces of silver, *viz.* that "quod scelere partum est, non debet retineri, sed cum ipso scelere rejici;" *that which is got by wickedness, ought not to be retained, but returned, and rejected with the sin.*

[4] Ver. 9. *Then was fulfilled that which was spoken,* διὰ Ἱερεμίου τοῦ προφήτου, *by Jeremiah the prophet.*] Against the truth of this the Jews object, that the words cited here are not to be found in Jeremy, but only in the prophet Zachary. To which the learned answer:

First, That it is not certain, that the word Jeremy was in the original copies; for the Syriac and Persic versions have it not: so when this objection was made in St. Augustine's* time, he answers, *Let this objector know, that all copies read not,* by Jeremy the prophet, *but some only,* by the prophet; *we may say therefore, those copies are most to be relied on which have not the name of Jeremy:* but then he ingenuously confesses, that he durst not depend upon this answer, because most of the Latin and most Greek copies had the word Jeremy; and it is not to be thought, they would have put in a word to make the Scripture faulty.

Secondly, Dr. Lightfoot says, the prophecy of Jeremiah was placed first in the volume of the prophets, and so became the running title of that whole volume; so that what was writ in any of them, might be said to be written by Jeremy the prophet; but, though Jeremy might be placed first, I can hardly think, that Jeremy the prophet should signify the prophet Isaiah; and finding no other words of other prophets cited thus in the whole New Testament, I can hardly believe these words cited after this manner. And, therefore,

Thirdly, Observe, that St. Jerome† expressly affirms, that these very words, *were writ,* and read by him *in an apocryphal book of the prophet Jeremy.* And seeing we find, 2 Macc. ii. from ver. 1. to 9. many words spoken by the prophet Jeremy, which are not in the book of his prophecy, why might not these words also have been spoken by him, and kept in memory, or in some writing, till the time of Zachary? Of whom it is observable, that he loved to use the words of Jeremy, as will appear by comparing Zech. i. 4. with Jer. xviii. 11. and Zech. iii. 8. with Jer. xxiii. 5. Hence the Jews used to say, *the spirit of Jeremy was in Zachary,* and so both made but one prophet; and the Bishop of Bath and Wells and Mr. Mede think it highly probable, that Jeremiah wrote the ninth, tenth, and the eleventh chapters of Zechariah, in which last chapter these words are.

Ver. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. See the defence of these words, Exam. Millii hic.

[5] Ver. 15. Κατὰ δὲ τὴν ἑορτὴν εἰώθει ἡγεμὼν ἀπολύειν, *At the feast he was wont to release.*] There being no such release made by the governor at the other festivals of the Jews, but at this only; and because a release was then κατὰ ἑορτὴν, *according to the nature of the paschal feast,* kept in memory of their release from Egyptian bondage; (see note on Mark xv. 6.) it is not here so proper to observe, that it was the custom among other nations to release their prisoners on festival-days, especially if we consider, that, at least at other festivals, it was the custom of the Jews to punish criminals. (See note on xxvi. 5.)

[6] Ver. 24. Λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας, *He took water, and washed his hands before the multitude, saying, I am clean from the blood of this just man.*] He did this, saith Origen,* according to the custom of the Jews, or, "ex consuetudine Judaica, volens eos de Christi innocentia non solum verbis, sed facto instruere;" *being willing to assert Christ's innocency to them not in words only, but by deed.* Thus, in the instance of unknown murder, the elders of the city were to *wash their hands, and say, Our hands have not shed this blood;* (Deut. xxi. 6, 7.) and the Psalmist having renounced all confederacy with wicked and mischievous men, saith, *I will wash my hands* (in testimony of my) *innocency.* (Psal. xxvi. 6.) And Wagenseil† upon Sota, thinks that Pilate had respect to this rite; but others think he rather did it according to the custom of the gentiles, who thought to purge themselves from bloodshed by washing. So the scholiast‡ upon Sophocles in Ajace, iii. 1. saith, *It was the custom among the ancients when they had killed a man, or shed blood, to wash their hands in water, to purify them from their defilement.* And Æneas§ in Virgil speaketh to the same purpose. (See Examen Millii here.)

[7] Ver. 26. Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then he released to them Barabbas.*] This Barabbas was imprisoned for sedition and murder: (Luke xxiii. 35.) so that if this were customary at this feast to release such criminals, then the law concerning the shedding of the blood of the wilful murderer, Numb. xxxv. 31, 32. must admit of some dispensation.

[8] Ver. 28. Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, *They put on him a purple robe.*] Some think the soldiers did this by advice of the Jews, intending by this purple to deride Christ's pretence of being their Messiah; it being a tradition with them, that when their Messiah comes, he shall *be clothed with fine purple.* (Moses Haddarf. in Bereschith Rabbi, cap. 49. 11.) But this consultation of the Jews with them being mentioned by none of the evangelists, I think the soldiers rather did it in derision of his title to be *King* of the Jews. The κάνδυς ἁλιπόρφυρος, and χιτὼν πορφύρεος μεσόλυκος, *the sea-purple coat, and purple mixed with white, being proper to the kings of Persia.* (See Brisson de Reg. Pers. lib. i. p. 37, 38.)

[9] Ver. 32. Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, *They found a man of Cyrene,—him they compelled to bear his cross.*] It was the custom, that he that was to be crucified should bear his own cross, as Lipsius‖ proves from Artemidorus and Plutarch; and so our Saviour for some

* "Primò noverint non omnes Codices Evangeliorum habere, quod per 'Jeremiam' dictum sit, sed tantummodo per 'prophetam;' possumus ergo dicere, bis potius codicibus essa credendum, qui Jeremiæ nomen non habent." De consens. Evang. lib. iii. cap. 7. tom. iv. p. 485.

† "Legi nuper in quodam Hebraico volumine, quod Nazarenæ Sectæ Hebræus mihi obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum scripta reperi." Hieron. in locum.

* Hom. 35. in Matt. F. 861. † P. 910.

‡ Ἔθος ἦν τοῖς παλαιοῖς, ὅταν ἢ φόνου ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

§ "Sacra manu, patriosque penates, Me bello è tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero." Æn. ii. ver. 715.

‖ Lib. ii. de Cruce, cap. 5. p. 39, 40.

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time did, *for he went forth, βαστάζων τὸν σταυρὸν αὐτοῦ, bearing his cross;* (John xix. 17. Heb. xii. 2.) but then ἐξερχόμενοι, *going out* with him, and finding it too burdenous for him, they compel this Simon to bear it either with or for him.

[10] Ver. 33. *And when they were come to a place called Golgotha, ὅς ἐστι λεγόμενος κρανίου τόπος, that is to say, The place of a skull.*] *It is* (saith Theophylact*) *a tradition come down to us from the fathers, that Adam was buried here, and therefore* (saith he) *Christ, who was to heal the fall and death of Adam, was here crucified, that where the beginning of death was, there might be the dissolution of it:* his witnesses of this tradition are Origen, Tertullian, Epiphanius, Athanasius, and St. Augustine; St. Jerome only on this place saying, *This is a favourable interpretation, and pleasing to the ears of the people,* "nec tamen vera," *but not true.*

[11] Ver. 34. Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him vinegar to drink mingled with gall.*] *They gave him,* (Mark xv. 23.) οἶνον ἐσμυρμισμένον, *wine mixed with wormwood,* which differs not from this account, for לענה, which signifies *wormwood,* is by the LXX. rendered χολή, Prov. v. 4. Lam. iii. 14. and so *merora,* which hath its name from *bitterness,* is rendered, Job xvi. 13. xx. 14. This kind of wine was given to intoxicate the condemned, and so to take away the sense of pain, whence it is called οἶνος κατανύξεως, *the stupifying wine:* (Psal. lx. 3.) on which account our Saviour, who needed none of these arts to diminish his sense of pain, that he might shew his patience and readiness to suffer, refused to drink it. (See note on Luke xxiii. 36.)

[12] Ver. 38. *Then were crucified with him* δύο λῃσταὶ, *two thieves:* and, Ver. 44. οἱ λῃσταὶ, *the thieves upbraided him.*] And yet one of them only did upbraid him. (See note on Luke xxiii. 40.) So *the soldiers* brought him vinegar, Luke xxiii. 36. John xix. 29. *one of them did it,* Matt. xxvii. 48. Mark xv. 36. *The disciples* had indignation, Matt. xxvi. 8. *some of them,* Mark xiv. 4. *one of them,* John xii. 4. So Mark xvi. 5. Matt. xxviii. 2. there is mention of *one* angel only, but Luke xxiv. 4. John xx. 12. there is mention of *two.*

[13] Ver. 46. Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες; *My God, my God, why hast thou forsaken me?*] Wonderful are the tragedies some make, and the scruples they have raised upon these plain words; when yet,

First, It is certain that in the Hebrew way of speaking, God is said to *leave,* or *forsake any person,* when he suffers him to fall into great calamities, and lie under great miseries, and doth not help him out of them. And therefore Zion being long afflicted is brought in by the prophet Isaiah thus complaining, ἐγκατέλειπέ με Κύριος, *the Lord hath forsaken me,* Κύριος ἐπελάθετό μου, *the Lord hath forgotten me,* (xlix. 14.) And the Psalmist, as he is frequent in the same complaint, (*viz.* Psal. x. 11. xlii. 10. xliii. 2.) so doth he manifestly thus explain himself in the following words, *Why art thou far from my prayer,* so that though *I cry in the day-time thou hearest not?* (Psal. xxii. 2—4.) Nor could David have any other meaning, when he calls God so fiducially *his* God, as Christ also here doth, and even breathes his last in these words, *Father, into thy hands I commit my spirit;* and saith of his suffering condition, *It is finished,* and doubted not but his soul should that day be in Paradise: so impossible is it that in these words he should intimate any failure of his trust in God, or any perturbation of spirit arising from the sense of Divine wrath. This being certain and allowed, let men say if they please, that now Satan was let loose upon him, because, after his first temptation, he receded only from him *for a season,* (Luke iv. 13.) and this was the hour of the *prince of darkness;* provided they still own, that the *prince of darkness coming, found nothing in him* for his temptations to work upon. (John xiv. 30.) Let them add, if they please, that the Divine glory parted from him, provided that they understand this κυριοπρεπῶς, *in a sense becoming our Lord;* either as Dr. Hammond hath it on Psal. xxii. 2. that *the Divinity suspended its influence so far as to deliver up his body to death;* or that the sense of what he suffered was so great, as that he could not then attend, as formerly, to that sense of Divine favour, or receive the joy and consolation from it, which he did before; the experience of the highest sorrows and the sublimest joys, at the same time, being not well compatible even with the innocent infirmities of human nature: these things are, perhaps, *gratis dicta,* but not dishonourable to our blessed Lord.

[14] Ver. 48. *One—taking a sponge, filled it with vinegar, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν, and putting it on a reed, gave him to drink.*] So Mark xv. 36. whereas St. John saith, ὑσσώπῳ περιθέντες, *putting it upon hyssop, they put it to his mouth,* (xix. 29.) which words the critics would without reason change into ὑσσὸν, *a javelin;* whereas St. John's hyssop may not only signify the leaves which by the smell do recreate, but also the stalk or stem which might support the sponge, that being, as their mustard-seed, much greater in those countries than it is with us.

[15] Ver. 51. Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, *The veil of the temple was rent in twain.*] They built no partition-wall, saith Maimonides, in the second temple between the holy place and the most holy, though in the first temple there was a wall built betwixt them of the thickness of a cubit; but they were divided by two veils, one from the extremity of the most holy place, another from the extremity of the holy, with a void space of a cubit. And so likewise was it, saith Josephus,* in the temple restored by Herod, in which there were two veils, one for the holy place, another for the *adytum:* this veil, saith the apostle, signifying, *that the way into the holy of holies was not yet opened;* Christ's death procuring *a new and living way into it,* (Heb. ix. 8.) and therefore, he having suffered, this *veil* is rent.

[16] Ver. 52. Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, *And many bodies of the saints which slept arose,* &c.] Here note,

First, That according to the opinion of the Jews, when their Messiah came, there should be a resurrection of some pious men. (Albo in libro Ikarim, par. iv. cap. 35.) Note,

* Παράδωσίς ἐστιν εἰς ἡμᾶς φθάνουσα ἐξ ἁγίων πατέρων ὅτι ὁ Ἀδαμ ἐκεῖ ἐτάφη. "Venit ad me traditio talis," Orig. hom. 35. in Matt. F. 87. F. Epiphanius Har. 46. §. 5. p. 394. Athanasius de Cruce et Pass. Domini, tom. i. p. 1003. Basilius Seleuc. Orat. 38. p. 199. Basil. M. hom. 5. in Isa. Ambros. lib. v. Ep. 19. Augustin. tom. x. hom. 71. de Tempore, p. 738.

* Τὸ δὲ ἐνδότατον μέρος διείργετο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. De Bello Jud. lib. vi. cap. 14. p. 918.

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Secondly, That it is here expressly said, these saints arose out of their sepulchres μετὰ τὴν ἔγερσιν αὐτοῦ, *after Christ's resurrection*, he being the first-born from the dead: by this example Christ would confirm them in his great promise, that he would *raise all that believed in him to eternal life*. And* some say they were raised to live in Paradise with Enoch and Elias.

Thirdly, Who were the persons raised after this manner, it is not easy to conjecture. Ignatius† saith, *they were the holy prophets, who were his disciples, and expected him*, and who are said to *enter into the kingdom of God, with Abraham, Isaac, and Jacob.* (Luke xiii. 28.) My conjecture is, they might be some of those who believed in Jesus, as old Simeon did, and died before his resurrection; for it is observable from St. John, that Christ not only promised a resurrection to all that believed on him, at the last day, but also said, *The hour is coming, and now is, that the dead shall hear the voice of the Son of man.* (John v. 25.) And that this resurrection was both a proper resurrection, and was to precede the general resurrection, is proved in the note on that place, and so could be no other than the resurrection mentioned here. Moreover, of these persons it is said, that *they went into the holy city, and appeared to many:* whence it is probable they were persons known to them to whom they did appear; and if so, they must be men who lived in the time of their knowledge.

[17] Ver. 54. Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος, *Truly this was the Son of God.*] It seems apparent from these words, that *the Son of God* did not always signify one that was so by virtue of an internal and eternal generation, but one that was his beloved and adopted Son; for what is here *the Son of God*, is in St. Luke xxiii. 47. this was *a just man*, and ver. 43. they spake thus, *he trusted in God; let him deliver him, if he delighteth in him: for he said, I am the Son of God.* The Jews knew very well from Psal. ii. that their Messiah was to be the Son of God; but that they did not know him to be so in this higher sense, seems evident, because they did not know how David could call him Lord, (xxii. 46.)

[18] Ver. 57. *Joseph of Arimathea.*] See the note on Mark xv. 43.

[19] Ver. 60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new tomb.*] What follows here, tends highly to the confirmation of the truth of our Lord's resurrection; for his body being put into a tomb, in which no man had lain before, if any one rose from it, it must be our Lord. (2.) The tomb being hewed out of a rock, there could be no digging through it to convey Christ's body thence. (3.) There being a band of sixty soldiers placed there as a watch to preserve the body from being stolen, it is not to be supposed that the disciples should beat this band, and so there could be no ground of suspicion that our Lord was not truly risen.

CHAP. XXVIII.

1. IN the [1] end of the sabbath, as it began [2] to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, *(mentioned* xxvii. 56.) to see the sepulchre, *(having with them spices to embalm his body,* Luke xxiv. 1. *and about the sun-rising they got thither,* Mark xvi. 2.)

2. And, behold *(while they were consulting by the way who should roll away the great stone from the sepulchre, that they might get to him),* there was *(before they came thither)* a great earthquake: for the *(an)* angel of the Lord *(had)* descended from heaven, and came and rolled (Gr. *and coming rolled)* back the stone from the door *(of the sepulchre),* and sat upon it.

3. *(And)* his countenance *(or appearance)* was like lightning, and his raiment *(was)* white as snow:

4. And for fear of him *(and by reason of the earthquake)* the keepers *(of the sepulchre)* did shake, and became as dead men.

5. And the angel answered *(i. e. spake)* and said to the *(affrighted)* women, Fear not ye: for I know that ye seek Jesus which was crucified.

6. He is not here *(where you expected to find his body):* for he is risen, as he said *(he would; and for your satisfaction that it is even so)* come *(nearer to the sepulchre, and)* see the place where the Lord lay.

7. And go quickly, and tell his disciples *(and Peter in particular)* that he is risen from the dead; and, behold, he goeth before you into Galilee, *(as he said to you,* Matt. xxvi. 32. Mark xiv. 28.) there shall you see him: lo, I have told you *(the truth).*

8. And they departed (Gr. *departing)* quickly from the sepulchre with fear and great joy; and did run (Gr. *ran)* to bring his disciples word *(of what they had seen and heard).*

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail *(i. e. be joyful).* And they *(when they were satisfied it was Jesus)* came and held him by the feet, and worshipped him.

10. Then said Jesus to them, Be not afraid: *(but)* go, tell my brethren *(i. e. my disciples)* that they go into Galilee, and there shall they see me.

11. Now when they were going *(gone),* behold, some of the watch came into the city, and shewed to the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel *(what was to be done to disguise the matter),* they gave large *(sums of)* money to the soldiers *(that watched),*

13. Saying, *(Having received this)* say ye, [3] His disciples came by night and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade *(or pacify)* him, and secure you *(from harm).*

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. [4] Then *(and)* the eleven disciples went away *(from Jerusalem)* into Galilee, to a mountain where Jesus had appointed them *(to meet him).*

17. And when they saw him, they worshipped him; but some *(of the company)* doubted *(whether it was he indeed, or not).*

18. And Jesus came *(nigh)* and spake unto them, saying, [5] All power is given to me in heaven and in earth *(and so you need not doubt of my protection and assistance).*

19. [6] Go ye therefore, and teach all nations, baptizing them in the name *(or into the belief)* of the Father, and of the Son, and of the Holy Ghost.

* Author Q. et Resp. ad qu. 85.

† Οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι, ὡς διδάσκαλον, αὐτὸν προσεδόκησαν, καὶ διὰ τοῦτο, ὃν δικαίως ἀνέμενον, παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν, Epist. ad Magnes. §. 9.

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20. Teaching them to observe all things whatsoever I have commanded you: and, [7] lo, I am with you alway, even to the end of the world. Amen.

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. Ὀψὲ δὲ σαββάτων, *In the end of the sabbath.*] Or rather, *after the sabbath;* so ὀψὲ τούτων, *after these things,* ὀψὲ νυκτὸς, *after night;* see many examples of this in Stephanus: and so this perfectly agrees with the other evangelists, who say, this was done, *the sabbath being ended,* Mark xvi. 1. or *the first day of the week,* Luke xxiv. 1. John xx. 1. And perhaps St. Matthew mentions *sabbaths* in the plural, because there were two sabbaths in that week, the paschal sabbath on Friday, and the ordinary sabbath on Saturday.

[2] Ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *when it began to dawn into the first day of the week.*] *i. e.* To Sunday, or the Lord's day, for μία τῶν σαββάτων always signifies *the first day of the week,* or the Lord's day, or the day of his resurrection from the dead; and thus the word μία usually signifies in the Septuagint, when it is joined with days, weeks, or months; as *the evening and the morning were* ἡμέρα μία, *the first day,* Gen. i. 5. So ἡμέρα μία τοῦ μηνὸς, is *the first day of the month,* Exod. xl. 2. Ezra iii. 6. x. 17. And so is μία τοῦ μηνὸς, Lev. xxv. 24. Numb. i. 1. 18. xxix. 1. xxxiii. 38. Deut. i. 3. Ezek. xxvi. 1. xxxii. 1. xlv. 18. Hag. i. 1. ii. 1. (See note on 1 Cor. xvi. 2.) Upon this day in the evening Christ appeared to the twelve, John xx. 19. and again, ver. 26. and to the two disciples, Luke xxiv. 13. It is also reported of the Christians by Pliny,* that they used, "stato die ante lucem convenire," *to meet upon a set day before it was light;* and this day from the beginning was called ἡ κυριακὴ, *the Lord's day,* and was by Christians from the beginning employed in acts of religious worship. (See the former note.) So Ignatius† exhorts Christians *not to sabbatize with the Jews, but to live* κατὰ κυριακὴν, according *to the Lord's day,* in which our life arose with him. So the true Gnostic, saith Clemens of Alexandria,‡ κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, *observes the Lord's day, glorifying in himself the resurrection of our Lord, when he casts away every evil thought, and receives the true knowledge.* Irenæus§ saith, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, *not to bend the knee on the Lord's day was a symbol of the resurrection.* Melito Sardensis wrote a book περὶ κυριακῆς, *of the Lord's day.* See more largely the Divine original of the Lord's day vindicated, preface to the second part of Traditions. Of the following words to ver. 13. see the notes on Mark xvi.

[3] Ver. 13. Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων, *Say, That his disciples came by night and stole him away while we slept.*] If this history of the soldiers be true, it is the greatest confirmation of our Lord's resurrection; for then they must not only have been convinced of it by the earthquake, and the vision of the angel which struck them with the greatest terror, but must have told all these things that were done in the city, (ver. 11.) and so have raised all men's curiosity to go and see whether Christ's body was yet in the grave; besides, here the whole body of the Sanhedrin or elders of the Jews are charged with a most execrable fact, *viz.* the hiring the whole band of soldiers to tell a lie against their certain knowledge, and their former declaration made in the city; yea, to tell a senseless lie, *viz.* that the disciples stole away Christ's body while they slept: for if they were indeed asleep, they could not tell that his disciples came at all; if they were not asleep, they lied in saying that they were. Now is it easy to believe that the Sanhedrin, who had these men so oft before them, and under examination, for this very testimony, that Christ was then risen from the dead, should never say one word to vindicate themselves from this vile imputation, so expressly charged upon them, within eight years after the thing was done; or that money should so corrupt a band of soldiers, that not one of them should ever after this divulge the truth? Besides, how unlikely it was that the apostles either would attempt to steal away their Master's dead body, or having done this, to continue testifying that he was risen from the dead, or that they should succeed in this attempt, hath been already shewed in the general preface to this work.

[4] Ver. 16. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, &c. *Then the eleven disciples went into Galilee, unto a mountain where Jesus had appointed them.*] That Christ promised after his resurrection *to go before them into Galilee,* we read, xxvi. 32. thither the angel here, ver. 7. and Christ himself directs them to go to see him, ver. 10. but there is not the least mention of any mountain in Galilee to which he bade them go to see him; and therefore these words, *where Christ had appointed them,* refer not to the mountain, but to Galilee; but there being a mountain which Christ frequented, and on which he had been before transfigured, this moved the disciples to go to that mountain. Moreover it is observable, that they went not into Galilee till above eight days after Christ's resurrection; for Christ appeared to them at Jerusalem eight days after. (John xx. 19.) And when they went, doubtless they went not alone, but the curiosity of those that were with them (Luke xxiv. 9. 33.) would likely move them to go to the place where he had appointed to be seen; and they and the other disciples which were then in Galilee make up the five hundred brethren of which he was seen at once. (1 Cor. xv. 6.)

[5] Ver. 18. Ἐδόθη μοι πᾶσα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *All power is given me in heaven and in earth.*] That this power was given to Christ is, saith Woltzogenius, a certain argument that he is not God, for the most high God judgeth and commandeth by his own power, which he always had, received from none; whereas Christ received this power from his Father, and that in time, *viz.* after his resurrection.

Ans. To this I answer, That it is true that this power was given to Christ, *because he was the Son of man,* (John v. 27.) *i. e.* because he in his human nature had exercised the office of a prophet, and after of a priest; but then it was exercised *by the fulness of the Godhead dwelling in him.* So all the blessings of the Jews are said to come out of Zion, or from the sanctuary, but they came thence because the Divine Majesty dwelt there; now the human nature of Christ is the temple of the Deity, or the tabernacle in which the λόγος dwells, and from it all the blessings are derived on the church by virtue of the Deity united to him. And this will be apparent from the concessions of Woltzogenius*

* Ep. 97.
† Epist. ad Mag. §. 9.
‡ Strom. vii. p. 744.
§ Fragm.

* "Christum illimitatum regnum atque imperium super omnes creaturas in cœlo

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here, that *Christ hath obtained an unlimited empire over all things, a Divine power over the bodies and souls of men, and wisdom to discern their hearts and reins;* for he to whom any office duly is committed, must have sufficient power and wisdom to discharge that office. Now to govern all things in heaven and earth, belongs only to him, who is the Lord and Maker of them; and therefore is known by this title both in Scripture and among the heathens. (See note on Rom. ix. 5. and Psal. xxxiii. 18. xcvii. 5. 9.) To have power over death, and to be able to raise the dead, is to have that power which is proper to God alone: (see note on Phil. iii. 20.) and to have power over the souls of men, and to have the knowledge of all hearts, belongs to God alone. (1 Kings viii. 39. Jer. xvii. 10.)

Obj. There was no need this power should be given to human nature, seeing he had received it by virtue of the hypostatic union.

Ans. He had before received the power by which he doth still exercise this dominion, but he could not exercise it whilst he was in the state of his humiliation, and in the form of a servant, as now he doth, being exalted in this nature to the right hand of Majesty, and placed on the throne of glory.

Obj. But Christ's human nature is no person, whereas to govern and judge are actions proper to a person.

Ans. So to eat, drink, and sleep, are in us personal actions, and yet they agreed only to Christ's human nature. To speak in the language of the schools, the *principium quod* of these actions is God and man, or *Christus θεάνθρωπος*, but the *principium quo* is sometimes the Divine, and sometimes the human nature of Christ; *v. g.* Christ walked upon the sea, *i. e.* he walked by virtue of his human nature, he sustained himself from sinking by the Divine, and he who thus walked was God and man.

[6] Ver. 19. *Μαθητεύσατε πάντα τὰ ἔθνη, Teach all nations.*] *Μαθητεύειν* here is *to preach the gospel to all nations,* and to engage them to believe it in order to their profession of that faith by baptism; as seems apparent (1.) from the parallel commission, Mark xvi. 15. *Go preach the gospel to every creature; he that believeth and is baptized, shall be saved.* (2.) From the Scripture notion of a disciple, that being still the same as a believer: as in that question of the blind man, *Will you also be his disciples? i. e.* will you believe he is a prophet sent from God? and in the answer of the pharisees, We are the *disciples of Moses, for we know that God spake by him,* and therefore believe what he spake in the name of God. (John ix. 27—29.) Hence we find many, besides the twelve, who were called Christ's disciples, even as many as assented to his doctrine, and judged him a prophet sent from God. And we find many of his disciples murmuring and crying out, *This is a hard saying, who can bear it?* John vi. 60, 61. and many of his disciples *departing from him,* ver. 66. and many of his disciples going with him to the city of Nain, Luke vii. 11. though it is probable that these disciples did not yet believe that he was the Christ, the Son of the living God, as the twelve did. (John ix. 27.) And even the disciples of the Baptist are called disciples; *i. e.* professors to believe in that Christ, who came after John, though they had no knowledge of the Holy Ghost, nor had received *Christian baptism.* (Acts xix. 2. 6.) And in this sense the holy Jesus made many disciples, and by his apostles baptized them into the faith of the Messiah coming after John: (see the note on John iii. 22. and iv. 1, 2.) though he would not suffer his disciples to publish that he was the Christ, *the Son of the living God,* till after his resurrection; (Matt. xvi. 20.) after which time, all that believed on him had no other name for a season, but that of his disciples; (Acts ix. 1. 10. 19. 26. 38.) as when it is said, *the disciples were multiplied,* (Acts vi. 1, 2. 7.) though afterward at Antioch the disciples began to be called Christians. (Acts xi. 26.)

If here it should be said that I yield too much to the antipedobaptists, by saying, that to be made disciples here is to be taught to believe in Christ, that so they might be his disciples; I desire any one to tell me how the apostles could *μαθητεύειν, make a disciple,* of a heathen or unbelieving Jew, without being *μαθηταὶ* or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached that *Jesus was the Christ;* and only to baptize them when they did believe this? This is so absolutely necessary in the nature of the thing, till a Christian church among the heathens or the Jews was founded, and so expressly said by Justin Martyr* to have been the practice in the first ages of the church, that to deny what is confirmed by such evidence of reason and church-history, would be to prejudice a cause, which, in my poor judgment, needs not this interpretation of the word *μαθητεύειν*; nor needs it be asserted that infants are made disciples, any more than that they are made believers by baptism, but only that they are and ought to be admitted into the Christian church and kingdom of God, and into the new covenant, by baptism, if they be children of believing parents. Now against this I presume it is no objection, that the unbelieving Jews and gentiles were first to be taught and believe the Christian faith, before they were baptized, and could not be baptized without it, or that infants cannot be taught or believe whilst they continue such.

A DISSERTATION

ADDED TO THE FOREGOING NOTE.

GO ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.] In the note here I have asserted, and I think proved, that *μαθητεύειν* here signifies to *make disciples,* by teaching the *nations* to believe in Christ, that so they might be his disciples. But then I took care to add, the cause of infant-baptism needed not this interpretation of the word *μαθητεύειν*· nor was it needful that infants be made disciples, any more than that they be made believers by baptism, but only that they be admitted, if they be children of believing parents, into the Christian church by

el terra existentes adeptam esse, etiam super mortem et diabolum, immo consecutum esse divinam sapientiam ut possit scrutari corda et renes." Apoc. ii. 23. "E quibus omnibus liquido constat, potestatem istam Christo communicatam esse prorsus divinam, quæ se super omnia quæ in cœlo et terra et sub terra sunt (solo tantum Deo excepto) extendit; non tantum super corpora, sed supra animos hominum."

* "Ὅσοι ἂν πιστεύσωσιν ἀληθῆ ταῦτα, τὰ ἀφ' ἡμῶν διδασκόμενα, εἶναι, καὶ βιῶν οὕτως δύνασθαι ὑπισχνῶνται, ἄγονται ἀφ' ἡμῶν ἵνα ὕδωρ ἐστὶ; καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννῶνται. par. ii. p. 93.

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baptism; and that it was no objection against this admission, that infants, whilst they continue in their childhood, cannot be taught or believe the Christian faith. And to confirm these assertions, I shall endeavour to prove,

First, That there is nothing in this, or any other passages of Scripture, which proves that infants are incapable of Christian baptism.

Secondly, That this commission delivered to the apostles, is virtually a commission to baptize the children of believing parents, or of parents making a visible profession of the Christian faith.

My first assertion is, That *there is nothing in this, or any other passages of Scripture, which proves that infants are incapable of Christian baptism.* And,

To remove the arguments offered against the baptism of infants, from their supposed incapacity to be fit subjects of that ordinance, I assert,

Prop. I. That no argument taken from the baptism used by the Baptist, or our Lord's disciples, can be sufficient to prove that infants of believing parents are to be excluded from Christian baptism. First, Because neither of them by baptism admitted any persons into covenant with God, or into church-membership, but only called them of the Jewish nation by baptism to repentance, who were in covenant with God, and members of his church already. Secondly, Neither of them baptized in the name of Christ; not the Baptist, for had he done so, there would have been no question whether he himself *were the Christ* or not, as we find there was; (Luke iii. 15.) nor any occasion for that question, *Why baptizest thou, if thou be not the Christ?* (John i. 25.) he only called them to repentance for the remission of sins, and admonished them in general, that *they should believe in him who was coming after him.* (Acts xix. 4.) And the baptism of his disciples was not into this belief, that their Master was the Christ, for that he forbids them to divulge, till be was risen from the dead; (Matt. xvi. 20. xvii. 9.) and therefore hath not before allowed or authorized them to do it in that solemn manner: they therefore only did baptize as John had done, into the faith of the Messiah which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom; so that both of them baptized those who as yet believed not in Christ; whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him and to their children. It is not therefore to be wondered that they baptized not those infants who could not by an actual repentance prepare themselves for the coming of that Messiah, who was then at hand. Thirdly, John's baptism was begun and ended before the covenant of grace was by the death of our Mediator confirmed and ratified, and therefore cannot be reasonably thought so fully to seal that covenant, or to assure us of the blessings of it, as doth that of Christ; as many as are *baptized into Christ being baptized into his death.* (Rom. vi. 3.)

Prop. II. I add, That as the incapacity of an infant for doing that which is required of an adult person to salvation, cannot render an infant, dying so, incapable of salvation; so neither can it render him incapable of baptism, that he cannot do all that is required of an adult person, not yet owning Christ, in order to his baptism; for if that faith, repentance, and obedience, which is required of an adult person to his salvation, cannot be required of an infant in order to his salvation, so as that the necessary absence of it shall exclude him from a capacity of salvation, provided that he dieth in his infancy or his minority; then, by parity of reason, that faith and repentance which is required of an adult person in order to that baptism by which he is made a *member of Christ*, and is admitted as a subject of his kingdom, cannot be required of an infant in order to his being made a member of Christ, or his being admitted as a subject of his kingdom.

Vain therefore are all those arguments, which are taken from the examples in the Holy Scripture of adult persons baptized only upon their faith and repentance; *v. g.* St. Peter says to the Jews and proselytes who heard the apostles speak with tongues, and prophesy, *Repent ye, and be baptized in the name of Christ Jesus for the remission of sins;* and Ananias to Saul, *Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.* (Acts ii. 38. xxii. 16.) But to argue hence, that infants cannot be baptized, because they cannot repent or call upon the name of the Lord, is as if I should argue thus, The same apostle saith, *Repent, and be converted, that your sins may be blotted out;* (Acts iii. 19.) therefore the sins of infants who cannot repent, cannot be blotted out: and St. Paul says, *Whosoever shall call upon the name of the Lord, shall be saved;* (Rom. x. 13.) therefore infants, who cannot do this, cannot be saved: Christ also saith to the same Jews to whom St. Peter said, Repent, and be baptized, *Except ye repent, ye shall all perish;* (Luke xiii. 3. 5.) and this repentance is styled repentance to life and to salvation, Acts xi. 18. 2 Cor. vii. 10. Must therefore infants perish or be incapable of salvation for want of that repentance, which to adult persons is the condition of life and salvation? if not, why are they thought incapable of baptism, because, whilst infants, they cannot repent?

When it is said by Mr. Tombs, That "from these words of Philip to the eunuch, Acts viii. 37. *If thou believest with all thy heart, thou mayest be baptized;* it appears necessary that the baptized person should declare his own faith;" it doth as much appear from those words of St. Paul, *If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved,* (Rom. x. 9.) that it is necessary for him that is saved, to confess with his mouth, and believe with his heart, the resurrection of the Lord Jesus Christ; and therefore to infer that no infant can be saved. Hence, therefore, it doth only follow that the baptized person, provided he be such as the eunuch was, a gentile, to whom the gospel was first preached to beget faith in him, must declare his faith, but not that infants of believing parents are to be excluded from baptism, for want of such a declaration of their faith.

When he argues thus, "He that believeth, and is baptized, shall be saved; that is, he only, no other, not otherwise:" this gloss must damn all infants dying such; yea, it must damn them for not being baptized, that is, for not receiving the ordinance of which Christ himself, according to the doctrine of these men, hath declared them incapable. Moreover, to argue thus, an infant must believe before he be baptized, because believing in these words is set before baptizing, is no better than to argue thus: The infant that is saved must be baptized, because baptism is set before salvation.

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When others argue thus, *We are all made the children of God by faith in Christ Jesus,* (Gal. iii. 26.) and therefore infants cannot be made the sons of God by baptism, because they have no faith: they might as well argue thus; *By grace we are saved through faith,* (Eph. ii. 7.) but infants have no faith, therefore they cannot be saved: or thus, *He that believeth not shall be damned;* (Mark xvi. 16.) infants do not believe; *ergo,* all infants shall be damned. The apostle plainly speaks there of persons converted from heathenism to Christianity, who therefore were baptized, being adult persons: and so also he speaks to them in the Epistle to the Ephesians, and in the Gospel of St. Mark. This place therefore can with no more reason be applied to the case of infants, than the places cited from that Epistle, and from the Gospel of St. Mark.

Prop. III. A present incapacity as to some ends of baptism, cannot render the children of believing parents unfit for or incapable of baptism, provided they be capable of some other ends of that ordinance; this will be evident,

First, From the example of our Saviour repairing to the Baptist to receive his baptism, though he was incapable of the chief ends for which it was designed, with respect to others. For Christ being without sin, could neither repent, nor promise amendment of life; being the *wisdom of the Father,* he could be taught nothing; being the Christ, he could not profess to believe in him that was to come after the Baptist, that is, in himself; and yet he comes to baptism, to profess his willingness to *fulfil all righteousness;* and also that by this rite he might be initiated into his prophetic office, and consecrate himself to the service of his Father.

Secondly, From the example of circumcision among the Jews, which laid an obligation on all adult proselytes, as well as the Jews, to obey the whole law of Moses, (Gal. v. 2.) and to advance to the spiritual circumcision of their hearts, but could lay no such present obligation on their infants so to do. So likewise the same proselytes were first to be taught the precepts of the law; and then upon the profession of their faith, and their promise of conformity to them, were to be baptized; but this could not be required of their children, who notwithstanding were baptized with them. And therefore, to represent it as a thing repugnant to reason, that a Divine institution should belong to persons incapable of understanding the nature and ends of it, must highly reflect upon the wisdom of God, in appointing circumcision for children eight days old, they being then as incapable of understanding the ends of it, as our children are of understanding the ends of baptism.

Prop. IV. Infants are capable, whilst such, of some ends of baptism; as, first, of a solemn and obliging dedication to the service of the Father, Son, and Holy Ghost: for if parents, in circumcising of the male child, obliged him afterward to own the God of Israel, as his God in covenant, and yield obedience to his law; (Gal. v. 2.) if the vow of Samson's parents obliged him to be a Nazarite for ever; (Judg. xvi. 17.) if the vow of Hannah, to which her husband gave consent, that Samuel should be lent to the Lord for ever, devoted Samuel for ever to his service,—why should we think the dedication of the Christian parent insufficient to pass an obligation on his child, to serve that God, who made him; that Jesus, who redeemed him; and that good Spirit, by whom alone he can be sanctified? Why therefore might not God appoint this to be done for children, by that only rite which he had instituted under the new covenant, for entering any into the number of his federal servants? That they are capable by this rite of entering into covenant with God, so as to be enrolled in the number of his *chosen generation,* and *peculiar people,* and his *holy nation,* is evident; because the Jewish infants obtained this privilege by virtue of their circumcision on the eighth day; which therefore St. Paul reckoneth among their privileges. (Phil. iii. 5.) And hence, when by their parents this circumcision was neglected, they are said to have *broken his covenant:* (Gen. xvii. 14.) yea, that children are capable of entering into covenant with God, we learn from these words of Moses to all the people, Deut. xxix. 11. *You stand this day before the Lord your God, you and your little ones, that thou shouldest enter into the covenant of the Lord thy God, that thou mayest be a people to him, and he may be thy God:* and if exclusion from the covenant was a loss to the child, as is apparent from those words, *The infant not circumcised shall be cut off from my people,* which in the mildest sense must signify, that he shall not be owned as one of them; surely it must be a blessing to him to enter into this covenant. 2. As they are capable of obligation, by entering into covenant; so are they, by it, capable of those blessings, which they want whilst children. Christian baptism is appointed for an entrance into the kingdom of God; *for without that* (saith Christ) *we cannot enter into the kingdom of God.* (John iii. 5.) By this we become members of his body, we being *all baptized into one body;* (1 Cor. xii. 13.) this is the *laver of regeneration,* by which we are born anew; (Tit. iii. 5.) this is the water instituted for the washing away of sin, and for procuring the remission of it: (Acts ii. 38. xxii. 18.) by this, lastly, we are put into a state of salvation, (Tit. iii. 5.) in the way to escape death, by the virtue of our interest in the death and resurrection of our Lord Jesus Christ: for, saith St. Peter, baptism answers to the ark of Noah, which saved him and his children, for it now *saveth us* from death, *by the resurrection of Jesus Christ.* Now either infants are made capable of those ends of baptism, or they are not; if they are not, they cannot, by the ordinary means appointed by God, be born again; and therefore cannot enter into the kingdom of God; they cannot be members of Christ's body, and so cannot be saved by him, who only is the *Saviour of his body,* or obtain remission of sins; they cannot be interested in Christ's death, and so can have no share in a happy resurrection from the dead. If they are capable of these blessings, it must be either by or without that baptism, which is by Christ appointed for the obtaining of these blessings; if only by baptism, the cause is gained; if without baptism, they who assert this must assign some other cause, which procures them a right to these blessings, which I believe they cannot do. Moreover, infants of believing parents, being all the offspring of Adam, and therefore all obnoxious to death by reason of his sin, (Rom. v. 12.) they being *born of the flesh,* and therefore flesh, (John iii. 6.) and wanting a new birth on that account, they being without Christ, and strangers to the covenant of promise, (Eph. ii. 12.) till they enter into covenant with God and Christ, they cannot be delivered from this death, be born anew, or be in Christ, but by the grace of God, which Christ hath pur-

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chased for and promised to them only who are made some way members of his body, and children of God. Why therefore should we not conceive they should obtain this favour by that means, which is alone appointed by Christ, for making any one a member of his body, and be born again by that water and Spirit, without which, saith our Lord, none can enter into the kingdom of God? In a word, seeing the infants of the Jewish parents were to be cut off from his people, and from a covenant-relation to God, for want of circumcision, why should we think the children of Christian parents should enjoy all, or any of the blessings of the new covenant, without baptism?

Prop. V. I add, that no objections can be valid against the right of infants born of Christian parents to Christian baptism, which do not equally destroy the right of Jewish infants to circumcision; because they, by Divine institution, had a right to circumcision. It is therefore no good argument against their right to baptism,

First, "That the end of baptism, *viz.* to be a visible sign of invisible grace, is wanting in the baptism of infants; baptism ceasing before the thing represented by water is signified to the infant:" for, according to this argument, circumcision could be no sacrament to a Jewish infant, dying before he could perceive the signification of it, or know it was a seal of the covenant. Secondly, Though I own that baptism by water, is baptism by a sign of some invisible grace, *viz.* the purifying of the soul from the guilt and pollution of sin; yet I deny that this is by Divine appointment, any end of baptism. Thirdly, It is not necessary, by virtue of this school definition of a sacrament, which is not founded upon Scripture, that a sacrament should, *de præsenti*, be a sign to the recipient; for so it would not be to the person circumcised on the eighth day: but only that it be a sign, or an assurance to the parents and congregation, of God's grace to, and favourable acceptance of, the child, and his admission into the flock of Christ, who, by appointing for them the outward sign, shews he is willing to confer upon them the grace of baptism.

When, secondly, it is said, That "except the person to be baptized must be a believer and a penitent, there can be no way to shew who is to be baptized or not, nor any reason to be given for the exclusion of any person whatsoever:" this also will be answered from the consideration of the practice and institution concerning circumcision; for that belonging to all children that were capable of that rite, baptism, by analogy, belongs to all children born of Christian parents, admitted into that covenant, where there is no difference of male and female, (Gal. iii. 28.) and are as capable of baptism, as the male children of the Jews were of circumcision; all born in holiness, *i. e.* seminally holy, as being the offspring of them who were equally a *holy nation, a chosen generation, a peculiar people,* (1 Pet. ii. 9.) and therefore as fit to be admitted into that covenant which made their parents so. Moreover, the practice of admitting proselytes to circumcision, from the first institution of it, seems to plead fairly for the admission of Christian infants to baptism. For as in the first institution of that rite, God commanded that he that was born in Abraham's house, or bought with his money, should be circumcised; not that he was to be compelled to it (seeing that would have been a profanation of that sacrament), but that Abraham was to persuade them to it; or if he could not do it, he was to dismiss them; so that no adult person was to be circumcised without his free consent, and his instruction in the nature of the covenant into which he entered; and yet upon his entrance into covenant by circumcision, his children also were to be circumcised; so may we reasonably conceive it is with reference to Christian baptism. Now hence it follows, that infants are not to be excluded from baptism,

First, By reason of their incapacity, whilst they continue infants, to understand the nature or the ends of baptism; the Jewish infants being as incapable, whilst they continued so, to understand the nature or the ends of circumcision. Or,

Secondly, Because they cannot enter into covenant by their own personal consent, nor promise sincere obedience to the laws of Christ; for the Jewish infants entered into covenant with God without their personal consent, and were obliged to obey the law of Moses without this promise.

Thirdly, When therefore the antipedobaptists argue thus, "That which makes baptism saving, is the stipulation of a good conscience towards God; (1 Pet. iii. 23.) therefore baptism cannot be salutary to infants, who cannot make this stipulation:" this is as if I should say, The true circumcision before God is not *the outward circumcision of the flesh, but the inward circumcision of the heart and spirit;* (Rom. ii. 29.) therefore the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision; for the argument is plainly parallel; the answer of a good conscience is required, that the baptism may be salutary, therefore they only are to be baptized who can make this answer; and the inward circumcision is required as the only acceptable circumcision in the sight of God, therefore they only are to be circumcised who have this inward circumcision of the heart.

Prop. VI. The institution of baptism delivered in these words, *Go, teach all nations, baptizing them,* &c. (Matt. xxvii. 19.) or those, *He that believeth, and is baptized, shall be saved,* (Mark xvi. 16.) doth not infer an indirect or consequential prohibition of infant-baptism; because these words were not intended to exclude them from their former right of being admitted into covenant with their parents, but only to declare what was required of their parents to obtain a right of baptism, both for themselves and for their children. For (1.) had the commission given to Christ's apostles run in these words, *Go, teach all nations, circumcising them,* would they have thought that infants of those nations had been excluded from circumcision by it, because they were incapable of being taught? could they especially have understood him thus, who knew their infants were circumcised at an age incapable of knowledge? Why therefore should we judge they thought infants excluded by these words, *Go, teach* (or *proselyte*) *all nations, baptizing them,* since it was equally the custom in making proselytes to their religion, to teach them the fundamentals of the Jewish law; and upon their profession of the belief of it, not only to baptize them, but their infants also? The *gerberith,* or proselyte of the covenant of justice, was first to be instructed in the fundamentals of the law, the weight or burden of it, the penalties and the rewards or blessings contained in it; and then to promise his submission to it; and yet none of these prerequisites excluded the infants of those proselytes, then born, from baptism or circumcision;

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why therefore should the like conditions required of the adult Christian proselyte exclude his children? Or, why should we imagine, that those apostles should so apprehend these words, who knew full well that these conditions were required of the Jewish proselyte adult; and yet that by the sentence of the Sanhedrin, they stood obliged to baptize his children, as having right to baptism, by his parents' faith? "Is it reasonable (saith Dr. Stillingfleet) to think that when our Saviour bade the apostles gather the Jews and gentiles into a church-state, they should imagine infants were to be excluded from it; when the only nation that was in such a state, and all that were at any time admitted to it, had their infants so solemnly admitted?" To this Mr. Tombs answers, (1.) "That they who were born of that nation, were by birth, not by circumcision, visible members of that church." Now, (1.) were this true, it would evidently prove, that the infants of Christians are also visible members of Christ's church, as having the same title to it as the Jewish infants had to be members of their church, to wit, that they are born of Christian parents; and why then are they admitted into that state by baptism, when they are adult? (2.) This is impertinent, it being certain that they could not continue members of that church without circumcision, since the want of it renders them violaters of God's covenant, and upon that account to be cut off by death, or by exclusion from that church. And (3.) this assertion contradicts both the words of the institution, and the constant opinion which the whole Jewish nation had of it; for the words of the institution ran thus, Gen. xvii. 11. *This is my covenant; i. e.* the rite by which you shall enter into covenant with me: *Ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between me and you:* and, ver. 13. *The child of the house shall be circumcised, and my covenant shall be in your flesh.* The syndic or sponsor who held the child in his arms till it was circumcised, was called *Baalberith*, the *master of the covenant;* and when the child was circumcised, the father said, *Blessed be the Lord who hath commanded us to cause this child to enter into the covenant of Abraham:* so certain it is that the whole Jewish nation thought they entered into covenant by this rite.

Mr. Tombs saith, "That our Saviour's words, Matt. xxviii. 19. are to be expounded not according to the apprehensions of the apostles at first, for they mistook him, Acts x. 14. but as the words did express his meaning."

Now I grant that the apostles mistook the meaning of those words, *Go, teach all nations, baptizing them*, thinking the former words related only to the teaching of the Jews dispersed through the world, and to the proselytes of all nations they had made. (Acts xi. 19.) But this is much to our advantage: for seeing they did this in compliance with the received tradition of their own nation, that it was unlawful to converse with the gentiles, as being uncircumcised and unclean, we may be more assured that they acted in baptizing them according to the received tradition of their nation, that rite being used by them to make the gentiles clean. 2. Our Lord was pleased to correct their error about the persons to be taught, by a miraculous vision vouchsafed to Peter: seeing then we read of nothing done to correct their other supposed error, we have no reason to believe it was an error, but rather to judge it a true interpretation of the extent of their commission. It being therefore unquestionable among those disciples to whom our Lord directed this commission, that the children of Jews and proselytes were admitted to enter into covenant by the same rite and ceremony by which their parents did so; though they were as incapable of understanding the ends of the institution, or doing what was required of the parents to fit them for the institution, as our children are; that being thought sufficient for their admission, "quod à parentibus eorum factum fuit," *which the parents did by their own free choice and faith:* it being also evident that our Lord chose that baptism for the admission of persons into his new covenant and church, by which their proselytes were cleansed and fitted to enter into the Jewish church; what cause have we to think either that Christ's disciples would not so understand his commission, as to extend it to the same persons who formerly were admitted by the same rite, or that Christ did not intend it so, as to include the infants of believing parents? And then the admission of them must not be thought an alteration of Christ's institution, or an addition to it; but only a right understanding of it, and as an institution of baptism, instead of that circumcision, which was to cease under the new covenant, it being only a rite appointed for the entrance into the old. In fine, suppose some persons sent to the Indians from churches which retain infant-baptism, with this commission, *Go, teach the Indians, baptizing them;* could they who were thus sent conceive the intent of this commission was to exclude the infants of believing Indians? If not, then must it not be thought our Saviour's purpose to exclude them by the like words spoken to them, who baptize the infants of believing parents, and which were necessary for such a commission as sent them to the unbelieving world. For though this commission, as Mr. Tombs says, "went from our Saviour, and not from the Jewish church;" yet since it was a commission given to persons, who, even after they had owned the true Messiah, and had received the Holy Ghost, were very tenacious of their Jewish rites: and since it concerned a rite of common use in their church, and by which they cleansed the infants of all those who came into covenant with God as proselytes, applying to them the same rite by which their parents were fitted to enter into covenant; our Lord in this his institution, expressing no dislike to that way, and saying nothing of the unsuitableness of it to a gospel-state, must in all reason be supposed to approve the doing of it after the manner of that church. And, lastly, this will farther be confirmed by returning a clear answer to the arguments produced to prove that infants are excluded by the words of this commission. As,

Arg. 1. "It is not lawful (saith Mr. Tombs), where Christ hath assigned the thing to be done, expressing the qualification of the person, to do it to others, or otherwise:"

I answer, Hence it only follows, that no heathens are to be baptized, till they be first taught to believe in Christ: extend it farther, and, (1.) it cuts off all the members of a Christian church from baptism: for the argument runs as strongly thus, Where Christ hath appointed the thing to be done, and expressed the qualification of the person, it is not lawful to do it to others; but the only persons assigned in this commission to be taught and baptized, are τὰ ἔθνη, the heathens or unbelieving gentiles; therefore it is not lawful to teach or baptize a Jew, or any persons who were

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never heathens: and so the quakers and Socinians, who deny water-baptism to be a standing ordinance, must be in the right. (2.) It was not lawful for the Jews either to baptize or circumcise a heathen till he was taught the fundamentals of the Jewish law; but will it hence follow, that it was unlawful either to baptize or circumcise their children before? And yet the case is parallel: for teaching was undoubtedly the qualification assigned for the adult heathen to be admitted a proselyte of justice, and therefore by this rule it was not lawful to admit his children.

Arg. 2. "They who are to be baptized, must be taught to observe all things which Christ commanded his apostles."

Ans. 1. The text doth not say they must be first taught all these things, but rather they must be first taught to believe in Christ, then baptized, and after taught to observe all Christ's commands; and this interpretation is certain from the practice of the apostles, who instantly baptized whole houses on the belief of some, or all of them, that *Jesus was the Christ*, without any farther teaching. 2. The heathen, who was to be admitted as a proselyte of justice, was to be first taught the fundamentals of the law of Moses, before he either was baptized or circumcised: but was it therefore requisite that his children should first be taught? Again, all that were born in Abraham's house, or bought with his money, being his own, are to be circumcised; as for those taken in war, Abraham was to persuade them to it; and if they would not be persuaded, to dismiss or sell them; if, being of age, they consented to be circumcised (for to compel them to receive circumcision, had been a profanation of that ordinance), must therefore their children be circumcised only when they could consent?

Arg. 3. "*Go, teach all nations, baptizing them,* cannot be meant of them whilst infidels, but when taught to believe, and so when made disciples."

Ans. It was as absolutely necessary that heathens should be first taught to renounce their idolatry, and to believe in Christ, before they were baptized in his name, as it was necessary for idolatrous heathens to own the true God, and to believe the law of Moses, before they were admitted proselytes of justice, and so baptized and circumcised: but as it was not therefore necessary that their children should so believe, that they might enter by the same rites into the same covenant; so neither is it necessary for children born of believing parents under the gospel-state.

Arg. 4. To be baptized in the name of Christ, is to own Christ, as it appears from the words of the apostle, *Were you baptized in the name of Paul?* (1 Cor. i. 13.)

Ans. 1. This argument is built upon a false, or, at the least, an unnecessary interpretation of the apostle's words, which may well bear this sense, Stand you obliged by baptism to have Paul for your master, to yield obedience to him, or Christ? And then, as the infant was obliged by circumcision to yield obedience to the law of Moses, so may the Christian infant be obliged by baptism to yield obedience to the laws of Christ.

Secondly, The apostle here plainly speaks of those he had converted from heathenism to the faith of Christ, and therefore must be obliged by their baptism to own Christ as their Saviour; but hence it will not follow, that their children may not be baptized till they could do so. The adult persons who were admitted as proselytes to the Jewish religion, were first obliged to own the God of Israel as the true God, and the law of Moses as derived from him; but yet when they had done this, their infants were admitted both to baptism and circumcision, though they could do neither of these things.

Prop. VII. Had Christ intended to exclude the infants of believing parents from this sacrament, there was great reason for his especial prohibition, but little indeed of his command upon his intention to admit them, or of express naming them in a commission to baptize, directed to the members of the Jewish church, to whom pedobaptism, saith Dr. Lightfoot, was so well known, usual and frequent in the admission of proselytes, that nothing almost was more known or frequent.

First, "There was no need (saith he) to strengthen it with any other precept than that which converted baptism into an evangelical sacrament; for Christ took baptism into his hands, and converted it into an evangelical precept, as he found it; this only added, that he might promote it to a more worthy end and nobler use. The whole nation knew well enough that little children used to be baptized, there was no need of an (express) precept, for that which had ever by common use prevailed. If a royal proclamation should now issue out in these words, *Let every one on the Lord's day resort to the public assemblies in the church,* would it be reasonable thence to argue, that prayer, hearing of sermons, singing of psalms, were not to be performed in the public on the Lord's day, because there was no mention of them in the proclamation? there being no need to make mention of the particular kinds of Divine worship to be celebrated there, when they were always and every where well known, and always in use before the proclamation. The case is the very same in baptism; Christ instituted it for an evangelical sacrament, whereby all should be admitted into the gospel-covenant, as heretofore it was used for admission of proselytes to the Jewish religion; the particulars belonging to it—as, the manner of baptizing, the age, the sex to be baptized, &c. had no need of a special rule, because they were by common use of them sufficiently known to the most ignorant men."

On the other hand, there was need of a plain and open prohibition that infants and little children should not be baptized, if Christ would not have them baptized; for since it was common before, for the whole nation of the Jews to baptize them, had Christ designed to have that custom abolished, "it is reasonable to presume he would have openly forbid it: therefore his silence, and the silence of the Scripture in this matter, is a confirmation of the received practice." This Mr. Tombs retorts thus, "If Christ had intended to continue infant-baptism, had there not been great reason he should have positively told us so?" But had he considered that Christ spake not to us, but to them who were Jews, and that he did this when he was giving this commission to them whom he found still very tenacious of their former rites, he would have seen it more reasonable to conceive, that had Christ intended a prohibition of that rite for the future, and by it so great an alteration of the state of infants in reference to their church-membership, he had far greater reason positively to say he intended that

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alteration of the state of infants, than by his silence tacitly to permit them to go on still in the observation of that rite: since they who were so unwilling to understand his plain commission of preaching to the gentiles contrary to their received traditions, would be more unlikely to understand his silence as a prohibition of the like tradition.

Prop. VIII. We have great reason to conceive that Christ and his apostles did admit of infants' baptism, and thought the practice of it lawful and suitable to the gospel-state: for, (1.) it is certain that our Lord's disciples thought Christ's command *to teach all nations* concerned only the Jews and proselytes of justice of all nations, for they still looked on all the gentiles as unclean, though they were proselytes of the gate, and deemed it unlawful to go in to, or converse with, the gentiles. (Acts x. 28. xi. 3.) And this opinion they held after they had baptized thousands; and could they then imagine that his commission excluded those who by the law of Moses were admitted to circumcision, and by their constant custom were baptized together with their proselyted and believing parents? Since, notwithstanding the teaching prerequisite to the admission of adult proselytes of justice, and their especial caveat "de iis non nisi sponte circumcidendis," *of not circumcising them without their consent,* they both baptized and circumcised their infants, must they not also be supposed to have dealt thus with the infants of their proselyted parents to Christianity? especially considering that they thought of nothing less than of the changing the customs and traditions then received among them: (Acts xx. 21.) among which this was one, That *he is no proselyte who is not baptized as well as circumcised,** and that without this he is still a gentile, and unholy. (2.) That baptism is a rite of initiation to Christians, as circumcision was to the Jews, appears from the apostle's declaration, Col. ii. 12. *That in Christ we are circumcised with the circumcision made without hands, and consisting in the putting off the body of sin,* we being *buried with him in baptism,* and thence concluding we do not need the circumcision of the flesh; whence it may justly be inferred, that baptism is Christ's ordinance for the admission of infants of believing parents into the church of Christ, as circumcision was of old for the admission of the infants of the Jews into his church and covenant: for if it had been otherwise, and the infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have been still in force, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected to the reproach of Christianity, if truly they could have done it; for the more averse to Christianity they were, the more ready would they be by such arguments as these to shew the imperfection of that institution, and the advantage of the Jew on this account above the Christian. For instance, it was hotly disputed, Acts xv. whether the believing gentiles were to be received into the church, by circumcision, or not; and this question, as far as it concerned the believing gentiles, was carried by the council in the negative: they then who were concerned for the affirmative, being Christians, must either think the children of such persons about whom they disputed, were to be admitted by some other way, or not; if so, what other way, besides that of baptism, can be imagined; if not, they must conclude them unclean, excluded from God's church and favour, and from all the blessings they ascribed to circumcision. The Christian institution therefore must, for the satisfaction of their believing parents, afford some way of sanctifying these infants, or of admitting them into the number of God's people; which being confessedly no other than that of baptism, it must be supposed to allow that to them; that by it, in the phrase of Irenæus, *infantes et parvuli renascantur in Deum;** infants and little children may be regenerated.

In a word, infants are thought capable of the remission of sin, and therefore of that baptism which is instituted for the remission of sin; they being *born of the flesh, are flesh,* and therefore need some way or other to be born anew; and since they cannot be thus begotten by the word, what more likely way can be imagined than that this new birth should pass upon them by the *laver of regeneration,* (Tit. iii. 5.) or that they should be born again *of water, and of the Holy Ghost,* that they may be members of Christ's body, he being only *the Saviour of his body,* and therefore must be capable of that ordinance by which we are all *baptized into one body?* They are capable of entering into the kingdom of God, into which they cannot enter, saith our Lord, except they *be born of water and the Holy Ghost;* they may obtain a blessed resurrection, and therefore must be buried with Christ in baptism. Deny all, or any of these things to infants, and they are lost for ever. Christ must have died as to them in vain, they being yet in their sin, and without Christ, in their unregenerate estate, incapable of entering into the kingdom of God, and of a blessed resurrection; and so it must have been better for them, dying in their infancy, that they had never been. Christ must have no real kindness for them, and their condition must be far worse under the gospel, than it was under the law, when they had both the seal and promise given to them, that *God would be their God.* That they are capable of all these blessings, by virtue of their baptism, provided they be capable subjects of it, is evident from those Scriptures, which ascribe all these blessings to persons duly receiving baptism, and do not, by any unworthy act, render themselves unworthy of them.

Ver. 20. Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος, *And, lo, I am with you always to the end of the world.*] That these words contain a promise of Christ's presence with and assistance of the ministers of the gospel throughout all ages of the world, is evident from the words πάσας τὰς ἡμέρας, *at all times* (or *always*): or had our Lord made this promise with relation to the apostles only, he would have said πάσας τὰς ἡμέρας ὑμῶν, *all your days:* and it is still more evident from the following words, ἕως τῆς συντελείας τοῦ αἰῶνος, for that they are duly rendered *to the end of the world,* is evident from the continual use of them elsewhere, especially in this evangelist, who in one chapter uses this phrase three

* Seld. p. 23. 25.

* Lib. ii. cap. 39.

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times, concerning the general judgment, which is to be at the end of the world, *viz.* xiii. 39, 40. 49. and xxiv. 3. of that time which the Jews thought contemporary with the general resurrection, and so with the end of the world. For, as Dr. Lightfoot notes on the place, the Jews held, that at the coming of the Messiah, the whole world should be destroyed, and there should be a renovation of it. And (3.) this may be farther argued from the apparent falsehood of the new exposition of these words, *Behold, I will be with you till the end of the Jewish age, or till the destruction of Jerusalem;* seeing, according to this interpretation, Christ, sending servants to preach his gospel to all the heathen nations, doth only promise his presence with them till the Jewish church was subverted; but not when, after the subversion of it, the churches of the gentiles were chiefly to be erected: yea, then no person, no, not the evangelist St. John, had any commission from Christ to preach the gospel to the heathen nations any longer, nor any promise of Christ's assistance with them; which yet is plainly false, seeing the promise of Christ's miraculous assistance made in the parallel place, Mark xvi. 16. 18. continued sensibly till the beginning of the fourth century.

APPENDIX

TO CHAP. II.

Concerning the import of that phrase, ἵνα πληρωθῇ, "That it might be fulfilled," &c.

HERE being many things said to be done, ἵνα or ὅπως πληρωθῇ, *that it might be fulfilled which was spoken by the prophet, saying,* thus or thus; I think it needful to say something of the true import of that phrase, by way of inquiry, Whether it sometimes only notes that such an action may by accommodation be said to be the fulfilling of the words of the prophet cited; because they were more signally accomplished by that action than by the actions to which they in the prophet do relate, though no such thing was by the prophet, or by the Spirit of God, intended, when the words were spoken? Or, Whether it be necessary, by virtue of those words, to say the Holy Ghost intended that those words should be more signally accomplished by some actions or passages which were afterward to happen? In answer to which question I say;

First, That when the phrase runs thus, *this was done* ἵνα or ὅπως πληρωθῇ, i. e. *to this end, that such or such a prophecy might be fulfilled;* I think it necessary to say, that the very completion of it by that action should be intended by the Holy Ghost, since otherwise that action can, in no propriety of speech, be said to be performed *for that end.*

Obj. The only considerable instance to the contrary, is taken from those words of St. John, xii. 38, 39. *But though he had done so many miracles among them, they believed not,* ἵνα πληρωθῇ, *that the saying of Isaiah might be fulfilled,* viz. *Who hath believed our report?* &c. For seeing the prediction of the prophet could be no cause of their infidelity, it seems improper to affirm that they believed not that this prediction might be verified.

Ans. To this I answer, That in all predictions of evil actions to be performed by free agents, or agents capable of being diverted from them by providential actions, or strong impressions made upon their spirits, there is not only a foreknowledge that the action, if Providence interpose not, will be done, but a decree or declaration that Providence will not interpose to hinder them, but will permit such persons to act according to their evil inclinations. So that the import of these words may be only this: That God foreseeing the infidelity of the Jews, left them to the blindness and hardness of their own hearts, permitting them to continue in it, that the saying of Isaiah might be fulfilled. So that though the prediction was not the proper and internal cause of their infidelity, yet was the completion of it the final cause of the Divine permission; and therefore the action, though he be no way productive of it, or obliged to hinder it, yet being a permission by way of punishment of men's evil dispositions, in such cases is ascribed to God; as when God is said to *send among men strong delusions to believe a lie, because they receive not the truth in the love of it, but had pleasure in unrighteousness.* (2 Thess. ii. 10—12.)

Secondly, Of the places where this phrase ἵνα or ὅπως πληρωθῇ, *that it might be fulfilled,* occurs, I thus distinguish; that in some of them the Jews might know, before the doing of the action, that such a thing was by the prophet intended or designed to be fulfilled by the coming of their Messiah; as, *v. g.* that *a virgin should conceive and bear a son,* Isa. vii. 14. Matt. i. 23. that *their Messiah was to die for the sins of the people,* Isa. liii. 7, 8. Matt. xxvi. 54. that he should *come riding on a colt, the foal of an ass,* Zech. ix. 9. Matt. xxi. 4, 5. that his *side should be pierced,* Zech. xii. 10. John xix. 37. it being natural for the Jews to inquire touching such words as these, *Of whom speaketh the prophet this?* And hence we find their doctors by tradition did expound these words of the Messiah.

Moreover, it being so expressly foretold, and generally received among the Jews, that their Messiah was to be the *Son of David,* and therefore to resemble him, that nothing is more common in their writings than to apply to him the words of David, and even to call him David, after the example of the holy prophets, Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hos. iii. 5. saying of their king Messiah, "David shemiah," *David is his name:* (see Dr. Pocock on Hos. iii. 5. and Pugio Fidei, par. ii. cap. 5. §. 8.) I say, this being so, it could not be difficult for them to believe or conceive the words spoken by or relating to David, might, by the intention of God, have a higher or more eminent completion in this second *David their king;* thus that, by his speaking in parables, (Matt. xiii. 35.) that of the Psalmist might be more eminently fulfilled, *I will open my mouth in parables;* (Psal. lxxviii. 2.) that by the providential preservation of his bones from being broken, that which the same Psalmist saith of the righteous man should be more eminently fulfilled in him, *He keepeth all his bones, so that not one of them is broken;* (Psal. xxxiv. 20.) that by the treachery of Judas in betraying his Master, (John xiii. 18.) that which was spoken of Ahithophel's counsel against David might have a more eminent completion in our Lord,

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viz. *He that eateth bread with me hath lifted up his heel against me.* In all these things, I say, there could be nothing strange to the Jews, who, as their Targum on the Psalms demonstrates, do expound places more obscurely, if at all relating to him, of their king Messiah. And this they had greater reason to believe, when, by their own confession, the Psalm from which the words are cited, doth relate to Christ, and the words cited were not verified of David; as when, by the soldiers parting of Christ's garments, and casting lots for his coat that was without seam, John xix. 24. that of Psal. xxii. 19. is said to be *fulfilled, They parted my garments among them, and for my vesture did they cast lots.*

But then in other instances it was not necessary that the Jews should understand, nor is it easy to conceive how, without teaching, they could understand, they were to be accomplished in their Messiah; or by these actions done by him, to which they are applied by the evangelist; as, *v. g.* that the words of Hosea, xi. 1. *Out of Egypt have I called my son,* should be accomplished by God's calling his Son Christ out of Egypt; (Matt. ii. 15.) or how that which was said by the prophets, of Christ's being despised and rejected, should be made good by Christ's dwelling at Nazareth; (ver. 23.) or that by the coming of the Messiah to them, the land of Zabulon and Nephthalim should be enlightened; (Matt. iv. 15.) that by the doing of his miracles in such secrecy, and without contention, that of the prophet should be fulfilled, *He shall not cry, nor lift up, nor cause his voice to be heard in the streets:* (Isa. xlii. 2.) all these, I say, are things the Jews could never know, unless they did receive it by tradition that they were things relating to the Messiah promised to them.

But then I add, that there was no necessity they should beforehand know that any of these things were thus intended by the prophets, they being not produced by the evangelists, to prove our Jesus must be the Messiah promised to the Jews, or to convince the infidel; but only as instances which they, by the same Spirit which spake by the prophets, were assured did belong unto him; and of this all the believing Jews and gentiles might be assured by the authority of the evangelists, whom they saw assisted by the same Spirit which moved the prophets, and thereby equally enabled to give us the true interpretation and intendment of them. From what is here laid down it follows,

First, That it is no sufficient objection against this assertion, that if these mystical senses were intended by the prophets, or by the Holy Ghost speaking by them, the Jews could never understand these prophecies before the event. For it was sufficient that they might be understood by them in the primary and literal sense of them before, and that after the event they might be understood by them in the mystical sense also, by virtue of that explication, which men, assisted by the same Spirit which did at first indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no objection against the predictions contained in the Revelation of St. John, that we do not at present understand them, it being sufficient that Christians shall understand them in those times in which they are to be fulfilled. Nor,

Secondly, Is it advisedly said, that the "authority of the apostles is not in these passages produced as that which added strength to their reasonings:" for in these passages they never do pretend to reason, but barely to assert; and surely the authority of men delivering these things by virtue of the Spirit *sent down from heaven to teach them all things,* and *lead them into all truth,* must be sufficient to prove the truth of what they say concerning all these places: now this authority the apostles and evangelists must ascribe to themselves in all these writings, or the whole church of Christ must be continually mistaken in receiving the Gospels written by them as the word of God, and the unquestionable rules of faith; for if you only have recourse to their honesty in relating things, you never will persuade men to believe, that by the strength of memory they could record, not only all they could have delivered of Christ's actions, but all his sermon on the mount, and his long discourses in St. John, especially chap. vi. and chap. xiii. to xvii. so exactly, as that we can be certain they did in nothing vary from the true meaning of the words of Christ; especially if the Gospel of St. John was written, as is supposed, almost seventy years after the words recorded in it had been spoken by our Lord. It therefore either must be said, that the Holy Spirit promised to them for that end did *bring these things to their remembrance,* and did enable them, by *comparing spiritual things with spiritual,* thus to apply these places to their particular events; or it must be owned that these Gospels, in which these passages are so applied, and all these long discourses are recited, are of no certainty, and so can be to us no rule of faith.

Moreover, let it be noted, that they neither did nor could they take it for granted, that any of these places should be so explained, by reason of any received tradition of the Jews; there being no such explication of them to be found in any of their Targums, or cited by those who have conversed most in the rabbinical and cabalistical expositions of the Jews. In a word, either these supposed traditionary expositions were intended by the Holy Ghost, or they were not; if they were, the apostles delivered a certain truth, when they said these things were done, *that it might be fulfilled which was spoken by the prophets;* if they were not, they must be guilty of a manifest untruth, in declaring they were done that the Scriptures, or the sayings of the prophets, might be fulfilled; when, by the doing of them, only the false and extravagant traditions of the Jews were accomplished, but nothing at all was done, which the Holy Ghost intended in the inditing of those Scriptures.

Thirdly, I add, that when the words run only thus, τότε ἐπληρώθη, *then was fulfilled* such a thing spoken by the prophets, though I see no necessity of so doing, we may admit of a completion by way of accommodation. That there is no necessity of granting this, I hope I have made appear in my notes on Matt. ii. 17. xxvii. 9. the only places where this phrase is used; yet, since the end of doing such an action is not here expressed, and therefore the same reason of any farther intention of the Holy Ghost doth not here obtain; I say, we may in these cases admit of an accommodation. And having thus said what doth sufficiently answer all that Mr. Clerc and Woltzogenius say on this subject; I proceed, with all due respect, both to the piety and learning of Mr. Dodwell, to consider what Mr. Clerc here citeth from him. And,

First, Whereas he supposes "God did intend the prophecies which were committed to writing, and enrolled in the

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public canon of the church, should be understood by the persons concerned in them:" I grant this, when they are concerned in them, *i. e.* when they are fulfilled by the event: but will any man hence infer that the Jews must rightly understand in every age the prophecies of Jacob, Gen. xlix. or the song of Moses, Deut. xxxiii. or Ezekiel's description of the temple, from chap. xl. to the end; or Daniel's prophecies, chap. ix. and xi. or that the Christians must in all ages understand the contents of the Revelations of St. John, which were to be sent to the churches, and which undoubtedly concern what should befal them? Old Jacob saith to his sons, *Come, I will tell you what shall befal you in the last days,* Gen. xlix. 1. then he prophesies of Simeon and Levi thus; *I will divide them in Jacob, and scatter them in Israel:* of Judah, that *he is a lion's whelp; from the prey, my son, thou art gone up,* ver. 9.; that *Issachar is a strong ass, couching down between two burdens,* ver. 14.; that *Dan should judge his people,* viz. by Samson, of the tribe of Dan, ver. 16. and he should be *a serpent in the way, and an adder in the path,* &c. ver. 17.; of Gad, that *a troop should invade him, i. e.* the Ammonites and Moabites, and that he should *overcome at the last,* viz. by Jephthah, the Gileadite, ver. 19.; that *Naphtali is a hind let loose, he giveth goodly words,* ver. 21. Now what necessity is there, or what probability, that his sons, or the Jews, should presently understand the import of these mystical expressions, which were to be fulfilled by such persons as Samson and Jephthah, of whom they could have no knowledge; and by such providences as the choosing the tribe of Levi to be God's inheritance, and settling the sceptre in the line of David, of which they then knew nothing? These prophecies must therefore, many of them, be expounded only by the event.

Secondly, When he adds, "That prophecies committed to writing, and designedly propagated to future ages, must needs have been of a general and permanent concernment:" I beg leave to say, it is sufficient that they be of concernment to those ages in which they are to be fulfilled; for otherwise experience shews the Jews had no just notions of Ezekiel's visions, or of Daniel's prophecies, or the prophecies of Zechariah; nor have the Christians any certain interpretation of many prophecies contained in the Revelation. If indeed they be prophecies designed for the support and comfort of his people under their circumstances, as the *prophecy of the return of the Jews from their captivity in Babylon, after seventy years;* or prophecies containing any promise respecting the coming of the Messiah, and pointing out the time when they were to expect him, as that of their *Messiah suddenly coming to his temple,* Mal. iii. 1. and *the Desire of all nations filling that house with glory,* Hag. ii. 7. these being prophecies by which their faith was to be strengthened, and all their hopes erected, it may reasonably be expected that in such cases they should have some present knowledge of the import of them, though much inferior to that which the event and actual completion of them would afford. And, therefore, as many *prophets and righteous men desired to see these things,* and therefore understood the import of them, Matt. xiii. 17. so saith St. Peter, was it *revealed, that not unto themselves, but unto us, they did minister these things.* (1 Pet. i. 11, 12.) But then, when the predictions were of things merely typical, and related not to the literal and primary import of the words, but only to a mystical sense of them, to be accomplished by an event which afterward should happen, it is sufficient that they might know this mystical import of them by the event. So, *v. g.* when Jacob saith of Simeon and Levi, *I will divide them in Jacob, and scatter them in Israel,* (Gen. xlix. 7.) it was sufficient that they then understood the meaning of these words, when it so fell out, that the posterity of Simeon had no separate inheritance by themselves, but only a portion in the midst of the tribe of Judah, (Josh. xix. 1. 9.) and when the tribe of Levi was dispersed among all the tribes; nor have we any reason to believe they understood this before.

Thirdly, When he adds, That "the church concerned in these prophecies cannot be only those ages which were to survive the accomplishment, but also those before, because the only momentous reason that must be conceived concerning these as well as other revelations, must be some duty which could not otherwise be known;" I desire him to shew upon what duty, which could not otherwise be known, depended the true interpretation of Ezekiel's visions, or Daniel's prophecies, or the words of Jacob now cited, or many passages in the Revelation which are yet mysterious: and why this postnate knowledge might not serve as to illustrate the Divine prescience, so to confirm the Christians in what they did believe already, and for the conviction both of Jews and infidels, when the event was, by men so miraculously assisted by the Holy Ghost, declared to be a completion of these prophecies; the author of the Revelation having said, that *the testimony of Jesus is the spirit of prophecy,* (Rev. xix. 10.) I do not understand.

And whereas he insists much on the word *Revelations,* which name he thinks these prophecies could not deserve, unless they could be understood by ordinary means without new revelations: I answer, that as the writings of Ezekiel and Daniel are never called revelations, but only visions, and those of the Revelation are so styled, not as made known, as to their import, to the churches, but as revealed to St. John; so it is evident from the New Testament, that there was need of a new spirit of prophecy to understand the mysteries of the Old Testament; and of a revelation or extraordinary assistance of the Holy Spirit, to know that such passages of the prophets belonged to such actions of our Lord, and such transactions relating to the propagation of the gospel; nor will any man be able to establish the application made of them to such passages on any other foot: and in like manner, when the fulness of the gentiles shall come in, and the body of the Jews shall be gathered to the Christian faith, I know not why a new effusion of the Spirit may not be expected.

In a word, when I shall see this learned person, by his skill in oneirocritics, expounding either Ezekiel's visions, or the Revelation of St. John, from chap. vi. to xx. then only shall I begin to think it not incredible, that skill in the art of oneirocritics was the means by God designed for the expounding those visions, prophecies, and revelations. (See Grotius on Matt. i. 22.)

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APPENDIX

TO CHAP. V.

Relating to the question, viz.—"Whether the duties there enjoined by Christ did really belong to the scope and intention of the moral law, and rather were corrections of the misapprehensions of the scribes and pharisees about it, than additions to it; or were indeed precepts not contained in, but by himself superadded to the moral law?"

IN answer to this question, I say,

First, Whatsoever Christ doth here, it must be confessed, that elsewhere he hath added to the law of nature, or the moral law, *viz.* when he commands Christians to *love one another, as he hath loved them;* i. e. *so as to lay down their lives for the brethren.* (1 John iii. 16.) For I know no law of nature or of Moses that required this before, nor did the reason of it, *viz.* Christ's laying down his life for us, obtain before; and therefore this is styled *his commandment* by way of excellency, John xv. 12, 13. yea, his *new commandment*, John xiii. 34. 1 John ii. 8. (See the note there.)

Secondly, I grant that Christ hath added to the permissive laws of Moses, or rather hath restrained Christians from acting suitably to those permissions; *v. g.* whereas the law of Moses permitted a man to divorce his wife, if she *found not favour in his eyes*, by reason of *some matter of uncleanness in her;* (Deut. xxiv. 1.) that is, as the Jews interpret that clause, something that rendered her disgusted by and offensive to him: Christ plainly hath forbidden all divorces upon any other cause than that of fornication; but then he doth this, not by introducing a new law, but by reviving an old one, and shewing, *that no man ought to put asunder those whom God*, by his first institution of matrimony, had joined together and *made one.*

He hath also added to the law of retaliation; but then, according to the constant doctrine of the Jews, that law, though it bound the judge to execute it, when by the sufferer he was required so to do, yet it bound not the sufferer to require that execution; and therefore in respect of him, it only was permissive: and this permission, Christ seems to have restrained, not by imposing any new law, but by preferring to it the laws of charity and mercy, and of a peaceable disposition, under lesser and therefore tolerable injuries; which thing is suitable to the law of nature: and by restraining us from gratifying our revenge, or our displeasure against any person, or desiring his hurt, when we receive no benefit or advantage by it, and from resisting force by force to our greater damage; or going to law for lesser matters, to the scandal of our profession, or the impairing of brotherly charity and friendship.

Moreover, there seems to be even in the words of Christ, this signal difference betwixt his manner of speaking of the permissive laws of Moses and of the precepts of the decalogue; for treating of the latter, he still saith, *Ye have heard it hath been said to them of old;* but of the former he only saith, *Ye have heard that it hath been said:* (ver. 31. 38. 43.) which by the way shews that those words, *Thou shalt hate thine enemy*, are not preceptive, but permissive only; and that they contain a permission not given by God, but by the pharisees to do so. (See the note on ver. 43.)

Now this concession gives a sufficient answer to that objection, that Christ here doth not oppose the doctrine of the scribes and pharisees, but the permission of divorce and of retaliation, allowed by the law of Moses; it being granted that Christ hath given precepts transcending these permissive laws of Moses, occasioned by the stubbornness of the Jewish nation, and by the *hardness of their hearts*, and denied only that he hath added any thing to the true scope and intention of the moral law.

So also when it is added, that Christ gives such precepts of which we find no footsteps in the law of Moses, as those of *not resisting evil*, but rather *turning the other cheek;* and therefore in them seems not to explain the old, but to have given a new law:

It is granted, that in these words he gives a new law opposed to the positive permissive law of *talio;* but then it is denied, that he discoursing of the preceptive moral laws, hath added any thing to them, which was not virtually contained in them. And therefore,

Thirdly, I add, that according to all the rules given by divines for the interpretation of the decalogue, what our Lord adds unto the letter of the third, the sixth, and the seventh commandments, must be contained under the genuine import of those precepts: for these are two known rules relating to that subject, *viz.*

First, *That where any vice is forbidden, that must be consequentially forbidden, which is a natural means, an ordinary occasion of a provocation, inducement, or temptation, to that sin;* it being, say civilians, the property of a good law, *non solum tollere vitia, sed etiam occasiones vitiorum:* and this may be confirmed from the very nature of means; for they receive their name and their morality from the end we aim at; and so, if they be such as have a proper tendency to what is good, then are they styled good; but if they do thus tend to what is evil, they must be evil also.

Secondly, *That when any evil is forbidden in the decalogue, the least degree of that evil action is forbidden;* for *gradus non mutat speciem:* so that the least degree of sin is sin, and sin is the transgression of a law, and therefore of that law which doth forbid that kind of sin. Now hence it follows,

First, That vain swearing, or swearing in our ordinary discourse, must be forbidden in the command requiring us not to swear falsely, or take the name of God in vain. For (1.) the reason of the prohibition of false swearing is this, because it is a horrid profanation of the sacred name of God, as is apparent from those words, Lev. xix. 12. *Thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God.* Now by swearing in our common discourse, we make the sacred name common, and therefore do profane it. (2.) Because this custom of swearing in our common discourse, doth naturally lead us to the sin of perjury: it being the observation both of Hierocles* a heathen, of Philo† a Jew, and St. Austin a Christian, that ἐκ πολυορκίας ψευδορκία, *from the custom of swearing men quickly slide into perjury:* and what can be expected from a common swearer, but that he sometimes should swear falsely, and as well violate as profane the oath of God, since by his frequent swearing he shews that he

* In Carm. Pythag. p. 34. † De Decal. p. 584.

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esteemeth not an oath as sacred, nor looks upon it with due reverence? And he that doth not reverence an oath, it is his chance and not his care is to be thanked, if he be not perjured. Moreover, not only Christians, but even Jews, have always thought that swearing lightly, or upon frivolous occasions, and without necessity, was here forbidden. Hence, *Thou shalt not take the name of the Lord thy God in vain*, is, saith the Septuagint, Thou shalt not use it ἐπὶ τῷ ματαίῳ; saith Aquila, εἰς εἰκῆ, *vainly* or *rashly;* Thou shalt not swear ῥᾳδίως, *easily*, saith Philo; *not without cause*, saith the Targum: nor is it reasonable to conceive God should permit the Jews to swear thus lightly by his name, seeing the heathens,* by the light of nature, did condemn this practice; and yet we find no precept in the law of Moses in which this practice is so likely to be forbidden as in this.

Secondly, Hence it doth also follow, that all causeless anger and rancour of spirit against others, and all the expressions of it, by provoking language and reviling censures, must be consequentially forbidden by those words, *Thou shalt not kill*, because they tend and do dispose us to those contentions which often end in blood; and to that contempt of others which makes us not to value their lives, and therefore not much fear the taking them away; and, lastly, to beget in us that hatred which in Divine construction is accounted murder; for, *he that hateth his brother is a murderer.* (1 John iii. 15.) And,

Thirdly, Hence it also follows, that all lustings of the heart after the forbidden enjoyment of a woman, and all such usage of the eye, the hand, or other senses, which naturally are incentives to any filthiness of the flesh, must be forbidden by those words, *Thou shalt not commit adultery;* the last, as being plain incentives to that uncleanness which is forbidden under that name; the first, as being a kind of adultery: for seeing *out of the heart* (saith Christ) *come fornications and adulteries*, (Matt. xv. 19.) they must be in it first; and in it they cannot be, but by the lusting of the heart towards these actions.

Here then is a plain demonstration, That Christ, in his discourse on these three precepts, hath made no addition to them; for what is certainly contained in these commandments and forbidden by them, can be no addition to them.

Secondly, Against these supposed additions to the moral law contained in the decalogue, I argue thus: Christ hath not added to the duties formerly belonging to the first or to the second table, therefore he hath not added to this law: to suppose that Christ hath added to the moral precept of the first table, is to suppose that he hath added to perfection; for that required the Jew *to love his God with all his soul, mind, heart, and strength:* (Deut. vi. 5.) and even the voice of nature will instruct us that he is worthy thus to be beloved. And is not this as much as Christ requireth of the Christians? Could the Jew comply with this precept in its greatest latitude, without exerting his utmost vigour in his service; and doth Christ require more? Will he not accept the engagement of our whole heart, mind, and spirit, in his service? Doth he require that our obedience should exceed our strength?

Nor can it reasonably be supposed that Christ hath added to the duties of the second table, since that requires us to *love our neighbour as we do ourselves.* (Matt. xix. 18, 19.) Now the apostle Paul assures us, that all the commandments of the second table, and every other precept relating to our duty to our neighbour, is comprised in that one word or precept, *Thou shalt love thy neighbour as thyself;* (Rom. xiii. 9.) and that *love worketh no evil to our neighbour; therefore love is the fulfilling of the law*, (ver. 10. see the note there.) But against this it is objected,

First, That if Christ had intended in this discourse to have corrected the imperfect or false interpretations which the scribes and pharisees had made of these commandments, he would have named them, as you do in the interpretation of his words.

Ans. This he sufficiently hath done by saying, (ver. 10.) *Except your righteousness (i. e.* your obedience to the moral law) *exceed the righteousness of the scribes and pharisees, you shall in no case enter into the kingdom of God;* and then proceeding forthwith to shew, how and in what particulars we must exceed their righteousness. And, indeed, had our Lord designed to teach us, that in order to our entrance into his kingdom, we must exceed the righteousness prescribed in the moral law, why doth he only say, *Except your righteousness exceed that of the scribes and pharisees*, who did in many cases evacuate the law, and who are branded by him with hypocrisy for omitting *the weightier matters of the law?*

Obj. 2. It is objected, That had our Lord designed not to add any thing to the moral law, but only to expound it better than the scribes had done, he would not after the recital of the law have added, *But I say unto you;* but rather would have said, *The law of Moses farther saith unto you.*

Ans. To this I answer, That let our Saviour's preface to these expositions of the words cited by him be considered, and then we may discern sufficient reason for these words; for having said, ver. 17. *I came not to destroy the law, ἀλλὰ πληρῶσαι, but to establish and confirm it*, he, in the following instances, may rationally be supposed to shew how he did this, *viz.* by producing first the law, and then by adding, for the establishment and confirmation of the true import of it, *But I say to you:* and when he saith, ver. 19. that *he that looseth one of the least of these commandments, and teacheth others so to do, shall be accounted least in the kingdom of heaven;* he by the *least* of these commandments, seems not to understand any command expressly written in the decalogue, since none of them can be called little, but the lesser degrees of offence against them; and then by adding of these words, *But I say unto you*, he shews how we should teach men to observe them.

APPENDIX

TO CHAP. VI. VER. 16.

IN this appendix I shall endeavour briefly, and I hope clearly, to state these two questions:—

* Πάντως μὲν δὴ καλὸν ἐπιτήδευμα θεῶν ὀνόματα μὴ χραίνειν ῥᾳδίως. Plato, de Legib. lib. xi. p. 966. "Nam et in totum jurare, nisi ubi necesse est, gravi viro parum convenit." Quintil. Instit. Orat. lib. ix. cap. 2. p. 419. Hierocles in Carm. Pythag. p. 53, 34.

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First, Whether fasting be a duty now incumbent on Christians, or a thing left indifferent under the Christian institution?

Secondly, Whether it be any part of Divine worship or not?

In answer to the first inquiry, Whether fasting be a duty, or a thing indifferent under the Christian institution, I answer,

First, That as fasting signifies, in the grammatical import of the word, abstaining only for a time from the meat we ordinarily take at other times, it is undoubtedly a thing indifferent; for in this sense, *if we eat not, we are not the better,* for God accounts no man the better purely because his stomach is more empty: and if we eat somewhat even on our days of fasting, when the impotency or indisposition of our bodies doth require it, *we are not the worse.* But as it in the Scripture signifies a day or time set apart for the *affliction of the soul,* and calling it to an account for our past sins, in order to our godly sorrow for and reformation of them; or a day set apart for prayer, and humbling of ourselves, in order to the averting Divine judgments, or the obtaining any public or private blessings from God's hands; I think it continues a duty still, and a thing highly acceptable to God, when it sincerely is performed in prosecution of these ends.

Secondly, It is certain that under the old covenant public fasts were commanded by God, and one of them with that severity, that the punishment of him who did not *then afflict his soul* was *excision:* (Lev. xvi. 16.) and when any adversity befel them, which made this duty proper, not only *pious kings,* (2 Chron. xx. 3.) but God also by his *holy prophets* called upon them to *sanctify a fast.* (Joel i. 14. ii. 12. 15.) This also pious persons voluntarily did upon extraordinary occasions: *I wept* (saith David), *and humbled myself with fasting:* (Psal. lxix. 10. see Psal. xxxv. 13. cix. 24.) Nehemiah fasted when he heard of the affliction of the people at Jerusalem: (Nehem. i. 4.) so did Daniel, (ix. 3.) These fasts they sanctified,

(1.) To avert the impendent wrath of God, (Joel i. 14, 15. ii. 17.) and to render him propitious to them in their distress, that he might be *jealous for his land, and pity his people.* (Joel ii. 18.) Thus did the people of Israel fast, when they were twice smitten by the Benjamites; (Judg. xx. 26.) Jehoshaphat and his people, when distressed by the Ammonites; (2 Chron. xx. 3.) the Jews, when in danger of death from the contrivances of Haman. (Esth. iv. 16.)

(2.) To beg pardon for and reform their offences; as when they fasted for their idolatry at Mizpeh, and did put away Baalim and Ashtaroth, and *serve the Lord only,* (1 Sam. vii. 5, 6.) and when they *separated themselves from their strange wives.* (Nehem. ix. 1.)

(3.) To beg especial mercies of God; as when Ezra and his company fasted *to seek of God a right way:* (Ezra viii. 21.) and all this they did with good success, and so as to obtain God's blessing. These fasts, when duly celebrated, are styled such fasts *as God hath chosen,* (Isa. lviii. 5, 6.) *an acceptable day to the Lord,* (ver. 5.) *a sabbath, a day holy to the Lord, and honourable,* (ver. 13.) and fasting thus was indeed *fasting to the Lord.* (Zech. vii. 5.)

And as for voluntary and private fasts, I have observed that pious persons still used them as occasion did require. Anna the propheteess *fasted and prayed night and day,* and *served God,* as well by fasting as by praying. (Luke ii. 37.) And in our Saviour's time the disciples of John and of the pharisees fasted often; and this was thought so necessary a piece of devotion, that they admire and look upon it as a great defect in Christ's disciples, that they did not the like. (Matt. ix. 14.)

Thirdly, Observe that Christ is so far from disapproving these times of fasting as unsuitable or unnecessary under the Christian dispensation, that he declares *the time was coming when his disciples should fast,* as well as others. (Matt. ix. 15.) He teacheth all Christians after what manner they ought to fast, that their fastings might be acceptable to God, promising a reward from God on them who do so, and being no less solicitous that they might fast than that they might pray, and do their alms, so as to be rewarded by God for them; (Matt. vi. 16.) and lets his disciples know, that their want of faith in casting out a devil, proceeded from their want of seeking it by *prayer and fasting.* (Matt. xvii. 21.) Now surely he who declares that his *disciples should fast* after he was taken from them, he who is solicitous they might perform this duty without *hypocrisy,* and who excites them to it by the promise of *a reward from God,* and who informs them that their want of faith proceeded from their want of *fasting,* sufficiently demonstrates he looked upon this as a duty to be performed by his disciples under the gospel dispensation. And, therefore,

Fourthly, That Christ's apostles and disciples did so esteem it, we learn sufficiently from their practice; they being *in fastings often,* (2 Cor. xi. 27.) and approving themselves as the ministers of God, by *fastings,* as well as other Christian duties: (2 Cor. vi. 4, 5.) this being also the usual preface to *the imposition of hands,* they doing this *with prayer and fasting,* (Acts xiv. 23.) and in commending the ministers of the gospel to the Lord for his assistance; (Acts xiii. 3.) and married Christians being permitted to separate from one another for a season, *that they might give themselves to prayer and fasting.* (1 Cor. vii. 5.) Note,

Lastly, That fasting is not a ceremonial precept, there being no command under the law for voluntary fasting, or public fastings on extraordinary occasions, but only for one stated fast on the day of *expiation;* it therefore must be ranked among those moral duties or precepts of the law of nature, which Christ came not *to dissolve, but to fulfil.* And this appears, because it was the practice not only of the Jews and devout proselytes, (Acts x. 30.) but even of the heathens also. These days of fasting to avert judgments, obtaining not only among the eastern nations, (Jonah iii. 5.) but among the Egyptians, the Greeks, and Romans, and being part of their sacred rites, at which times they were σίτων ἄμοιροι, or ἄγευστοι, that is, *fasting.* In a word, it is owned by them who contend fasting is a thing indifferent, that it is a help to the worship of God, and an instrument of piety. It is by Phavorinus defined to be the *mother of health to the body, and the preservative of the soul;* and surely that which is a help to devotion, and a means of promoting piety, must be as much required to those good ends, as are the helps and means of sober living required by the command of temperance.

That I may answer to the second question, I must premise the distinction so frequent in the schools, betwixt an imperate and an elicit act of worship. An elicit act of

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worship is an act which hath God for its immediate object, and solely is designed to do him honour, or to agnize some Divine excellency or perfections. Thus an act of faith is an elicit act of religious worship; because it doth, and is designed purely to acknowledge the Divine power and veracity; and prayer is an elicit act of Divine worship, because by it we do acknowledge the power, wisdom, and goodness of God. Whereas an imperate act of worship is that which hath another object besides God, and only hath relation to him because it is performed in obedience to his command: thus charity hath for its object our indigent or our afflicted brother, and only hath relation to God, as it is done to others in obedience to his command; and justice is an imperate act of worship only, because it immediately relateth to what belongeth to our brother, though we deal justly with him from the consideration of that God *who is the avenger of those who do defraud or overreach their brother*. Now to apply this distinction to our present purpose; they, who deny that fasting is an elicit act of worship, do freely grant it to be an imperate act of worship, as being serviceable to prayer, and that repentance towards God, which are immediate acts of worship. Here therefore note,

First, That even Mr. Dally grants, that fasting was a part of Divine worship under the old testament; whence we may gather that it must be so also under the New Testament, since under both it hath the same object, end, and reasons, and so must be as much an act of religious worship under the New Testament, as it was under the Old; where, to observe it, was *to sanctify a fast*, to keep *a day holy and acceptable to the Lord*, and as much λατρεύειν *to serve God by fasting* as by prayer. (Luke ii. 37.)

Secondly, It is confessed that fasting, considered as a help to prayer, repentance, or pious meditations, is only an imperate act of religion; but as it is an act of revenge upon ourselves for our offences done against the Divine Majesty, and an acknowledgment that we are by them become unworthy to receive from him our daily bread; and as it is a part of our time consecrated to the service of God, I see not why it should be less esteemed an act of religious worship, than the observation of a sabbath, or a day of thanksgiving.

APPENDIX

TO CHAP. XII.

Concerning the nature of the sin against the Holy Ghost, and the reason why it is said to be such as will *never be forgiven*.

FIRST, for explication of this subject I do not think it proper, with the learned Grotius, to mollify the severity of this sentence, by saying, that what is absolutely spoken by the Lord must be comparatively understood, and only intimates, that *it is very difficult to obtain the pardon of this sin, not that it will admit of no forgiveness:* for our Saviour says expressly of this sin, both negatively, that *it shall never be forgiven*, and affirmatively, that the person guilty of it *shall be obnoxious to eternal judgment*, and confirms all this with an asseveration, *Verily I say unto you, He that blasphemeth against the Holy Ghost hath never forgiveness, but* ἔνοχός ἐστιν, *is liable to eternal judgment*. (Mark iii. 29.) Much less are we to admit of Dr. Hammond's descant on the words, that *this sin shall not be pardoned but upon a particular repentance*, for that is as true of every known and wilful sin, as of the *blasphemy against the Holy Ghost;* and therefore this interpretation makes no discrimination of this from any other wilful sin, which yet our Saviour plainly designed by those words to do. Moreover, against both these expositions it is observable, that our Lord saith expressly of all manner of other sins against the Son of man, or the Messiah, that *they shall be forgiven;* and yet, doubtless, men's blasphemies against the Saviour of the world, and other heinous crimes, will not be pardoned without particular repentance, and it is very difficult to bring such grievous sinners to repentance. Let it be noted,

Secondly, That from our Saviour's words it plainly seems to follow, that this sin consists, or is completed, not in our thoughts or in our works, but in our words, for it is *he that speaketh*, ver. 32. *he that blasphemeth against the Holy Ghost*, that shall not be forgiven. Simon, the magician, conceived as vilely of the Holy Ghost as we can well imagine, when he thought *he might be purchased by money;* (Acts viii. 18, 19.) for this was to conceive the Holy Ghost was given only by some higher art of magic than he had attained to; and yet St. Peter exhorts him to *pray, that the thoughts of his heart might be forgiven;* (ver. 22.) and they who, by uncleanness, fornication, and adultery, despised the commandments which God had given them by his apostles, *to possess their vessels in sanctification and honour*, are said to have *despised not only man, but God, who also had given them the Holy Ghost;* (1 Thess. iv. 8.) and yet St. Paul supposes such persons might *repent of the uncleanness, fornication, and lasciviousness, they had committed.* (2 Cor. xii. 21.) This sin must, therefore, be committed, not only by our evil thoughts and works, but also by our blasphemous words against the Holy Ghost.

Thirdly, Observe, that it is not any blasphemy against the Spirit in his miraculous operations, such as were casting out of devils, and healing of diseases, which is here styled the *blasphemy against the Holy Ghost*, this being here done by the pharisees against the Son of man; for he declareth, ver. 28. that *he did cast out devils by the Spirit of God:* they therefore must blaspheme that Spirit by which our Saviour did this, by saying, *he cast out devils by Beelzebub, the prince of the devils;* and yet our Saviour saith, that even *this blasphemy against the Son of man should be forgiven*, but it was properly the *blasphemy against the Holy Ghost*. And therefore,

Fourthly, Let it be noted, that there is a plain difference in Scripture betwixt the operations of the Spirit and the gifts or distributions of the Holy Ghost; all the miraculous operations which were done upon others, *viz.* the casting out of devils, the healing of diseases, the curing of the lame, the blind, the dumb, the maimed, the raising of the dead, were the extraordinary operations of the Spirit; but all the inward gifts, by which the understanding was enlightened, and was enabled to perform things, which by nature it could not do without the immediate working of the Holy Spirit, are styled the gifts or distributions of the

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Holy Ghost; as, *v. g.* the gifts of *wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues, and the interpretation of them.* That there is ground for this distinction will appear from these considerations:

(1.) Because our Saviour, whilst he was upon earth, gave to his apostles and the seventy disciples power to *heal the sick, cleanse the lepers, cast out devils,* and to *raise the dead;* (Matt. x. 8. Luke x. 9.) and yet St. John informs us, that *the Holy Ghost was not yet come, because that Jesus was not glorified:* (vii. 39.) and Christ informed his disciples, that *if he did not go away, the Comforter,* that is, the Holy Ghost, *would not come* to them; but *when I go* (saith he), *I will send him to you:* (John xvi. 17. xiv. 16.) and St. Peter tells the Jews, that our Lord being *exalted to the right hand of God, received the promise of the Holy Ghost, and sent him down upon his apostles.* (Acts ii. 33.) The Holy Ghost must, therefore, signify something distinct from the power of working miracles.

(2.) The apostle John, producing his witnesses to prove that Jesus is the Son of God, saith thus, *There are three that bear witness upon earth, the spirit, the water, and the blood;* and there be *three that bear witness from heaven, the Father, the Word, and the Holy Ghost,* (1 John v. 7, 8.) clearly distinguishing the witness of the Holy Ghost from the testimony of the Spirit.

(3.) Throughout the history of the Acts of the Apostles, where St. Luke hath occasion to mention the miracles which the apostles and other Christians did, he always useth the words τέρατα, σημεῖα, δυνάμεις, *wonders, signs,* and *powers;* but where he speaks of persons prophesying, or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And (lastly) where the Scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus the apostle speaks of the things God had wrought by him, *in the power of signs and wonders,* and *in the power of the Spirit of God,* or of the *Holy Ghost,* as other copies read: (Rom. xv. 19.) and God, saith St. Paul, *bare witness to the doctrine which the apostles preached by signs and wonders, and divers miracles, and gifts of the Holy Ghost.* (Heb. ii. 4.) Hence observe,

Fifthly, That this *blasphemy of the Holy Ghost* neither was nor could be then committed when our Saviour spake these words, or whilst he was upon earth, because the *Holy Ghost was not yet come,* saith the evangelist; (John vii. 39) nor was he to be sent till *Jesus was glorified, i. e.* till he was risen from the dead, and was exalted to the right hand of the Father. And therefore, after our Lord's resurrection, he breathes on the apostles, and saith unto them, *Receive ye the Holy Ghost;* (John xx. 22.) and farther promises, at his ascension, that *within a few days* they should receive *the power of the Holy Ghost* descending down from heaven, to render them able witnesses of our Lord's resurrection; and that after his departure from them, *the Comforter,* that is, the Holy Ghost, *should come,* and should *convince the world of sin, because they believed not in him,* and of his *righteousness,* because he *went unto the Father.* (John xvi. 9, 10.) Though, therefore, our Saviour entered upon this discourse upon occasion of that saying of the pharisees, *he casts out devils through Beelzebub,* yet his design seems chiefly to be this, to terrify them from going on from the blaspheming the Son of man, and of that Spirit by which he wrought his miracles, to the blaspheming of the ensuing dispensation of the Holy Ghost, which was the last he ever would vouchsafe, to call them to that repentance which would procure the remission of their sins. These words may, therefore, be thus paraphrased:—You have represented me as a winebibber, and as a friend of publicans and sinners, and as one who casts out devils by Beelzebub; and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet and a deceiver of the people; but, notwithstanding, all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost, which I shall after my ascension send among you, shall prevail with you to believe in me: but if, when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, nor shall there any thing be farther done to call you to repentance. That this is the true import of our Saviour's words is evident,

First, Because they still run in the future tense, respecting not what had been done already by the pharisees or others, but only what hereafter should be done; *whosoever shall blaspheme against the Holy Ghost.* (Mark iii. 28. Luke xii. 10.)

Secondly, Because the blasphemy here mentioned in these words, *He casteth out devils by Beelzebub,* or by confederacy with Satan, was certainly a blasphemy against the Son of man; and therefore such to which the promise of forgiveness is here made, and could not be the blasphemy of the Holy Ghost, because he was not yet come. And,

Thirdly, Had the pharisees been guilty of this blasphemy against the Holy Ghost, by this saying of our Lord, *he casts out devils by Beelzebub,* our Saviour could not afterward have *prayed for their forgiveness,* or offered to them any farther terms of mercy or salvation; whereas he on the cross prays thus, after the pharisees and rulers had moved Pilate to crucify him, *Father, forgive them; they know not what they do:* (Luke xxiii. 34.) and in this very chapter he promiseth one farther sign for their conviction, even that of his death and resurrection the third day; and farther saith, that *he would send the Holy Spirit to convince them of their sin,* in that they *believed not on him,* and of his righteousness. St. Peter also saith, both of the people and the rulers, who so importunately sued to Pilate that he might be crucified, *I know ye did it ignorantly, as did also your rulers.* (Acts iii. 17. 19.) And then he calls upon them to *repent, and be converted, that their sins may be blotted out;* thereby clearly insinuating they had not yet committed that offence, which could not be forgiven. And St. Paul in the thirteenth chapter of the Acts tells them, *he preached the gospel, and offered remission of sins to all among them that would believe,* (ver. 32. 39. 46.)

And having thus considered the nature of this sin, I proceed to shew the difference betwixt it, and all the blasphemies which the Jews vented against our blessed Lord whilst he was here on earth, and why they were all pardonable, or such as might be forgiven unto men; whereas the *blasphemy against the Holy Ghost* is here pronounced such as should *never be forgiven.*

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It is therefore to be observed, that though the Jews still represented the blessed Jesus as a *winebibber* and a *glutton*, because he used not that abstinence, and severe diet, and those frequent fasts, which John and his disciples did; though they styled him a *friend of publicans and sinners*, because he freely did converse with them for their good; though they styled him a *blasphemer*, because he called himself *the Son of God*; though, lastly, they *crucified* him, and pronounced him *worthy of death*, as a false prophet, and deceiver of the people: our Saviour not only promises pardon of these things to them who should believe after his resurrection, but even prays for them upon the cross, saying, *Father, forgive them; for they know not what they do.* Now this he did upon these two considerations:

First, Because the meanness of his birth and education, state and condition upon earth, caused many to be offended at him, and indisposed them to believe such high things of him as that he was *the Son of God*, and was to be *the King of Israel.* Thus, when they were amazed at the Divine doctrine which he taught, and the mighty miracles by which he had confirmed it, and thereupon inquire, *Whence is this wisdom given to him, and these mighty works done by him?* the thought that he was *the son of a carpenter*, and of a poor woman called Mary, caused them to be *offended at him:* and when he represents himself as a person *coming down from heaven*, they do not believe him on the same account, but say, *Is not this Jesus, the son of Joseph? Know we not his father and his mother? how therefore saith he, that I came down from heaven?* (John vi. 42.) This, therefore, being so specious a pretence for their rejecting of and not believing on him, our Saviour promiseth the pardon of their infidelity, till, by his resurrection, and the mission of the Holy Ghost, he had quite taken off the force of the objection, and shewed by his return unto the Father, and his sitting down at the right hand of God, and sending of the Holy Ghost from heaven, that he was indeed *the Son of God.* Hence is he said to be declared *the Son of God with power by the resurrection from the dead*, (Rom. i. 4.) of which, saith the apostle Peter, *we are witnesses; and so is also the Holy Ghost, which he hath given to them that believe:* (Acts v. 32.) and Christ himself declares, that when this Holy Ghost was by him sent from heaven, he should *convince the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father.* (John xvi. 8, 9.)

Secondly, Christ thought their case more pitiable, till after his resurrection and ascension, and till this mission of the Holy Ghost, by reason of those prejudices which their whole nation had entertained against his person and his doctrine, and which were not entirely removed, till he had thus ascended: now they were such as these, (1.) That they were very well acquainted with his birth and parentage; but *when Christ cometh, no man can know* (saith their tradition) *whence he is.* John vii. 27. (2.) That Elias did not come in person to usher in his advent, according as it was foretold by Malachi, iv. 5. Thus when a voice from heaven had declared him to be the Son of God, in the audience of St. Peter, James, and John, they still object against it, the tradition of the scribes, *that Elias must first come.* (Matt. xvii. 10.) And, (3.) that they had got a general tradition that their Messiah was *to abide for ever*, (John xii. 34.) whereas Christ still declared, he was to *be lifted up*, and die an ignominious death; a doctrine so distasteful to his own disciples, that Peter, after his confession that he was the Christ, rebukes our Saviour for it, saying, *Far be it from thee; this shall not happen unto thee.* (Matt. xvi. 22.) And though he very frequently and plainly told them that he was to suffer, yet do St. Mark and St. Luke inform us, that *they understood not this saying, and it was hid from them;* (Luke ix. 45.) yea, that *they understood not these things, nor knew they what was said:* (xviii. 34.) and yet Christ's words were plain enough, only they could not reconcile them with their tradition, that the *Messiah was to abide for ever*, and set up a *temporal kingdom* among them. For (4.) this was the great prejudice their whole nation laboured under, that their Messiah was to come in a *triumphant manner, to subdue nations under them*, and make the Jews to lord it over all their enemies, and to continue this his kingdom over them for ever; their prophets having still represented him as a *great King over all nations:* his own disciples were so fully possessed with this opinion, that after our Lord's resurrection they presently inquire, *Wilt thou at this time restore the kingdom to Israel?* (Acts i. 6.) It is not therefore to be wondered, that this so strong and pleasing apprehension should prejudice their minds against a person seemingly so mean and despicable, who spake so often of his sufferings, declared that *his kingdom was not of this world*, and that he came not to *be ministered unto, but to minister.* Now by our Saviour's resurrection, ascension, and sending of the Holy Ghost, all these objections were fully solved, and all these prejudices were removed. For when our Lord was thus *declared to be the Son of God with power, by his resurrection from the dead*, then must they be convinced, that besides that human nature, which he received from his parents, he had another, according to which they *knew not whence he was*, and *neither knew him nor his Father.* (John viii. 14. 19.) When at his ascension *all power in heaven and in earth was given to him*, and he was there to reign *till all his enemies were made his footstool;* then might they easily perceive, how this Messiah was *to abide for ever, and to reign over the house of Jacob for ever.* (Luke i. 33.) Hence, from this exaltation to the right hand of Power, St. Peter makes this inference, *Therefore, let all the house of Israel know assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ.* (Acts ii. 36.) They from his resurrection were assured his former sufferings were well consistent with his kingdom; and from his ascension into heaven, that his kingdom was not to be a temporal kingdom upon earth, but a spiritual and heavenly kingdom, and that he was to rule not over men's bodies, but their souls and consciences; and when they saw this kingdom so powerfully erected by the Holy Ghost assisting the apostles in the preaching of the gospel, and making numerous converts throughout the heathen world, they could not but discern how it was foretold by the holy prophets, that he should *reign over all nations:* or how John the Baptist, who had pointed him out, and said, *Behold, the Lamb of God, and Saviour of the world*, and had foretold he should *baptize them with the Holy Ghost*, was that Elias, which was to come as his forerunner. And thus you see why our Saviour puts this distinction betwixt the blasphemies committed against him in this state of humiliation, and the blasphemies committed against the Holy Ghost he

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promised to send down from heaven, after his exaltation to the right hand of Majesty in the heavens.

It remains to shew how the blasphemy against the Holy Ghost becomes unpardonable, and why it was so rather than any sin committed against Christ whilst in the state of his humiliation: now this it was upon several accounts;

First, Because this was the last and chiefest evidence which God designed to make use of, to cure the infidelity of that perverse and stubborn generation, or to prevail upon them, and upon other nations, to believe in Christ: in all the other evidences, which came before to win men to that faith in Christ, on which the pardon of their sins depended, God had still a reserve, and resolved upon some farther means when they had proved ineffectual. If the testimony of John the Baptist that he was the Christ, if the innocency of our Saviour's life, if the wisdom of his words, the heavenly nature of his doctrine, and all the miracles by which it was confirmed, proved ineffectual to persuade that perverse generation to receive and own him as their promised Messiah; God still resolveth, yea, he had promised to send this Holy Ghost, as a more powerful evidence *to convince the world of sin, because they believed not in him,* and of the righteousness of him whom they had hitherto rejected. Hence, when the Holy Ghost in this miraculous manner had fallen down on the apostles, and enabled them *to speak with tongues, and prophesy; this is that* (saith St. Peter) *which was spoken by God in those words of Joel; In the latter days I will pour my Spirit upon all flesh: and your sons and your daughters shall prophesy.* (Acts ii. 16, 17.) And again, (ver. 38, 39.) *Repent, and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the Holy Ghost: for the promise is to you and to your children.* When therefore the apostles, being endued with this power from on high, had been Christ's witnesses, *throughout Judea and Samaria, and to the ends of the earth,* God had done all that he designed to bring men to the faith of Christ; so that when many would not be persuaded by it, but, instead of being convinced and reclaimed, proceeded to slight and despise, yea, to revile and blaspheme it; God was unalterably resolved to strive no more with them, but to let them *die in their sins:* and therefore it is observable, that when the Jews had thus resisted the *Holy Ghost, contradicting and blaspheming that Holy Spirit* by which they preached unto them, (Acts xiii. 45.) they give them over as desperate, and persons in whom that of the prophet was fulfilled, *Behold, ye despisers, and perish,* (ver. 41.) and therefore *turn unto the gentiles:* (ver. 46. xxviii. 28.) and St. Paul represents them as persons *given up to a spirit of slumber,* and judicial blindness; (Rom. xi. 8, 9.) and so rejected from being any more God's church and people.

And as this was the last, so was it the most powerful evidence: as for the working of miracles and casting out of devils, the heathen priests and exorcists, and many of the Jews, pretended to them; our Saviour also foretold of the *false Christs* and *false prophets,* that they should *work signs and miracles* sufficient to seduce, *if it were possible, the very elect;* (Matt. xxiv. 24.) and the apostle, that Satan should come among those, who *received not the truth in the love of it, with strong delusions, and with all deceivableness of unrighteousness, with all power, signs, and lying wonders.* (2 Thess. ii. 8—10.) But yet none ever did or could pretend unto these inward gifts and operations of the Holy Ghost, such as enabled the illiterate to speak with all kind of unknown tongues, and to interpret the tongues of others, and to discern the secrets of men's hearts, and *understand all mysteries,* by an internal inspiration and illumination; and much less to confer gifts on others by imposition of their hands, as the apostles did: when, therefore, Christians saw those gifts exercised continually in their assemblies, and daily conferred on persons at their baptism, they could scarce have a stronger evidence of the truth of the Christian faith, and therefore could not blaspheme those gifts by which it was so wonderfully confirmed, without the utmost degree of infidelity. And therefore,

Secondly, This sin is represented as unpardonable; because the faith of such perverse and stubborn persons is impossible, they having rejected all the evidence that can be offered for their conviction, and all the motives that can be rendered to provoke them to repent of their infidelity. So St. Paul speaks in case of those, who, living under this dispensation of the Holy Ghost, did yet apostatize from Christianity to Judaism, or heathenism; *Let us not go about to lay again the foundation of repentance and faith towards God,* which were the doctrines they first preached to Jew and gentile; *of baptism,* by which believing they made profession of the Christian faith, and covenanted to perform the duties it required of them; *of imposition of hands* of the apostles, by which they after baptism received the Holy Ghost; of the *resurrection of the dead,* which was the glorious promise by which all Christians were encouraged to be *steadfast, immoveable, and always abounding in the work of the Lord;* and of *a future judgment,* by which they were terrified and affrighted from falling off from that obedience: *for it is impossible* (saith the apostle) *for them who have been once enlightened,* as Christians were in baptism (which therefore, from the beginning of Christianity, was called *illumination,* as appears from the testimonies of Justin Martyr, Irenæus, and Clemens of Alexandria), *and who have tasted of the heavenly gift, and have been made partakers of the Holy Ghost,* which they received by the imposition of hands, *and who have tasted of the good word of God, i. e.* have been acquainted with that gospel, which affords the promise of remission of sins and of justification here, and of a resurrection to eternal life hereafter, *and have felt the powers of the world to come, i. e.* the powerful persuasions which the doctrine of a future judgment administers to repentance, a new life, and steadfast perseverance in the Christian faith; and after all these engagements to persevere in the profession of it, fall away from it by apostacy to Judaism, or to heathenism—*to renew them to repentance:* (Heb. vi. 2—7.) because you cannot lay again any other motive or foundation to it, than hath been already laid; you cannot call upon them to repentance, and to faith in God, by any other arguments than by those miracles by which they were at first induced to believe; you cannot incite them to be true to their profession by any other engagements than those which they had made in baptism; you cannot give them any higher evidence of the truth of Christianity, than that of their participation of the Holy Ghost; no greater motive to continue steadfast in the Christian faith, than is the promise of a happy resurrection to eternal life; nor propose any thing

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more dreadful to affright them from apostacy, than are *the terrors of a future judgment;* and so you can do nothing to renew them to repentance, which hath not been already ineffectually performed in order to that end.

FIRST APPENDIX

TO CHAP. XXIV.

GROTIUS, in his notes on the third verse of this chapter, makes these three questions to refer to three several epochas; *viz.*

1. The question, *When shall these things be?* to the time of the destruction of the temple: and this, saith he, our Saviour answers to, ver. 23.

2. The question concerning his παρουσία, or *advent*, to set up his kingdom, he refers to the time of Constantine; but others, to the time of the general conversion of the Jews and the millennium; and of this time, say they, Christ speaks from the twenty-third to the thirtieth verse.

3. The question concerning *the end of the world;* and of this, saith he, Christ speaks from the thirtieth verse to the end of the chapter.

I on the contrary do assert, that at least to the thirty-fourth verse, Christ speaks only of the destruction of the temple, the city, and people of Jerusalem, and of the Jewish nation.

Now, that the παρουσία, or *advent of the Son of man*, belongs not to his coming to destroy Jerusalem, but to another coming of this Son of man to set up his kingdom, he proves; because the words here, from ver. 22. to 27. are like those in which our Lord speaks of his kingdom, Luke xvii. 22. to the end: but that Christ there, from ver. 22. to the end, is speaking of the time when the Jews should be in *great distress* by the Roman army, and should perish by it, and when Christ should come to execute his vengeance on them, is exceeding evident from the words, and is there also confessed by Grotius. For, say St. Matthew, Mark, and Luke, *When you shall see Jerusalem compassed about with armies, let him that is on the housetop not come down to take any thing out of his house; nor let him that is in the field,* &c. *for these are the days of vengeance.* And the words of the same St. Luke, xvii. 31. run thus; *On that day, he that is on the housetop, and his stuff in the house, let him not come down to take it away; and likewise he that is in the field.* Who sees not now, that *that day*, Luke xvii. is the same with *the days of vengeance*, chap. xxi.? Now this one observation confounds all these several epochas, into which some have divided this chapter. For,

First, Hence it appears, that the time when they should say, *See here, and see there is the Son of man*, Luke xvii. 22, 23. *viz.* he that is *to deliver Israel*, Luke xxiv. 21. *to save them from their enemies*, Luke i. 71. 74. is the very time preceding the destruction of the Jewish nation. For, when those days of tribulation come upon them, saith St. Mark, xiii. 19. 21. St. Matthew, xxiv. 21. 23, 26. then shall they say to you, *Lo, here is Christ, and there is Christ.* And this is still more evident from Matt. xxiv. 26. *when they shall say, Behold, he is in the desert; go not forth:* for this they often said before their destruction. (See the note there.)

Secondly, Hence it must follow, that the *false Christs* and *false prophets* mentioned Matt. xxiv. 24. must also be contemporary with the times of tribulation preceding that destruction, and that they must rise up as *false Christs*, by pretending to deliver Israel; and as *false prophets*, by declaring to them salvation as from God; for the appearance of these very persons to deceive, is given as the reason why *they should not follow, or believe them*, who said, *Lo, Christ is here;* or, *Lo, he is there.* (Matt. xxiv. 23, 24. Mark xiii. 21, 22.)

Thirdly, Hence it appears, that the παρουσία, *coming of the Son of man* like lightning, must be at the same time; not only because it is given in St. Matthew as a reason why Christ was not then to be looked for in deserts, or in secret chambers; and, Luke xvii. 24. as a reason *why they should not follow them, who would then say, See, he is here;* or, *See, he is there;* but also, because St. Matthew assigns this as the reason of that conspicuous appearance, that *wherever the body* (of the Jews, the carcass) *is, there would the eagles* (*i. e.* the Roman army) *be gathered together*, to prey upon and to destroy them.

Fourthly, Hence it appears, that when it is said, Matt. xxiv. 37—39. *As it was in the days of Noe, so also shall the coming of the Son of man be:* this also must refer to the same time, though these words may also refer to the day of judgment, and be then accomplished; for the same words, Luke xvii. 26, 27. are mentioned by Christ; and then it follows, *In that day* (*viz.* of his coming) *he that is on the housetop, and his stuff in the house, let him not come down to take it away;* which, as we have proved, respects the time preceding the destruction of Jerusalem.

Fifthly, Hence it appears, that the words following in St. Matthew, ver. 40, 41. *Then shall two be in the field, two grinding in the mill, the one shall be taken, and the other left*, refer to the same time also, as well as to the day of judgment: for when Christ had said these words to his disciples, Luke xvii. 35, 36. they inquire, *Where, Lord, shall this be?* And he answers, *That wherever the body is, thither shall the eagles be gathered together*, which, as is proved already, refers to the same time.

Hence then it is manifest, there can be no such interval in this prophecy as some imagine, *viz.* an interval of above seventeen hundred years betwixt what is spoken of the destruction of Jerusalem; to ver. 23. and what is spoken of the millennium from thence to ver. 30.

Arg. 2. Moreover, that what is assigned as a second epocha to follow the first, according to Grotius, three or four hundred years after; and, according to others, almost seventeen hundred years after, was indeed to happen in, or about the first period, is evident from most passages recorded from ver. 23. to 34. Of the twenty-third, twenty-sixth, twenty-seventh, and twenty-eighth verses, this hath been proved already.

That these words, ver. 24. *For there shall arise false Christs and false prophets*, belong to the same period, as it hath been proved already from the connective particle, *for;* which shews this verse is introduced as a reason of what was said in the foregoing verse: so also is it proved from the words following, ver. 25. *Behold, I have told you before, viz.* ver. 5. by saying, *Many shall come in my name* (*i. e.* as false pretenders to be the Christ, and that Prophet which should come into the world), *and shall deceive many;*

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which words undoubtedly belong to the first interval. So when St. Mark had introduced Christ speaking the same words, ver. 22. he adds, ver. 23. *See to it; behold, I have foretold you all things, viz.* all that related to these persons, ver. 6. and therefore St. Luke having given us Christ's word thus, xxi. 8. *Many shall come in my name, saying, I am Christ, and the time draweth near;* he adds those words, *Go not after them:* which are the same in sense with those that go before, and follow in St. Matthew, *Believe them not;* and upon that account he doth not at all repeat those words, as do St. Matthew and St. Mark.

Secondly, St. Mark saith, ver. 24. in those days, after this tribulation, (mentioned ver. 19.) *the sun shall be darkened;* it shall be thus immediately after this tribulation, saith St. Matthew, ver. 29. Now, can that which was not to happen till seventeen hundred years *after this tribulation*, be said to happen either *immediately after* that tribulation, or *in those days?*

Thirdly, They both go on, and say, *And then shall appear the sign of the Son of man coming in the clouds*, viz. *in those days, and immediately after that tribulation;* Matt. xxiv. 30. *Then shall they see the Son of man coming in clouds with power and great glory*, surely not seventeen hundred years after the destruction of Jerusalem: for, why then did our Saviour say to them that crucified him ἀπ' ἄρτι, *Within a little while shall ye see the Son of man coming in the clouds?* (Matt. xxvi. 64.)

Fourthly, The thirty-first verse following thus in St. Matthew, *And he shall send;* and in St. Mark thus, καὶ τότε, *And then he shall send his angels, and shall gather his elect;* shew evidently, that *the gathering of the elect* there mentioned must happen then.

Fifthly, The thirty-third verse follows thus, *When all these things shall come to pass, then know ye* ὅτι ἐγγύς ἐστι, *that it is near.* Now these words, if they be rightly rendered by our translation, *it is near*, do necessarily refer to the destruction of Jerusalem, mentioned Luke xxi. If they refer to the coming of the Son of man, as is more probable from the words of St. Paul, Phil. iv. 5. ὁ Κύριος ἐγγύς, *The Lord is at hand;* and of St. James, v. 7—9. *The coming of the Lord* ἤγγικε, *is at hand, and the Judge standeth at the door;* they also must refer to the coming of the Son of man to the destruction of Jerusalem, as they do in St. James, v. 7. (see the note there); and as we have proved *the coming of the Son of man* doth in the foregoing places of this chapter, and in St. Luke, chap. xvii. And this is still more evident from the variation of the phrase in St. Luke, *Lift up your heads, for the kingdom of God draweth nigh;* for as this, being given as an encouragement to Christ's disciples then to persevere under these tribulations, and to *possess their souls in patience*, must respect those of that generation, and not those Christians which were to live above seventeen hundred years after; so *the kingdom of God*, mentioned by St. Luke, enforceth the same sense, since Christ, in all these three evangelists, had told them, *There were some then alive that should not taste of death till they saw the Son of man coming in his kingdom;* (Matt. xvi. 28.) or, *till they saw the kingdom of God coming in power.* (Mark ix. 1. Luke ix. 27.)

Lastly, Our Saviour adds, ver. 34. *This generation shall not pass away till all these things be fulfilled;* which shews that this relates to that which was to be done in that age: for *this generation*, saith Grotius, is "ejus ætatis homines," *the men of his age*, as hath been fully proved there; and this, saith he, Christ spake, "Templum ostendens," *shewing them the temple;* and surely then he spake this of the destruction of the temple.

Obj. 1. But against this opinion it is objected, first, That these words of St. Matthew, *Then shall all the tribes of the earth* (or land) *mourn, and then shall they see the Son of man coming in the clouds of heaven with power and great glory*, cannot relate to the destruction of Jerusalem, because St. John, who writ his prophecy long after the destruction of Jerusalem, saith thus, Rev. i. 7. *Behold, he comes with clouds; and every eye shall see him, and they who pierced him: and all the tribes of the earth shall weep because of him.*

Ans But to this objection Grotius himself gives a sufficient answer, by saying, "Novum non est eadem verba, præsertim ex prophetis petita, diversis rebus aptari;" *It is no unusual thing to adapt the same words taken from the prophets*, as these are from Zech. xii. 12. to divers events, especially when they respect the same subject, and relate to the same people. Now, after the destruction of Jerusalem, in the eighteenth of Trajan, the Jews became seditious again in Libya, Cyrene, Egypt, Alexandria, Mesopotamia, and that war extinguished πολλὰς μυριάδας Ἰουδαίων, *many myriads of Jews:* (Euseb. H. Eccl. lib. iv. cap. 12.) and after that, from the sixteenth to the eighteenth of Hadrian, they rebel again; and then an innumerable multitude of men, women, and children, perished with Barchochebas their leader; and they are utterly suppressed, and from thenceforth not permitted to see Jerusalem, (cap. 6.) And had not St. John, seeing these things by the spirit of prophecy, sufficient occasion, upon these accounts, to adapt these words of Zachary to the like calamities befalling the same persons?

Obj. 2. St. Matthew and St. Mark say, *Of that day and hour knoweth no man; no, not the angels of heaven, nor the Son, but the Father only:* (Matt. xxiv. 36. Mark xiii. 32.) which seems not to be true of the destruction of Jerusalem, foretold so punctually by Daniel, but only of the day of judgment, of which the ancients did generally interpret these words.

Ans. About the time to which these words refer, I shall not much contend; for the preceding words being these, *heaven and earth shall pass away*, these words may bear this sense, *But of the time when heaven and earth shall pass away, knoweth no man:* and therefore in the paraphrase I have so interpreted the following words, as to relate to both these times; the destruction of the Jewish nation being an argument and a symbol of the *general judgment.*

APPENDIX

IN ANSWER TO MR. WHISTON'S DISSERTATION ON MATTHEW XXIV.

MY notes upon the twenty-fourth chapter of St. Matthew, and my appendix to that chapter, seem to me to depend upon

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such solid and strong reasons, that Mr. Whiston durst not formally attack, and so they need no defence against his dissertation on that subject; yet, because he seems to have made a shift to evade some few things there said, I shall first propound the difference in this matter betwixt his sentiments and mine, and then consider his several observations, and shew there is no strength in them, either to confirm his own opinion, or to invalidate the arguments which I and Dr. Hammond have produced against it. And,

First, He delivers his opinion thus: "That the question which gave occasion to this discourse is double, or really two distinct questions; *viz.* the one, *When these brave buildings of the temple were to be destroyed?* the second, *What should be the sign of his coming to judgment,* and of the end of *the world?*" I, on the contrary, have asserted, and proved by three arguments, that the question is indeed but one, and concerns only the destruction of the people, and the temple, and the polity of the Jews, and the signs when this was to happen.

That two distinct questions are offered to our Saviour, he proves from the account given of them by St. Matthew, whose first question, *Tell us when these things shall be?* relates to the destruction of the buildings of the temple; his second, *What shall be the sign of thy coming, and of the end of the age?* relates, as Mr. Whiston thinks, to the signs and tokens of Christ's coming to judgment, and of the end of the world. To which I answer, That there be indeed two questions in St. Matthew, but then they both relate to the same thing; *viz.* when these things should happen to the people and temple of the Jews, (Luke xiii. 34, 35. xix. 43, 44.) and what signs should precede or accompany that desolation: for,

Arg. 1. First, though the words of St. Matthew are larger than the words of the other evangelists, yet, being all inspired persons, they cannot contradict or thwart each other. Now St. Luke saith expressly, xxi. 7. that the question of the disciples were these two; *When shall these things be, and what is the sign when they shall come to pass?* St. Mark, xiii. 4. saith as expressly they were these; *Tell us when these things shall be,* καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *and what is the sign when all these things shall come to pass?* Seeing then that Mr. Whiston* grants, that ταῦτα, ταῦτα πάντα, *these things,* and *all these things,* refer particularly to the buildings of the temple, which are to be destroyed in that age, without any relation to the day of judgment, and the signs thereof: and seeing both St. Mark and St. Luke expressly say, that the second inquiry was when πάντα ταῦτα, *all these things* were to come to pass, or συντελεῖσθαι, to be *consummated,* it is evident they must either contradict St. Matthew, in saying this was the second inquiry of the disciples, or else their second inquiry in St. Matthew must relate to the same thing, to wit, to the destruction of the people and the temple of the Jews.

Arg. 2. My second argument, for confirmation of my opinion, is this: Christ so answers to the questions, touching the signs of his coming, as manifestly to shew they were contemporary with the desolation of the people, polity, and temple of Jerusalem, saying, ver. 27. *As the lightning cometh from the east and shineth to the west, so shall* ἡ παρουσία *the coming of the Son of man be,* Matt. xxiv. 27. for, ver. 28. *where the carcass* (*i. e.* the Jewish people) *is, there shall the eagles be gathered together; i. e.* the Roman army, whose ensign is the eagle: so that the coming of that army to destroy them, and *the coming of the Son of man,* must be contemporary. And again, ver. 37—39. *As it was in the days of Noe, so shall* ἡ παρουσία *the coming of the Son of man be: for two shall be in the field, two grinding in the mill, the one shall be taken, and the other left,* ver. 40, 41. which words are followed in St. Luke with these, *Where the carcass is, there shall the eagles be gathered together,* xvii. 34.

Now to this Mr. Whiston replies only by this sorry shift, that the twenty-seventh and twenty-eighth verses in St. Matthew are misplaced, and belong to their fellows, ver. 37. of the same chapter; which if men may say at pleasure, all certainty from the connexion of the words in Scripture is destroyed.

Secondly, Why doth he say that they are placed here *here without any visible connexion?* when the connexion runs so clearly thus, Hearken not to them who say that *Christ is in the secret chambers,* for the coming of the Son of man will not be secret and obscure, but bright as the lightning, &c.

Thirdly, The same words in St. Matthew follow the same words, Luke xvii. 27. as will be evident by comparing Matt. xxiv. 23. with Luke xvii. 23. and μὴ ἐξέλθητε, Matt. xxiv. 26. with μὴ ἀπέλθητε, Luke xvii. 23. so that if the words of Christ be not misplaced there, they cannot be misplaced here.

And, fourthly, place them where you will, the argument hath still the same force to prove that the *coming of the Son of man* must be contemporary with the coming of the Roman army to destroy the people of Jerusalem; this being given as the reason why the coming of the Son of man should be so conspicuous, that where the Jews were, there should the Roman army be gathered together to destroy them.

Arg. 3. My third argument is this: By comparing the words of Christ elsewhere, with those contained in these three evangelists, this will be farther evident; for Christ saith, Mark ix. 7. *There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom;* and, Matt. xxvi. 62. *Within a while ye shall see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven.* When therefore it is said, Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. *Ye shall see the Son of man coming in the clouds of heaven with great power and glory;* this advent must be whilst some were living that then stood by Christ, and *within a while,* and so not at the end of the world.

Now in reply to this, behold a notable criticism, *viz.* the word in all these places is not παρὼν, but ἐρχόμενος, not *present,* but *coming;* and what then? Will he not be παρὼν present, when he is come in his kingdom? Will not his παρέλευσις be παρουσία, his advent be his coming? But, saith Mr. Whiston, no example can be given out of this discourse, of the using the word παρουσία in any other sense, but of the presence and appearance of Christ at the last day. I answer,

First, Let him produce examples of Christ's *coming in*

* P. 292.

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the clouds of heaven in power and great glory; and I will undertake to prove his παρουσία used in another sense elsewhere.

Secondly, I have proved already, that it is used of Christ's coming to destroy the people of the Jews, Matt. xxiv. 27. Luke xvii. 24. I have proved also, that it must bear this sense, when St. James speaks twice of the παρουσία τοῦ Κυρίου, coming of the Lord, v. 7, 8.* And when I come to vindicate my interpretation of 2 Thess. ii. I shall prove that it bears the same sense there, ver. 8. And,

Thirdly, St. Mark, ix. 1. brings in Christ speaking thus: *Verily, I say unto you, There be some standing here, who shall not taste of death, till they see the kingdom of God come in power;* and St. Luke, ix. 27. *I say to you of a truth, There be some standing here, who shall not taste of death, till they see the kingdom of God come.* Whence it is evident, that kingdom must come, while some of that age were living: when then the same St. Luke saith, xxi. 34. *When you see these things come to pass, know that the kingdom of God is near;* if he speaks of the same kingdom of God, then must that also come in the same age; if of the day of judgment, why doth he immediately add, *Verily I say unto you, This generation shall not pass away, till all these things be fulfilled?* which words, saith Mr. Whiston, have no relation to the day of judgment, p. 292.

That συντέλεια τοῦ αἰῶνος signifies *the end of the world,* he attempts to prove from the signification of the word. But,

First, It appears from St. Mark, that what in St. Matthew is σημεῖον συντελείας τοῦ αἰῶνος, *the sign of the end of the age,* is the same with what is the sign, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *when all these things shall be accomplished:* and that it is the same with the end of the Jewish state, appears from the whole thread of our Lord's answer. For to this inquiry he answers, Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9. *You shall hear of wars and rumours of wars,* ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (you inquire after) *is not yet;* and, ver. 13. *he that endureth,* εἰς τέλος, *to the end shall be saved;* and, ver. 14. *the gospel shall be preached,* ἐν ὅλῃ τῇ οἰκουμένῃ, *through the whole Roman empire,* καὶ τότε ἥξει τὸ τέλος, *and then shall the end come;* that is, ἡ ἐρήμωσις αὐτῆς, *the desolation of Jerusalem.* (Luke xxi. 20.) Now the gospel was preached thus throughout the world, saith St. Paul, Col. i. 6. 23. about eight years before the destruction of Jerusalem. Till, then, Mr. Whiston can find any other end mentioned by the apostles, to which our Lord returns this answer, he must be forced to grant, that this is an answer to their question, περὶ τῆς συντελείας τοῦ αἰῶνος, i. e. *concerning the end of the age* they inquired after. Moreover, when the apostle says, that Christ appeared, ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *at the consummation of ages, to take away sin by the sacrifice of himself,* Heb. ix. 26. and then adds, that he shall come, ἐκ δευτέρου, *a second time without* a sacrifice for sin, *for the salvation of them that expect him:* must not the συντελείᾳ τῶν αἰώνων, *at the end of ages,* signify a time as distinct from the day of judgment, as was our Lord's passion from that day which is yet to come? and, lastly, why is he thus confident, when he hath not returned one word of answer, either to Dr. Hammond, on this chapter, note,† or to Dr. Lightfoot, on the place?

Secondly, Moreover, Mr. Whiston owns that "the apostles looked upon these two questions as belonging to the same time; and imagined that our Saviour would not destroy Jerusalem, and its temple, till he came to put an end to the present state of the world, at the day of judgment: and this (saith he) appears by the words of the question, set down in St. Mark and St. Luke, which evidently shew, that they did not distinguish them in their own thoughts, but looked upon them as coincident." Now though it doth not follow hence, that these things really were coincident; yet it doth follow that, to inform them of the time and signs of the destruction of Jerusalem, was all our Saviour had to say, in satisfaction to their question; for surely he answers fully, who answers to all that they intended to inquire after. Add to this, that it neither is nor can be proved, that Christ in these three chapters gives any one sign of the coming of the day of judgment; for the signs he mentions, evidently relate to the θλῖψις, or affliction of the Jews, and are immediately connected with them, as will instantly be proved: it is therefore certain, that in these chapters Christ doth not answer to this question, *What is the sign of thy coming,* and *of the end of the age,* in Mr. Whiston's sense.

Thirdly, Though he is very confident that the Jews had no notion of any age to succeed after that of the destruction of Jerusalem; yet, seeing their evangelical prophet speaketh of Christ as of the father, τοῦ μέλλοντος αἰῶνος, *of the age to come,* Isa. ix. 7.: seeing St. Paul, in his Epistle to them, speaketh of an οἰκουμένη μέλλουσα, *a world to come,* ii. 5.: seeing the prediction of their renowned Elias runneth thus, That as there were *two thousand years, to-hu,* or before the law, so should there be two thousand years of continuance of the law, and two thousand years of the Messiah; and St. Paul saith, in allusion to these three ages, That upon the Christians of his time were come, τὰ τέλη τῶν αἰώνων, *the end of the ages;* (1 Cor. x. 11.) and that Christ had appeared ἐπὶ συντελείᾳ τῶν αἰώνων, *at the end of the ages, to take away sin by the sacrifice of himself:* (Heb. ix. 26.) and seeing the Jewish writers spake so frequently of a *holam habba,* and *vetter,* or *an age future and to come* in the days of the Messiah;—why might not the apostles speak in their own phrase of the consummation of the Jewish age?

The second thing in which we differ is this, That he asserts that only what occurs in this chapter, from the fourth to the twenty-eighth verse, is to be expounded of the destruction of Jerusalem; whereas I assert, that from thence to the thirty-fifth, and probably to the forty-third verse, all is to be expounded of the destruction of the temple, polity, and people of the Jews, and of the signs and occurrences relating to that destruction.

Now here let it be noted, that if the discourse in St. Matthew concerning the destruction of Jerusalem ends at the twenty-eighth verse, it must end in St. Mark at the twenty-third, and in St. Luke at the twenty-fourth verse; because the twenty-fifth verse in St. Luke, and the twenty-fourth in St. Mark, answer directly to the twenty-ninth in St. Matthew. Now against this I have made a particular dissertation in my appendix to Matt. xxiv. to which Mr. Whiston hath not returned one word of answer: to which I add, that the arguments produced against his opinion in the notes on that chapter, seem to be demonstrative, especially these two.

* See the note there.

† See above, xxiv. 40.

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First, The argument taken from the plain connexion of the words following, ver. 29. with the words preceding, which, saith Mr. Whiston, every body will allow are to be expounded of the destruction of Jerusalem: for St. Matthew having said, ver. 21. that *then there shall be* θλῖψις μεγάλη, *great tribulation;* adds, ver. 39. that εὐθέως μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, *immediately after the tribulation of those days, the sun shall be darkened,* &c. And St. Mark, having spoken of this θλῖψις, *tribulation,* that should happen in those days, ver. 19. saith, ver. 24. that ἐν ἐκείναις ταῖς ἡμέραις, *in those days, after this tribulation, the sun shall be darkened,* &c. St. Luke saith, ver. 23. *Woe to them that are with child, and give suck in those days;* for (in those days) *there shall be great affliction and wrath upon that people; and they shall fall by the edge of the sword.* And, ver. 25. (In those days) *there shall be signs in the sun, and in the moon,* &c. St. Matthew goes on, and says, ver. 30. καὶ τότε, *and then (i. e.* immediately after that affliction) *the Son of man shall appear in the heavens.* St. Mark says, ver. 26. καὶ τότε, *and then* (in those days of tribulation) *shall they see the Son of man coming in the clouds with power and great glory.* St. Luke, ver. 27. saith, that τότε *then shall they see the Son of man coming,* &c. Is it not therefore evident to a demonstration, that all these things which Mr. Whiston refers to the day of judgment, were to happen immediately after that tribulation, and not almost two thousand years after it? St. Mark adds, ver. 27. τότε ἀποστελεῖ, *then shall he send his angels to gather his elect,* &c. plainly connecting the sending of them with that time, and so demonstrating that the same words, Matt. xxiv. 31. must belong also to that time. Moreover, our blessed Saviour saith to the Jewish Sanhedrin, Matt. xxvi. 64. ἀπ' ἄρτι, *within a while:* and in St. Luke, xxii. 69. ἀπὸ τοῦ νῦν, *from this time shall ye see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven;* which assures us that the like words mentioned in all these chapters of the three evangelists, cannot relate to his coming at the day of judgment, but only to his coming at or about the time of the destruction of Jerusalem. Now from these things we may easily discern the inconsistency of Mr. Whiston's sense of the words of St. Luke, xxi. 24. *Jerusalem shall be trodden down till the times of the gentiles be fulfilled,* καὶ ἔσται σημεῖα, *and there shall be signs in the sun; viz.* that the fulness of the gentiles was to come in before these things should happen: for he doth not say, that μετὰ τὴν πλήρωσιν τῶν ἐθνῶν, *after the fulness of the gentiles is come in,* there shall be signs; but, that there shall be in those days signs; and that *then shall they see the coming of the Son of man in the clouds;* which, as it is proved, cannot relate unto Christ's second coming.

Secondly, My second argument is this, That after our Lord had spoken of all those things, which, Mr. Whiston saith, relate unto the day of judgment, he adds these words, ver. 34. *Verily I say unto you, This generation shall not pass away, till all these things* (beforementioned) *be fulfilled.* Where it is observable, that these words, in all the three evangelists, follow the words, which, Mr. Whiston saith, are spoken of the day of judgment: whence it is evident, that they cannot relate only to the destruction of Jerusalem, unless all the things mentioned before relate to that period, or to some season, which was to follow in that very age; for otherwise, to make our Saviour, after he had said so many things relating to the day of judgment, add with an asseveration, *Verily I say unto you, This generation shall not pass away, till all these things are fulfilled,* is to make him aver, with an asseveration, a manifest untruth; and surely that interpretation must be false, which gives the lie unto our Saviour. And, indeed, his paraphrase on these words,* "I have given you the signs of the desolation of Jerusalem; but as for your other question about the time and signs of the great and general judgment, do not think to confound them with the other:" that I confidently say is not a paraphrase upon any words of the evangelists, but a plain addition to the text, and the pure invention of the brain. I proceed now to answer what Mr. Whiston offers to the contrary. And,

First, Whereas he observes,† "That in that part of the discourse which belongs to the destruction of Jerusalem, our Lord still speaks in the plural; but in that part of it which directly belongs to the day of judgment, the second person plural is not once used:"

The falsehood of this observation appears from Matt. xxiv. 32. ἀπὸ δὲ τῆς συκῆς μάθετε, *learn a parable from the fig-tree:* and, ver. 33. οὕτω καὶ ὑμεῖς, *even so ye:* so Mark xiii. 28, 29. and Luke xxi. after the evangelist had said, ver. 27. *Then shall they see the Son of man coming in the clouds;* he adds, and *when these things come to pass,* ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, *look up, and lift up your heads, because your redemption draweth nigh:* and then follows the parable of the fig-tree in the plural number. But, saith Mr. Whiston here, our Saviour returns to caution them about the observation of the signs before the destruction of Jerusalem; so apparently doth he beg the question, that between him and us being only this, Whether our Lord, in the intermediate words, from ver. 28. to 33. speaks of the day of judgment, or of the destruction of Jerusalem; and so indecently doth he make our Saviour, without any intimation, leap from one thing to another. In fine, if the preceding words relate to the day of judgment, the parable of the fig-tree must relate to the same time, as the connexion shews: for both in St. Matthew and St. Mark, after these words, *Then shall he send his angels, and gather his elect from the four winds,* which are the words most likely to refer to the day of judgment; immediately follow these words, ἀπὸ δὲ συκῆς, *therefore from the fig-tree learn a parable.* Indeed the whole of this doughty observation comes at last only to this; That there be three verses in which Christ speaks not in the plural number, from ver. 28. to 32. exclusively. And for this rare invention I return him this; That there be five verses, *viz.* from 9. to 15. in which he doth the like: Mr. Whiston, therefore, hath only the glory of being an inventor of an observation manifestly false, and not worth a rush were it as true as the gospel.

His second observation is like unto the first; *viz.* "That in all this discourse our Saviour useth different numbers of the nouns, when he speaks of the desolation of Jerusalem, and of the miseries of the Jews, either antecedent or consequent, and when he speaketh of the day of judgment. In the former case, he always styles them the days of vengeance, in the plural; but in the latter, he speaks only of one great day, and one great hour, which in the phrase of

* Page 300. † Page 296.

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the Jews, and ours ever since, have been confined to the end of the world and the day of judgment."

Ans. I am not willing to spoil the good man's observations; yet, first, I must tell him, that I doubt the truth of his first observation, that the great day and hour, both in the phrase of the Jews, and of us Christians, have been still confined to the end of the world and the day of judgment. For, Joel ii. 31. ἡμέρα τοῦ Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and terrible day of the Lord* is mentioned; and this St. Peter plainly interprets of the day of Christ's first coming, Acts ii. 20. The prophet Malachi, iii. 1. speaks of a messenger to be sent to prepare the way of the Lord, and of the Lord's coming after him to his temple; and then inquires, ver. 2. *Who shall abide the day of his coming? And who shall stand when he appeareth?* Which verse, saith Dr. Pocock, relates to the destruction of the country, city, and temple of Jerusalem by the Romans, about the seventieth year of Christ: and, iv. 5. he adds, *Behold, I will send you Elijah the prophet,* πρὶν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the great and terrible day of the Lord cometh:* which, again, the doctor understands of that coming of Christ against the nation of the Jews, which ended in the destruction of the unbelievers among them: and, ver. 1. *Behold* (saith he), *the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be as the stubble; and the day that cometh shall burn them up:* which, saith Dr. Pocock, is a description of the final judgment of the Jews, and can be applied to the day of judgment only by way of accommodation. For, to the nation of the Jews did Malachi then speak, as a messenger peculiarly sent to them, to reprove them for their sins, and to declare to them such things as concerned them, and not immediately such things as were common to the whole world.

And this, I hope, may be sufficient to shew him that, in the phrase of the Jews, one day, even of the Lord's coming, is not confined to the end of the world and the day of judgment. Nor,

Secondly, Is it so in the New Testament: for thus our Saviour speaks; *Verily I say unto you, That the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:* for that those words cannot be meant of the day of judgment, is proved in the note there. So Rom. xiii. 11. This do, εἰδότες ὅτι ὥρα, *knowing that now is the hour to awake out of our sleep;* which I suppose Mr. Whiston does not interpret thus, *knowing now is the day of judgment.*

Again; It is not true, that when Christ speaks of the destruction of Jerusalem, he always speaks of it in the plural number; for he speaks twice of it in the singular number, Luke xvii. 24. *So also shall be the coming of the Son of man in his day;* ver. 30. So shall it be, ἐν ᾗ ἡμέρᾳ, *in that day, when the Son of man is revealed;* and, ver. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day, he that is upon the house, and hath his stuff in his house, let him not descend to take it away:* which words answer to Matt. xxiv. 17, 18. and therefore by Mr. Whiston's confession must relate to the destruction of Jerusalem.

Lastly, It is not true, according to Mr. Whiston's opinion, that our Lord always speaks of the day of judgment in the singular number. For St. Luke saith, xvii. 26. *As it was in the days of Noe so shall it be,* ἐν ταῖς ἡμέραις, *in the days of the Son of man;* which words exactly answer to those in Matt. xxiv. 37. *As it was in the days of Noe,* οὕτως ἔσται ἡ παρουσία, *so shall be the coming of the Son of man;* which, saith Mr. Whiston, *must be spoken of the day of judgment:* and, Mark xiii. 24. ἐν ἐκείναις ταῖς ἡμέραις, *In those days shall the sun be darkened,* &c. which words, saith he,* *I do interpret of the day of judgment;* though indeed he doth it without the least shadow of reason: for the same or more tragical expressions being used of the destruction of the land of Babylon, Isa. xiii. 9, 10. of the Idumeans, Isa. xxxiv. 3, 4. of Sennacherib and his people, Isa. li. 6. of the destruction of Egypt, Ezek. xxxvii. 7. and that in words as plain, and free from mystical expressions, as the words of Christ; and this very destruction being foretold by Joel, in the very words of Christ, ii. 31. iii. 15. why should not that tribulation, which, saith our Lord, was such as *was not from the beginning of the world to that time, nor ever should be after,* (Matt. xxiv. 21.) be represented in the like tragical expressions? In fine, his observation is also on this account impertinent; that where that day and hour occur, we allow that the words may be interpreted of the day of judgment; though whosoever seriously considers Matt. xxiv. from ver. 37. to 42. and Luke xxi. 34—36. will see cause to think, that they primarily refer to the desolation of the Jewish nation.

We also grant, that the latter part of the twenty-fourth chapter of St. Matthew, and the whole twenty-fifth, belong to the day of judgment. But then note,

First, That Dr. Lightfoot very probably conjectures, that the discourse of Christ upon this subject ended at ver. 42. or 44. as in St. Mark and St. Luke it doth; and that the words following were, as St. Luke places them, xii. 29. spoken at another time, and upon another occasion, though, because they also well accord with this place and this occasion, and do there, as well as here, follow the exhortation given ver. 43. St. Matthew hath added them to this chapter.

Secondly, This dreadful judgment of God upon the wicked, unbelieving, and impenitent Jews, being the most signal preludium to, and lively emblem and example of, God's dealing with the like sinners at the great day, and a full proof of that final judgment which shall be upon all the enemies of Christ's kingdom; it is no wonder, that our Lord immediately passes from it to a discourse on that day; it being his usual manner, upon occasion offered, to advance to a discourse on matters of the highest moment.

APPENDIX

TO CHAP. XXVI.

In answer to an objection of Crellius against Christ's satisfaction.

THE great objection which Crellius makes against Christ's satisfaction, is to this effect, That the death Christ suffered for our sins, was only temporal; the punishment we deserved, and therefore should have suffered in our

* Page 295.

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persons for them, was eternal death: Christ therefore did not suffer the punishment of our iniquities, because he did not suffer an eternal punishment. To this I answer,

Ans. 1. By confession, that our Lord did not suffer the torments which the damned shall hereafter suffer; for that in the midst of all his agonies, he lay not under any desperation, or under any sense of the anger or indignation of God against him, is evident from what hath been discoursed on ver. 38. of this chapter.

2. It also is confessed, that he could not suffer death eternal, or eternal punishments; for his sufferings and death lasted not three days: to say, he suffered these punishments intensively, is (1.) to speak improperly, seeing eternity applied to punishments plainly respecteth the duration, not the intention of them. (2.) It is certain, our Lord suffered only in his human nature; now that was not capable of such intensive punishments as could be equal to the eternal punishment of the whole world, for which he died: nor can the dignity of the person be considered here; for though that makes the sufferings more valuable, it doth not make them either more durable, or more intense; seeing a peasant suffers as much, and as long, by hanging on a cross, as doth a prince. And (3.) wherein did he suffer such intensive punishments as could be any way equivalent to the eternal torments of the damned? Not in his soul; for, could that soul which knew no sin, lie under remorse of conscience for any thing that he had done? Could the *worm that never dies,* lodge in his sacred breast? Could he who, *for the joy that was set before him, endured the cross,* lie under any sense of God's unchangeable displeasure? Under an absolute despair of any better state? Could he, who knew *his soul should not be left in hades, nor should his body see corruption,* lie under any apprehension of an unavoidable pain, or of no release from what he was to suffer? Now in these things consist the miseries and torments of the damned spirits; and, since it was impossible the holy Jesus should thus suffer in his innocent and spotless soul, it was impossible that he should suffer in his soul those punishments, which are equivalent to the punishments of damned spirits; nor could he suffer these eternal punishments in his body, for that could only die, by what he suffered on the cross.

Again, as it was impossible that Christ should suffer death eternal, so was it unnecessary that he should do it. It was unnecessary that he should do it for the sake of the impenitent and unbelievers; for they in their own persons are, by the order and decree of God, to suffer an eternal death; and why should our Lord suffer that for them, which, notwithstanding all that he had suffered, they must in their own persons actually suffer? No sacrifice for sin, not even that of our blessed Lord, can avail any thing for the impenitent and the ungodly; because it cannot, merely as being offered, render them pure from habitual sin, it cannot *create in them the clean heart,* it cannot give them *a Divine nature,* or a likeness to God, and so it cannot fit them for a state of happiness, or exempt them from being everlastingly excluded from the face of God, and so for ever miserable. Why therefore should our Saviour suffer such direful punishments for them, who could receive no benefit from what he suffered? As for true penitent believers, Christ came to save them from the wrath to come, by suffering, to obtain grace and mercy for them in the pardon of their sins, and to establish that new covenant in his blood, in which God promised *to be merciful to their iniquities, and to remember their sins no more, and to justify them freely by his grace, through the redemption that is in Jesus.* Now, had Christ suffered for them death eternal, or all that justice could demand by way of punishment, for them in whose stead he suffered, what need had he to suffer to procure this rich grace and mercy, in the pardon of those sins for which he had already paid the utmost farthing? Or, how then did he establish a new and better covenant of his blood, seeing no covenant did or could require more than the full punishment, which our sins deserved? Or, how was this a covenant, *to be merciful to our iniquities?* Where, lastly, is the grace and freeness of that justification, which, after a full payment, imputeth only to me nothing of that debt, which is entirely discharged?

Ans. 2. I shall not insist upon it, though it be very true, that the words *death eternal* are never mentioned in the Old or the New Testament; but only shall observe from Covarruvias, and others, that to a surrogation in the case of punishment, it is not requisite the substitute should suffer what is accidental, but only that which is essential to the punishment. Now to apply this to our purpose, let it be noted,

First, That death is accidentally to us eternal, because we have no power, being dead, to raise our bodies unto life; nor have we any promise, that our dying bodies *shall not see corruption;* or, because sin had given Satan a power to detain us in that state till Christ had made satisfaction for it, death neither was nor could be so to Christ, who knew no sin, because he had this power to reassume his life, and had a promise that *his body should not see corruption;* but still his death was both as truly, and as much death, as that which sinners suffer in the body; because it was as much the dissolution of the soul and body, and the cessation of the functions of human life in Christ, as it is in them: that therefore our Lord Jesus should redeem us from eternal death, it was not necessary that he should suffer the same death, but only that he should atone for that sin which made us subject to death, and procure for us a blessed resurrection by his death, which he hath done: *For as by man came death, by man came also the resurrection of the dead: and as in Adam all men die, so in Christ shall all be made alive.* (1 Cor. xv. 21. 22.)

Secondly, Most of the evils which the soul suffers after death, are also accidental, and may more properly be styled the necessary consequents, than the formal and positive punishments of sin. For instance, that souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, is not merely because they are souls separated from the body; for pious souls, when separated from the body, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, and the defilement and impurity which these unhappy souls lie under; it is, because *God is of purer eyes than to behold iniquity, neither shall evil dwell with him;* there being *no communion betwixt light and darkness;* and because nothing *which is defiled or unclean can enter into the New Jerusalem,* or be capable of enjoying happiness from God. The worm of conscience, the despair, and direful expectations, which follow this sense of loss, and the exclusion from God's presence, are also natural results of

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the soul's separation in an impenitent state, and an unsanctified condition, and of its being conscious of its own doom, and of those wilful follies, which did subject it to that doom: Christ being then the Lamb of God, not having *spot or blemish*, he being such a *high-priest who was holy, harmless, separate from sinners*, he could not be exposed to the evils consequent to the separation of unholy souls. And that his members might also be exempted from them, he was not only to suffer for them, since, as I have observed, the sufferings of another for us, can never of themselves render us holy, renew our natures, and make us like to God; but he was also to make them holy by his word and Spirit, *by the washing of regeneration, and renewing of the Holy Ghost;* whence we are said to be *justified by the name of the Lord Jesus*, but to be *sanctified by the Holy Spirit of God.* (1 Cor. vi. 11.) And upon this sanctification depends our interest in the blood of Christ; for *if we walk in the light, as God is in the light, we have communion with him, and the blood of Christ cleanseth us from all sin.* (1 John i. 7.) And though Christ doubtless suffered *to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works;* yet is it said, that he gave himself to the death for us, that he *might cleanse us by the washing of water and the word.* (Eph. v. 26.) His death is indeed a most powerful motive to holiness of life, but yet it is the immediate fruit of his Holy Spirit, and his word. It was also necessary for this end, that he should purchase for us an entrance into the holy of holies, that he should there appear before God with it: for by this, saith the apostle, we obtain a liberty of entrance into the holy place. (Heb. x. 19.)

Thirdly, The resurrection of the bodies, and union of the souls of wicked men to them, is the natural result of that impartial justice, which will *render to every man according to what he hath done in the flesh:* that being raised, and sentenced to condemnation, and punished with everlasting separation from the presence of the Lord, they are tormented in the flames, which will then seize upon that world which is *reserved unto fire against the day of judgment, and perdition of ungodly men,* (2 Pet. iii. 5.) happeneth, because they are not able to convey themselves out of those flames, and are not worthy to be snatched up to heaven, and *live for ever with the Lord.* That then Christ might exempt the members of his body from these punishments, it was not necessary that he should descend to hell, or be cast into those flames; but only that he should free them from condemnation at that day, as he most certainly hath done, *there being no condemnation to them that are in Christ Jesus;* and that they should be *caught up by him into the clouds, to meet the Lord in the air, and so to be for ever with him,* as the apostle saith they will. (1 Thess. iv. 17.)

Ans. 3. I add, that though Christ did not undergo eternal punishments, yet he did suffer such evils as contained some analogy, and bore some resemblance to those which sinners do, or are to suffer; and which he would not otherwise have suffered, had he not been punished for our sins. For,

First, As the sinner lieth under the sentence of condemnation, and is sure to find a public exemplary judgment; so was our Saviour solemnly condemned, and sentenced as a malefactor, not without semblance of justice, and of law, to warrant their proceedings: for we, say the Jewish doctors, would not deliver up this Jesus, *were he not a notorious malefactor.* They lay upon him the imputations of an *impostor, a seditious person, a perverter of the nation, a rebel* unto Cæsar, and a *blasphemer against God,* pretending to desire his execution out of pure zeal unto their law; *for by our law* (say they) *he ought to die, because he maketh himself the Son of God:* thus was he *numbered with the transgressors.*

Secondly, As sinners will be exposed to shame and ignominy at the great day of judgment, before men and angels, so did Christ suffer a very ignominious and shameful death; the punishment he endured, was *servile supplicium,* that punishment which only slaves did suffer by the Roman law;* it was attended with all the mockeries and flouts, affronts and obloquies, his enemies could cast upon him; as for the rulers, ἐξεμυκτήριζον, *they reviled, and snuffed up their noses at him,* and they that went by, ἐβλασφήμουν, *wagged their heads, and* with their tongues *vented their blasphemies* against him. (Luke xxiii. 35, 36.) He himself declares to his disciples, that he ought to suffer these indignities, that he ought ἀποδοκιμασθῆναι, to be *reprobated* by the *chief priests and elders of the Jews,* (Luke ix. 22.) ἐξουδενοῦσθαι, *to be vilified and set at nought by them.* (Mark ix. 12.) This condemnation, and this shame, was therefore part of what he was designed to suffer for us. And,

Thirdly, Whereas sinners are obnoxious to sufferings in their bodies, he suffered in his body a death so painful, that the most exquisite afflicting torments are styled *cruciatus,* from the cross. And surely, he must suffer sharp and pungent grief, when his hands were pierced and nailed to the cross, sustaining thus the weight of his whole body; and, by that burden, suffering a continual rack and torture, *when all his bones were out of joint,* by being stretched upon the cross; when he, being stretched out thus, was nailed to it, and left to die no other death, but what the sharpness of his pains and the excess of torments would produce.

Fourthly, He suffered in his soul most dreadful agonies; for he himself declares that he was *troubled in spirit,* (John xii. 27. xiii. 21.) at what he was to suffer; and that his *soul was full of deadly sorrow.* (Matt. xxvi. 38. See the note there.) This we may learn from those strong, earnest, and repeated cries he uttered, to be delivered from this bitter cup; for *being heard in what he feared,* (Heb. v. 7.) and yet not freed from suffering death, we may imagine, that his fears were greater than the impressions of mere death could make upon him.

Lastly, Are sinners then to suffer from the hand of God? So do the Scriptures teach us, that our Saviour suffered from his hand, that *he delivered him up for us all,* (Rom. viii. 32.) and that *he made him sin for us, who knew no sin;* (2 Cor. v. 21.) that is, he in his providence ordered, that he should be dealt with as a criminal, or sinful person, for our sakes, who in himself was wholly innocent: it was by men who acted in his name, and claimed his authority, that he was sentenced to death; it was by them who sat in Moses's chair, that he was judged worthy of death, and by his vicegerents that he was delivered up to be crucified; and therefore he tells Pilate, *He could have no power over him, had it not been given him from above.* (John xix. 11.) *It pleased the Lord to bruise him* (saith the prophet) *and to put him to*

* Dr. Pearson on the Creed, p. 206.

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grief, and to make our sins to meet upon him; and what men did against him, was only that which *God's hand and council determined before to be done.* (Acts iv. 28.) So that, although I dare not say, that he was smitten by the immediate hand of God, yet do these Scriptures seem to teach, that what he suffered from the hand of man, befel him by the overruling providence of him *who orders all things according to the counsel of his will.* . Now from this fair resemblance betwixt what our Lord actually suffered, and what sinners had deserved to suffer, there seems sufficient ground to say, he bore the punishment of our iniquities, and suffered in our stead, although he did not undergo what accidentally the sinner was to suffer, and what it was impossible for him to suffer, being innocent and perfectly holy: had not our Lord been holy in perfection, and separate from sinners, he must have suffered for his own sins; and so he could have been no Saviour to us, by his sufferings; and being thus holy, he could not be obnoxious to the punishments I say he did not suffer. Now, is it not unreasonable to say, Christ could not suffer in our stead, or for our sins, unless he suffered that eternal death we had deserved? since, this is plainly to affirm, he could not suffer in our stead, had he not been a sinner as we were; *i. e.* had he not been incapable of suffering for us, and liable to suffer for his own offences.

THE

GOSPEL OF ST. MARK.

WITH ANNOTATIONS.

PREFACE.

IN confirmation of the authority of these two ensuing Gospels, let it be considered, first, That two things have been already proved in the general preface to the Gospels; *viz.* (1.) That all the four Gospels were received from the beginning, by the whole church of Christ, as genuine, and never questioned by any besides heretics. (2.) That they were owned as their rule of faith, and writings of Divine inspiration: and that therefore * copies of these Gospels were carried by the disciples of the apostles, or apostolic men, into all countries whither they went to build up the churches planted by their hands.

Secondly, Eusebius† farther adds, that it was related, That the three other Gospels being come to the knowledge of all men, and so to St. John's knowledge, he approved of them, and gave in his testimony to the truth of them.

Thirdly, concerning this Gospel of St. Mark in particular, Eusebius‡ informs us from Clemens of Alexandria, and Papias, That when it was indited by him, St. Peter being informed of the writing it by the revelation of the Holy Ghost, confirmed it as a writing to be read in the churches; which sure he would not have done, had he not found it an exactly true and authentic record of the things related in it. And as for the Gospel of St. Luke, Origen§ declares, That it was τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, *the Gospel praised by St. Paul,* plainly referring to those words of the apostle, (2 Cor. viii. 18.) *The brother,* οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, *whose praise is in the gospel throughout all the churches.*

Now if these things be true, we must allow the truth of what Tertullian * saith, That these apostolical men wrote these Gospels, *sed non soli, sed cum apostolis;* but this they did not alone, but with the apostles; and that the Gospel of St. Mark, *Petri adfirmetur,* might be styled the Gospel of St. Peter; and that of St. Luke, *quod Paulo adscribere solent,* which the ancients ascribed to St. Paul, might truly bear those titles; not as being dictated by, or being any extract or compendium of, the doctrine which they preached to the churches, but as being approved by them; and then the authority of St. Mark's Gospel depends on the authority of St. Peter, and the authenticness of St. Luke's on the authority of St. Paul, and both upon the approbation of the apostle John. As then this axiom obtained among the Jews as an unquestionable rule, that *he is to be admitted as a prophet whose prophecy is confirmed by the testimony of an undoubted prophet;* so by parity of reason, he must be admitted as a true evangelist, whose gospel is approved by an apostle of whose authority to indite a gospel there is no doubt; which is, according to these testimonies, the case as to the Gospels of St. Mark and Luke. But I confess, I cannot fully acquiesce in this last ground of the canonical authority of these two evangelists, for reasons which will do nobody any good, therefore shall do nobody any hurt; and upon this account I shall endeavour, in the preface to St. Luke's Gospel, to found the authority of these two evangelists on principles which to me seem more certain.

As for the time and place when and where this Gospel was indited, we are wholly in the dark: for all that Theo-

* Euseb. H. Eccl. lib. iii. cap. 37. † Lib. iii. cap. 24. p. 95.
‡ Κυρῶσαι τὴν γεγραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις. Hist. Eccl. lib. ii. cap. 5.
§ Apud Euseb. H. Eccl. lib. vi. cap. 25.

* Contr. Marcion. lib. iv. cap. cap. 2. et 5.

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phylact saith of this Gospel, that it was written ἐν Ῥώμῃ μετὰ δέκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως, *in Rome ten years after our Lord's ascension*, is certainly a mistake, and inconsistent with all the accounts the church historians give us, that it was written at the desire of the Roman converts, as an extract of what St. Peter had preached there; it being certain, that St. Peter never came to Rome till some years after. (See the preface to the Epistle to the Romans, and note on i. 15.) If he died in the eighth of Nero, as St. Jerome, Doritheus, and Theophylact affirm, Irenæus * must mistake in saying, that he writ his Gospel after the death of Peter, who suffered only in the thirteenth or fourteenth year of that emperor; or μετὰ τὴν ἔξοδον, *after the departure* of St. Peter and St. Paul from Rome, seeing St. Paul went not thence till the ninth of Nero; I therefore leave this matter uncertain, as I find it, inclining to the opinion of Valesius,† that we have nothing certain touching the Gospels from the ancients, but that they were four, and were written by those authors whose names they bear, *quo autem tempore, et quam ob causam scripta sunt, parum constat;* but at what time, and upon what occasion they were written, it doth not appear.

CHAP. I.

1. THE [1] beginning of the gospel of Jesus Christ, the Son of God, *(was from the preaching of John the Baptist,* Luke xvi. 16.)

2. As it is written in the [2] prophets, *(Malachi, saying,* iii. 1.) Behold, I send my messenger before thy face, who shall prepare thy way before thee, *(and Isaiah, saying,* xl. 2, 3: *that when the Messiah was about to come to save his people from their sins, there should be)*

3. The voice of one crying in the wilderness, [3] Prepare ye the way of the Lord, make his paths straight: *(and accordingly)*

4. John *(who was the very person spoken of by those prophets, being sent of God for that end)* did baptize in the wilderness, and preach the [4] baptism of repentance for the remission of sins *(and so endeavoured to prepare men for the coming of that Messiah, who was to save his people from their sins).*

5. And *(so disposed were the people to receive his baptism, that)* there went out to him all the land of Judea, and they of Jerusalem, *(and all the region round about Jordan,* Matt. iii. 5.) and were all baptized of him in the river of Jordan, confessing their sins.

6. And *(this)* John *(being a preacher of repentance, and coming in the power and spirit of Elias,* Luke i. 17. *resembled him in habit,* 2 Kings i. 8. *for he)* was clothed with *(a garment of)* camel's hair, and with a girdle of a *(leathern)* skin about his loins; and he did eat locusts and wild honey:

7. And *(he)* preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose *(i. e. whose servant I am not worthy to be).*

8. I indeed have baptized you with water: but he shall baptize you with the [5] Holy Ghost, *(sent down from heaven, the promise of him being made to you and to your children,* Acts ii. 39.)

9. And it came to pass in those days *(of John's baptism at the river of Jordan),* that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the *(Holy)* Spirit descending upon him like a dove *(i. e. in that hovering manner which a dove useth when she descends or rests upon any thing):*

11. And *(then)* there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12. And immediately the Spirit [6] driveth *(leadeth,* Luke iv. 1.) him into the wilderness.

13. And he was there in the wilderness [7] forty days, *(which being ended, he was visibly)* tempted of Satan; and was with the wild beasts; and *(when Satan had ended his temptation,* Matt. iv. 3. 11.) the angels ministered to him.

14. Now after that John was put in prison *(by Herod),* Jesus came into Galilee, preaching the gospel of the kingdom of God.

15. And saying, The time *(foretold for the coming of the Messiah)* is fulfilled, and the kingdom of God is at hand: repent ye *(therefore),* and believe the gospel.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, *(going out of their ship, and)* casting a net into the sea, *(to wash it,* Luke v. 2.) for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men *(i. e. I will enable you to draw them into the net of the gospel).*

18. And straightway *(upon his call)* they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were *(now)* in the ship mending their nets, *(which they had washed;* see Luke v. 2.)

20. And straightway he called them: and they *(upon his call)* left their father Zebedee in the ship with the hired servants, and went after him.

21. And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught *(them).*

22. And they were astonished at his doctrine: for he taught them as one who had authority *(from God to do so),* and not as the scribes *(who only told them what were the traditions of their fathers).*

23. And there was in their synagogue a man *(possessed)* with an unclean spirit; and he *(the evil spirit)* cried out,

24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us *(before the time appointed for our punishment)?* I know thee who thou art, *(to wit)* the Holy One of God.

25. And Jesus *(being not willing to receive testimony from Satan,* ver. 34.) rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn (Gr. *and the unclean spirit shaking or moving)* him, (see note on ix. 18. *so that he fell down,* Luke iv. 35.) and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What *(strange)* thing is this? what new doctrine is this? for with authority com-

* Lib. iii. cap. 1. † Annot. in Euseb. lib. v. cap. 6.

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mandeth he even the unclean spirits, and they obey him *(which is an indication that his doctrine is attended with a more than ordinary power).*

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But (Gr. *and)* Simon's wife's mother lay sick of a fever, and anon *(i. e. presently)* they tell him of her *(condition).*

31. And *(or then)* he came and took her by the hand, and lifted her up; and immediately the fever left her, and she *(being recovered)* ministered to them.

32. And at even, when the sun did set *(and the sabbath was ended)*, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door *(of Simon's house).*

34. And he healed many that were sick of divers diseases, and [8] cast out many devils; and suffered not the devils to speak, because they knew him.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon and they that were with *(i. e. belonged to)* him [9] followed after him.

37. And when they had found him, they said to him, All men seek for thee.

38. And he said unto them, Let us go into [10] the next towns, that I may preach there also: [11] for therefore came I forth, *(from this house, being sent by my Father to preach to them also,* Luke iv. 43.)

39. And he preached in their synagogues, throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken *(this)*, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, (Gr. *and being earnest with him to repair instantly to the priest, he)* forthwith sent him away;

44. And said unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them *(that thou art cleansed).*

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was *(forced to be)* without in desert places: and they came to him from every quarter.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΑΡΧΗ᾽ εὐαγγελίου τοῦ Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ, *The beginning of the gospel,* &c.] So saith St. Mark, beginning his history from John the Baptist, by the fathers styled *the beginning of the gospel;* because he began his office by preaching repentance as the preparation to receive it, and faith in the Messiah the subject of it; so Christ himself plainly testifies, by saying, *The law and the prophets were until John, from thence the kingdom of God* εὐαγγελίζεται *is preached.* (Luke xvi. 16.) This gospel he styles *the gospel of the Son of God,* who was or *is in the bosom of the Father,* (John i. 18.) and came down from heaven, (John iii. 13.) to reveal his Father's will unto us, that so we might have worthy thoughts both of the gospel, as being the revelation of it, and of the author, as being so intimate with and so nearly related to the Father.

[2] Ver. 2. Ὡς γέγραπται ἐν τοῖς προφήταις, *As it is written in the prophets.*] Other copies read ἐν Ἡσαΐᾳ τῷ προφήτῃ, *In Isaiah the prophet;* so do Iren. lib. iii. cap. 11. p. 259. Orig. in Cels. p. 60. and in John, p. 14. But then it is to be noted, that the former reading is in Irenæus twice before in the same chapter thus; *Marcus initium evangelicæ conscriptionis fecit, sic initium evangelii Jesu Christi Filii Dei quemadmodum dictum est in prophetis,* p. 256. and after, *Marcus ait, initium, quemadmodum scriptum est in prophetis,* &c. 18. So reads the Arabic, so the Alexandrian copy, so most MSS. so Theophylact; and this reading is to be preferred, (1.) because it is not so proper to say, *As it is written in Isaiah the prophet,* when the citation immediately following is not in Isaiah, but in Malachi; nor is there one instance of any thing so cited in the New Testament. (2.) It is the common phrase among the Jews, when they cite many passages of the prophets, to say, *As it is written in the prophets:* but it is without all example, when two testimonies are taken from two prophets, to cite only the last. And hence St. Jerome saith, *Nomen Esaiæ putamus additum scriptorum vitio.* (Com. in Matt. iii.)

Obj. But Grotius objects, That if this had been the true reading, there can be imagined no reason for the alteration of it; whereas if the other were so, the reason of the change is manifest, *viz.* because St. Mark cites testimonies out of the prophets.

Ans. The reason of the change seems very manifest, it being done in compliance with Matt. iii. 3. Luke iii. 4. John i. 23. for all these evangelists citing expressly what is written in Isaiah the prophet, they would have had St. Mark do so also.

[3] Ver. 3. *Prepare ye the way of the Lord.*] See note on Matt. iii. 3.

[4] Ver. 4. Βάπτισμα μετανοίας, *The baptism of repentance.*] This baptism, saith Dr. Lightfoot, may belong to children, though it be the baptism of repentance, and they know not what repentance means; for it requireth not their repentance at the receiving of this sacrament, but it engageth them to it for the time to come, *viz.* when they shall come to the use of reason, and the knowledge of the engagement. And so was it with the children that were circumcised, for they by that sacrament became debtors to observe the whole law, (Gal. v. 3.) when they knew not what obedience or the law meant, but that bound them to it when they came to years of knowledge and discretion.

[5] Ver. 8. Βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ, *He shall baptize you with the Holy Ghost.*] Καὶ πυρὶ, *and with fire,* Matt. iii. 11. Luke iii. 16. *i. e.* whose symbol is fire or flame: so he descended on the apostles, Acts ii. 3. so Justin Martyr saith, that when Christ was baptized, πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, *a fire was kindled in Jordan;* and the gospel of the

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Nazarenes, and the liturgy of the Syrians, that περιέλαμψε τὸν τόπον φῶς μέγα, *a great light shone round the place.*

[6] Ver. 12. Τὸ πνεῦμα αὐτὸν ἐκβαλλει, *The Spirit driveth him out.*] Ἤγετο, *he was moved* by the Spirit inwardly to go into the wilderness; so Luke iv. 1. ἀνήχθη, *he was led up* from the plains of Jordan by the Spirit into the mountains of the wilderness; so Matt. iv. 1. the Spirit ἐκβάλλει, *sends him away* into the wilderness; so the word signifies, ver. 43. Jesus ἐξέβαλεν αὐτὸν, *sent him away.* (See Matt. ix. 38. xii. 35. xiii. 52.)

[7] Ver. 13. Ἡμέρας τεσσαράκοντα, πειραζόμενος, *Being forty days tempted of Satan,—and the angels ministered to him.*] These forty days, saith Dr. Lightfoot, the holy angels ministered to Christ visibly, and Satan tempted him invisibly; at the end of them Satan puts on the appearance of an angel of light, and pretends to wait on him, as they did.

Ver. 14. *Now after that John was put into prison, Jesus came to Galilee preaching the gospel of the kingdom of God;* Ver. 15. *and saying, The time is fulfilled, and the kingdom of God is at hand.*] So Matt. iv. 12. *When Jesus had heard that John was cast into prison, he departed into Galilee;* and, ver. 17. *From that time he began to preach, and to say, Repent, for the kingdom of God is at hand:* till that time, say the fathers and the scholiasts, ἀνέμεινε αὐτὸν μαρτυρῆσαι περὶ αὐτοῦ, *he waited for John's testimony concerning him.* Accordingly St. Peter represents Christ as beginning thus to preach from Galilee, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν ὁ Ἰωάννης, *after the baptism which John preached* was ended. (Acts x. 37.) Now hence is it evident, that his coming into Galilee, mentioned Luke iv. 14. must refer to the same time, that so all the evangelists may accord together, as appears farther from the following words, ver. 15. *He taught in the synagogues, and was glorified of all;* and, ver. 31. *He went into Capernaum, and was teaching in their synagogues on the sabbath-day.* For we learn from Mark i. 21, 22. that this was done after that John was put in prison, ver. 14. and also from the words of St. Luke, which say, ver. 14. *That a fame went out through the whole region concerning him;* for we are assured, from Matt. iv. 12. 14. that this also followed St. John's being cast into prison.

[8] Ver. 34. *He healed many that were sick, and cast out many devils.*] Hence it is evident that the devils cast out were not diseases; as also appears from iii. 11. 15. v. 12. vi. 12. (See note on Matt. viii. 28.)

[9] Ver. 36. Καὶ κατεδίωξαν αὐτὸν, *And Simon and they that were with him followed him.*] Here the critics note, that τὸ διώκειν, when it respects persons, is usually to *pursue* in a hostile manner, (except here and Luke xvii. 23.) but when it respects things, it is to *prosecute* with a desire to obtain them; as when we are bid to *follow after charity and hospitality,* Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1. Phil. iii. 12. 14. 1 Thess. v. 15. 1 Tim. vi. 11. Heb. xii. 14. 1 Pet. iii. 11.

[10] Ver. 38. Εἰς ἐχομένας κωμοπόλεις, *To the adjoining towns.*] Κωμοπόλεις, *Towns,* saith Dr. Lightfoot, are villages which had a synagogue in them; κώμαι, *villages* which had none; πόλεις, *towns* girt about with walls.

[11] Εἰς τοῦτο γὰρ ἐξελήλυθα, *For therefore came I forth.*] Εἰς τοῦτο ἐπέσταλμαι, Luke iv. 43. *For therefore was I sent.* Whence it may be granted, that *going forth,* and being *sent to preach the gospel,* are the same thing; but not when it is said of Christ, ἐξελήλυθα, *I came forth from God, and return to God.* (See the paraphrase.)

CHAP. II.

1. AND again he entered into Capernaum [1] after some days; and it was noised *(reported)* that he was in the house *(of Simon,* i. 29.)

2. And straightway many were gathered together *(about it),* insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy *(in a bed),* which was borne of four *(men).*

4. And when they could not come nigh to him for the press, they [2] uncovered the roof *(of the upper chamber,* see the note,) where he was: and when they had broken it up, they let down *(to him)* the bed wherein the sick of the palsy lay.

5. When Jesus *(by this instance)* saw their faith, he said to the *(man)* sick of the palsy, Son, thy sins *(which brought this disease upon thee)* be forgiven thee, *(as to the temporal punishment of them;* see note on Matt. ix. 2.)

6. But *(and)* there were certain of the scribes sitting there, and *(upon occasion of these words, thus)* reasoning in their hearts,

7. Why doth this man thus speak blasphemies, *(ascribing that to himself which is proper to God alone? for)* who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. *(For)* whether is it easier to say to the sick of the palsy, Thy sins *(as to their temporal punishment)* be forgiven thee; or to say *(effectually, that which is a certain indication of it),* Arise, and take up thy bed, and walk?

10. But *(I choose to say the first),* that ye may know that the Son of man hath power *(even whilst he is)* on earth *(thus)* to forgive sins; *(and then)* he saith to the sick of the palsy,

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed *(on which he lay),* and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion *(before).*

13. And he went forth again by the sea-side; and all the multitude resorted to him, and he taught them.

14. And as he passed by *(from thence,* Matt. ix. 9.) he saw Levi the son of Alpheus sitting at the receipt of custom, and *(he)* said to him, Follow me. And he arose and followed him.

15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many *(of them),* and they followed him.

16. And when the scribes and pharisees saw him eat with publicans and sinners, they *(judging them unworthy to be conversed with, and a defilement to those who did so)* said to his disciples, [3] How is it that he *(your Master, who professeth himself a prophet and a holy man),* eateth and drinketh with publicans and sinners?

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17. When Jesus heard *(the pharisees speak thus)*, he saith unto them, *(These it is most necessary to converse with, for)* they that are whole have no need of the *(spiritual)* physician, but they that are sick; *(and this is more especially the business of my prophetic office, for)* I came not to call the righteous, but sinners to repentance.

18. And *(then)* the disciples of John and of the pharisees used to fast (Gr. *were fasting*): and they *(the disciples of John,* Matt. ix. 14.) come and say unto him, Why do the disciples of John and of the pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, [4] Can *(it be fit for)* the children of the bridechamber *(to)* fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot *(decently)* fast.

20. But the days will come, when *(I)* the bridegroom shall be taken away from them, and then shall they *(have occasion to)* fast in those days.

21. *(And he said also by way of parable,* Luke v. 36.) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old *(this being tender and that strong)*, and *(so)* the rent is made worse *(i. e. greater)*.

22. And no *(skilful)* man putteth new wine into old *(i. e. weak)* bottles: else the new wine *(fermenting)* doth burst the bottles, and *(so)* the wine is spilled, and the bottles will be marred *(broken or rent)*: but new wine must be put into new bottles. (See Matt. ix. 16, 17.)

23. And it came to pass, that he went throughout the corn fields on the *(first)* sabbath-day *(after the Passover,* Luke vi. 1.) and his disciples [5] began, as they went, to pluck the ears of corn, *(and, rubbing them in their hands, to eat of the corn,* ibid.)

24. And the pharisees *(seeing this)* said unto him, Behold, why do they *(by thy permission)* on the sabbath-day that which *(according to our traditions)* is not lawful *(to be done upon that day)*?

25. And he said unto them, Have ye never read what *(is sufficient to justify that action of theirs, viz. that which)* David did, when he had need, and was an hungered, he, and they that were with him?

26. How he went into the house of God in the [6] days of Abiathar the high-priest (see the note), and did eat the shew-bread, which is not lawful to eat but for the priests *(i. e. of which it is not lawful for any but the priests to eat)*, and gave also *(of it)* to them that were with him?

27. And he said *(moreover)* to them, The sabbath was made for *(the sake of)* man, and not man for the sabbath *(now that which was instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted)*:

28. Therefore (ὥστε, *so that*) the Son of man *(who came to save men's lives, and promote their good)* is *(doubtless so far)* Lord also of the sabbath *(as to dispense with the strict rest of it, when he sees it necessary for their good)*.

(For the exposition of these six last verses, see the note on Matt. xii. 1.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Δι' ἡμερῶν, *After some days.*] So Theophylact, δι' ἡμερῶν, ἀντὶ τοῦ, διελθούσων ἡμερῶν τινῶν, *after days, that is, when some days were passed.* So Gen. iv. 3. in process of time, μεθ' ἡμέρας, *after days it came to pass.*

[2] Ver. 4. Ἀπεστέγασαν τὴν στέγην ὅπου ἦν, *They uncovered the roof where he was.*] Dr. Lightfoot upon the place shews, that there was a door in every roof by which they went from the ὑπερῷον, or *upper chamber* upon the roof; now these men, knowing that it was this upper chamber to which the Jews customarily went up when they discoursed of the law, or religious things, ascend by stairs or ladders to this roof; and not finding the door wide enough for the man's bed to go down at, they widen it, by loosening some stones about, and so let down the paralytic.

Ver. 7. The reading εἷς ὁ θεὸς, and, ver. 15. ἁμαρτωλοὶ, are defended, Examen Millii ibid.

[3] Ver. 16. Τί ὅτι; *How is it that he eateth?* &c.] Τὶ for διά τι; *why is it?* or, *wherefore is it?* is very frequent both in the Old and New Testament; examples from the Old are numerous: see Gen. xxi. 29. xxxviii. 29. Exod. xiv. 15. xvii. 2. Josh. vii. 25. Judg. viii. 1. 2 Kings vi. 33. vii. 3. Isa. i. 11. iii. 15. Lam. iii. 39. In the New, see Matt. viii. 26. xix. 17. xxii. 18. Mark ii. 24. viii. 17. x. 18. xii. 15. Luke ii. 48, 49. vi. 41. 46. xxii. 46. John i. 25. vii. 19. ix. 27. x. 20. xiv. 22. xviii. 21. 23. xx. 13.

[4] Ver. 19. Μὴ δύνανται; *Can the children of the bridechamber fast?*] Because there is little to be observed in this chapter which hath not been explained already, till we come to the twenty-sixth verse, I shall here observe the various acceptations of the phrase μὴ δύνανται.

And (1.) it signifies that which is unfit, incongruous, or inconvenient to be done, as not suiting with the rules of decency; as when Moses says, Exod. viii. 26. οὐ δυνατὸν, *it is not meet* to do so; so Luke xi. 7. οὐ δύναμαι, *I cannot rise, and give thee;* and, vi. 42. πῶς δύνασαι λέγειν; *how canst thou say to thy brother, Let me cast out the mote out of thine eye?*

(2.) That which cannot justly, or without violation of some law or rule of equity and justice, be performed. So Deut. xii. 17. οὐ δυνήσῃ φαγεῖν, *Thou mayest not eat within thy gates the tithe of thy corn:* so Acts x. 47. μετὶ τὸ ὕδωρ κωλῦσαι δύναταί τις; *Can any hinder water that these should not be baptized?* 1 Cor. x. 21. οὐ δύνασθε, *Ye cannot drink the cup of the Lord and the cup of devils;* 2 Cor. xiii. 8. οὐ γὰρ δυνάμεθα, *For we can do nothing against the truth.*

(3.) That which is not agreeable to the Divine economy, counsel, or will. So Gen. xix. 22. οὐ γὰρ δυνήσομαι, *For I can do nothing till thou be come thither:* Matt. xxvi. 42. εἰ οὐ δύναται, *If this cup cannot pass from me, unless I drink it;* and in this sense Christ often saith, οὐ δύναται ὁ υἱὸς, *The Son cannot of himself do any thing, but what he sees the Father do.* (John v. 19. 30.)

(4.) That which we cannot do by reason of the trouble of it, or because of some other employment which interferes with it; so the children of Jacob say to Joseph, οὐ δυνήσεται τὸ παιδίον, *The lad cannot leave his father,* Gen. xliv. 22. and to Jacob, οὐ δυνησόμεθα καταβαίνειν, *We cannot go down without our brother:* so we read of Christ, μηκέτι δύνασθαι αὐτὸν, *That he could not openly enter into the city,* Mark i. 45. and of his disciples, μὴ δύνασθαι αὐτοὺς, *That they could not eat bread,* (iii. 20.) *i. e.* they had no opportunity to do it: of Herod, that he would have killed John, καὶ οὐκ ἠδύνατο, *and he could not do it for fear*

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of the people, Mark vi. 19, 20. so, *I have married a wife, and therefore,* οὐ δύναμαι ἐλθεῖν, *I cannot come,* Luke xiv. 20.

(5.) That which cannot be done, not for want of power in the agent, but upon account of some defect or fault in the patient; so Christ οὐκ ἠδύνατο, *could do no mighty works, because of their unbelief,* Mark vi. 5, 6.: so Luke xvi. 2. οὐ δύνῃ, *Thou canst be no longer steward:* so *Christ spake to the Jews,* καθὼς ἠδύναντο ἀκούειν, *as they were able to hear him,* Mark iv. 33. And in this sense Christ inquires, πῶς δύνασθε; *How can you believe, who receive honour one of another?* John v. 44.

(6.) That which cannot be done by reason of some disposition in us which renders us averse to, and unwilling to do any thing, till it be removed. So Joseph's brethren οὐκ ἠδύναντο, *could not speak peaceably to him,* Gen. xxxvii. 4. *Behold, their ears are uncircumcised, and* οὐ δυνήσονται ἀκούειν, *they cannot hear,* Jer. vi. 16. So πῶς δύνασθε; *How can you, being evil, speak good things?* Matt. xii. 34. οὐ δύναται, *The world cannot hate you,* John vii. 7. οὐ δύνασθε, *You cannot hear my word,* John viii. 43. οὐκ ἠδύναντο, *therefore they could not believe,* John xii. 39. *The world* οὐ δύναται, *cannot receive the Spirit,* John xiv. 17. *They that are in the flesh,* οὐ δύνανται, *cannot please God,* Rom. viii. 8. And so concerning a good disposition we read, that *a good tree* οὐ δύναται, *cannot bring forth evil fruit,* Matt. vii. 16. of the disciples, οὐ δυνάμεθα, *we cannot but speak the things which we have heard,* Acts iv. 20. of him that is born of God, that οὐ δύναται ἁμαρτάνειν, *he cannot sin,* 1 John iii. 9. and Christ saith of the church of Ephesus, οὐ δύνῃ, *thou canst not bear them that are evil,* Rev. ii. 2.

Ver. 23. Ἤρξαντο, *Began.*] That in the Hebrew phrase to begin to do a thing, and to do it, is the same, see the note on Acts i. 1. though I do not think that ἄρχομαι is wholly an expletive in this and other places, but it signifies *to desire, to be willing, to covet, or be pleased with a thing;* and answers to the Hebrew וַיֹּאֶל. So Josh. xvii. 12. ἤρξαντο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, *the Canaanite would dwell in the land:* so when Micah had promised the Levite a salary, ἤρξατο παροικεῖν, *he was willing to dwell with him,* Judg. xvii. 11. so 2 Sam. vii. 29. and now ἄρξον καὶ εὐλόγησον, *let it please thee to bless the house of thy servant:* so also 1 Chron. xvii. 27. and Hos. v. 11. ἤρξατο πορεύεσθαι, *he willingly walked after vain things;* and, Judg. i. 35. ἤρξατο ὁ Χαναναῖος, *the Canaanite would dwell in the mountain, i. e.* the mountain of the Amorites, near the tribe of Dan, of which tribe was Samson, Judg. xiii. 2. Note also, that the reading of the Septuagint here, gives us an answer to the inquiry where Samson had his foxes; even from this mountain, ἐν ᾧ ἀλώπεκες, *in which* (say they) *were foxes,* they reading perhaps שעלים not שעלכים as we now read.

[6] Ver. 26. Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, *In the days of Abiathar the high-priest.*] That Ahimelech was then high-priest seems evident, (1.) because Abiathar, who succeeded him, was, and is here styled high-priest; for he being the father, and Abiathar his son, (1 Sam. xxi. 20. 22. xxii. 6.) if Ahimelech had been only an ordinary priest, his son Abiathar could not have been high-priest, that office then succeeding orderly from father to son. It is indeed by Mr. Whiston said, that that Abiathar that escaped from Doeg, never was high-priest: but he is so called, first, by the Septuagint, saying, that *Solomon made Zadok* εἰρέα πρῶτον ἀντὶ Ἀβιάθαρ, *high-priest in the room of Abiathar,* even of that Abiathar who *bare the ark of the Lord before David,* and who was *afflicted with him in all things,* 1 Kings ii. 26. 35. Secondly, He is so called thrice by Josephus,* who says, they had *the catalogue of their high-priests preserved from two thousand years.* (2.) Because Ahimelech his father is accused by Doeg of *inquiring of the Lord for David,* 1 Sam. xxii. 10. and he himself seems to confess, ver. 15. that he had often done the same thing before without blame; whereas the high-priest alone having on the ephod of judgment, had not Ahimelech been the high-priest, he could neither have done this, nor reasonably been accused of doing it. To this it is said, that Ahimelech might assist David in inquiring of the Lord, but not by *urim.* I answer, that I find no way of inquiring of the Lord but by a prophet, or by a high-priest wearing the ephod in which was the *urim,* or by a dream, of which we read nothing here. Moreover, that the ephod was then with him, is certain, because when Ahimelech was slain, Abiathar went down to David *with the ephod in his hand,* 1 Sam. xxiii. 6. And that he speaks of the high-priest's ephod is manifest, because he doth not call it a linen ephod, such as the priests wore, but *the ephod;* and because David inquires by it, ver. 9. xxx. 7. which shews it was the high-priest's ephod in which was the *urim* and the *thummim,* which by express precept was never to be separated from the ephod; since otherwise no inquiry could have been made by it. Thirdly, Because he is styled *Ahimelech the priest;* for it is a certain truth, though not observed by many, that from the end of the book of Deuteronomy to the end of the book of Chronicles, not one person is by name styled *N. N. the priest* who was not a high-priest; and though Jehoiada is called the high-priest where he is not named, *viz.* 2 Kings xii. 10. 2 Chron. xxiv. 11. yet is Hilkiah alone styled *Hilkiah the high-priest,* during that long interval. Now what reason is there to deny that *Ahimelech hachoen* signifies here, as in like case it always did before from the days of *Eleazar hachoen, the high-priest?* Lastly, Because Josephus, who being a Jew and a priest, must be supposed a competent witness in this case, calls him six times high-priest, *viz.* lib. vi. cap. 14. p. 196. B. C. F. 197. A. G.

The ancient solutions of the fathers are summed up by Theophylact thus: We must say therefore either that Abiathar had two names, being called also Ahimelech; or that Abiathar was then with Ahimelech; or that τοῦ υἱοῦ is to be understood, and the words to be read thus, ἐπὶ Ἀβιάθαρ τοῦ υἱοῦ τοῦ ἀρχιερέως, *in the days of Abiathar the son of the high-priest;* or that Abiathar is mentioned ὡς ἐπισημότερος, *as most celebrated in the days of David.* The second of these opinions, *viz.* That Abiathar being there with him, and made high-priest by the death of his father but a few days after this action, it might well be said to be done in the days of Abiathar the high-priest, though he was not then actually so, is embraced by the learned Bishop of Ely on 1 Sam. xxi. 6. this being said to be done in his days, as things may be said to have been done in the days of Henry the Eighth, or any other king of England, which came to pass but a little before he

* Antiq. lib. vii. cap. 11. p. 247. B. D. p. 248. B. G. lib. i. contr. Apion. p. 1056.

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began to reign; to which may be added the criticism of Dr. Hammond, that ἐπὶ is to be rendered *before*, so ἐπὶ μετοικεσίας must be rendered *before the captivity*, Matt. i. 11. Jechonias and his brethren being begotten not under, but before the captivity. Dr. Lightfoot falls in with the two last solutions, rendering the words *in the days of Abiathar the son of the high-priest*, as τοῦ Ἠλὶ *is the son of Eli*, Luke iii. 23. and so on to the end of the chapter; and saying, that he therefore is named, rather than Ahimelech, because he brought the ephod to David, 1 Sam. xxii. 6. and by him inquiry was made by *urim* and *thummim*, 1 Sam. xxi. 2. 4. 9. 11, 12. xxx. 7, 8. 2 Sam. ii. 1. 5. xix. 21. whence it was usual, saith he, for the Jews by Abiathar to understand the *urim and the thummim;* this therefore seems to give some advantage to this instance, to say it was done under that Abiathar who had the ordering of that Divine oracle, and so might be supposed to do this by Divine direction. But because this also is very rare, I offer, thirdly, that interpretation which saith, that by the high-priest here we are to understand, not him who was strictly so called, but one who was an eminent man of that order, this being the import of the word,

1. When mention is made of power given ἀπὸ or περὶ τῶν ἀρχιερέων, from or by the high-priests, Acts ix. 14. xxvi. 10. 12.

2. Of *high-priests* gathered together, Matt. ii. 4. xxvi. 3. xxvii. 62. John xi. 47. xii. 10.

3. Of the *chief priests* coming to Jesus, Matt. xxi. 15. 23. 45. and that Christ ought to suffer by the *chief priests*, Matt. xvi. 21.

4. Of Judas coming to the *chief priests*, Matt. xxvi. 14. 47. Mark xiv. 10. 43. Matt. xxvii. 3. 6. 12. 20. 41. John xviii. 3.

5. Of the *chief priests* and *scribes*, Mark viii. 21. x. 33. xi. 18. xiv. 1. xv. 1.

6. Of the *chief priests* and *elders*, John vii. 32. Acts iv. 23. xxv. 15.

7. Of all the *high-priests*, Matt. xxvii. 1. Mark xiv. 53. See the like expressions, Mark xiv. 1. xv. 3. 10, 11. 31. Luke xxiii. 4. 13. 23. xxiv. 20. John xviii. 35. xix. 6. 15. 21. Acts v. 24. ix. 21. xxii. 30. xxiii. 14.

Ἐπὶ Ἀβιαθὰρ τοῦ Ἀρχιερέως, *In the days of Abiathar the high-priest.*] Good Mr. Whiston has given us an ingenious treatise upon this place, in which he attempts to shew that neither the Ahimelech nor the Abiathar mentioned in the history of David's eating the shew-bread, was high-priest at all; but another Abiathar, not mentioned at all there, but 2 Sam. xiv. 3. was then high-priest: and I, who never am backward to yield to evidence, will give him the honour of having found out the best solution of this difficulty that I have yet seen, when he hath answered these ensuing arguments.

Arg. 1. That Josephus, who, being a Jew and a priest, and who mentions the genealogy of their high-priests carefully preserved to his days, and so must be supposed a competent witness in this case, styles that very Ahimelech, who gave David the shew-bread, and who was slain by Doeg, six times *Ahimelech the high-priest*. Abiathar his son is also several times styled the high-priest by the same Josephus. It is no sufficient answer to this, to say, as Mr. Whiston doth, *that neither Ahimelech nor Abiathar is styled high-priest; but the one is Ahimelech the priest, the other Abiathar the priest.* For it is a certain truth, that from Eleazar the son of Aaron, in the book of Deuteronomy, to Hilkiah, in the close of the book of Chronicles, not one person is by name styled *N. N. the high-priest*, though there was all that while a high-priest in being. Now what reason is there to deny that *Ahimelech hachoen* signifies *Ahimelech the high-priest*, when no other name is given to any high-priest in Scripture, for above four hundred years? Of less importance is it to say, that *we read not that either of them officiated as high-priest, in the great day of expiation*, when we read not of any one that did so in the books of Samuel, Kings, or Chronicles.

Arg. 2. That Ahimelech was high-priest, is proved from the accusation which Doeg lays against him, that *he inquired of the Lord for David*, 1 Sam. xxii. 10. and from Ahimelech's own confession, that *he had done the same thing before*, ver. 15. and by the testimony of Josephus,* saying, that he did, πολλάκις προφητεῦσαι, oft consult the oracle for him: whereas the high-priest alone having on the *ephod of judgment*, had not Ahimelech been high-priest, he neither could have done so, nor could he reasonably have been accused of doing it.

To this it is answered, That Ahimelech prayed, or inquired of God for David; but no circumstances being mentioned, it does not appear whether it was any thing more than affording David a place in the public prayers of the tabernacle, or the lending him the sacred garments, and giving him proper opportunities for his own inquiries (as a prophet) of the Almighty.

But sure it is better to say nothing, than to use such sorry shifts as these; *he inquired of the Lord for him;* that is, *he prayed for him*, or *gave him a place in the public prayers of the tabernacle*, or *he lent him a linen ephod to inquire in.* Let him shew one instance of any priest that is ever said to inquire of the Lord besides the high-priest, and he will say something to lessen the force of this argument, which is yet left in its full strength; let him shew one of the consecrated ephods that was lent to a layman, or where lending one an ephod, or giving him a place in the public prayers of the tabernacle (if then there were any such prayers, or any such usage), signifieth *Shaal lo bejehovah*, i. e. *to inquire for him from Jehovah*, and he will say something pertinent to this objection. As for Rebecca, she inquired not of a priest, but, say the Jews, of a prophet; and this she did long before there was any high-priest wearing an ephod, by God appointed for this very end. And, saith the Bishop of Ely, it is most reasonable to think, that she went herself, and inquired at the Schechinah, or a place of the Divine presence, and the Lord answered her by an angel. (Gen. xxv. 23.)

Arg. 3. That Ahimelech had then the ephod to inquire by, is evident, because when Abiathar his son fled thence to David, he *carried the ephod in his hand;* he went down, saith the Septuagint, ἔχων ἐφοὺδ ἐν τῇ χειρὶ αὐτοῦ, *having the ephod in his hand;* and that this was the very ephod to which the breast-plate was annexed, the Bishop of Ely proves; (1.) because it is not styled *a linen ephod*, such as the priests used, but emphatically *the ephod.* (2.) Because when David was about to inquire of the Lord, he speaks twice to Abiathar thus, *Bring hither the ephod:* (1 Sam.

* Antiq. lib. vi. cap. 14. p. 196.

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xxiii. 9. xxx. 7.) whereas, had it been only *a linen ephod*, it could have done him no service in his inquiries. This being so, if David himself inquired of the Lord by this ephod, he invaded on the priest's office, and so was guilty of the highest sacrilege; but if he made this inquiry by the mouth of Abiathar, the son of Ahimelech, who was slain at Nob, then was Abiathar high-priest, and so Mr. Whiston's scheme is overthrown. Some think, saith the Bishop of Ely, that David put on the ephod, and then asked the Lord's advice; but that is a great mistake: for the high-priest was the person appointed by God to ask counsel of him for the supreme governor, (Numb. xxvii. 21.) therefore David spake these words by the mouth of Abiathar. When therefore it is said that David inquired of the Lord, it is reasonable to conceive, that he did this both in the places mentioned, and 2 Sam. ii. 1. 5. 19. by the person appointed by God to ask counsel for him, *i. e.* by Abiathar the high-priest; these being cases all concerning war, in which the ordinance of God appointed the chief governor to ask counsel of him; (Josh. xxvii. 20, 21.) and hence this very phrase is used, when other men asked counsel of the Lord in the like case: so Judg. i. 1. *The children of Israel asked counsel of the Lord, Who shall go up for us against the Canaanites?* and, xx. 18. *They arose, and went up to the house of God, and asked counsel of God, saying, Who shall go up first to the battle against Benjamin?* and again, ver. 23. But that they did this by Phinehas the high-priest, is evident from these words, ver. 27, 28. *And the children of Israel inquired of the Lord, for the ark of the covenant was there in those days; and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days.* So Saul asked counsel of the Lord, 1 Sam. xiv. 37. but this he did by Ahijah the high-priest, ver. 36. (See ver. 18.)

Obj. But, saith Mr. Whiston, "The high-priest in the latter end of Saul's reign, was with Saul and not with David: for Saul, a little before his death, *inquired of the Lord, and the Lord answered him not, neither by dreams, nor by urim, nor by prophets*, (1 Sam. xxviii. 6.) which words surely imply, that Saul had caused inquiry to be made by *urim*, which, being peculiar to the high-priest, doth shew that the Jewish high-priest was then with Saul, which we know Abiathar the son of Ahimelech was not."

Ans. This is a considerable objection; to which I shall not answer as some do, that Saul had caused another ephod to be made, or that he sent to David to inquire of Abiathar in his behalf; for there is no evidence for the second, and the first could do him no service, he having no high-priest to inquire by. But I answer, That though it be said that God *answered not Saul by urim*, that only is put in because it was one usual way of answering, not because Saul had tried that way; for he himself speaketh to Samuel thus, *God is departed from me, and answereth me no more, neither by prophets, nor by dreams*, ver. 15. making no mention at all of his not answering by *urim*. And David observes, 1 Chron. xiii. 3. that Saul, after the evil spirit came upon him, *inquired not* at the ark, as formerly he had done: (1 Sam. xiv. 18.) so that this passage, as it is translated, seems only to say, that God gave him no answer at all by any of the usual ways: not by dreams, because the Spirit of the Lord was long since departed from him; (1 Sam. xvi. 14.) not by any direction of his prophets, because he had slain the Lord's prophets; not by *urim*, because he neither had the breast-plate of *urim*, nor a high-priest to consult; and lastly, translate the words thus, *Saul feared* ve jescheal, *for he had inquired of the Lord*, viz. since the time of his being rejected of God, *and the Lord had not answered him* by any of these ways, and then this text is impertinent: and of such translations of the Hebrew the instances are very many. (See Glassius de verbo, lib. iii. tr. 3. canon 46.)

Arg. 4. That Abiathar the son of Ahimelech, who was slain at Nob, was high-priest, is proved, first, because Josephus three times calls him so, *viz.* lib. vi. cap. ult. p. 207. lib. vii. cap. 11. p. 247, 248. Secondly, Because he who was removed by Solomon from the high-priesthood was the same Abiathar who was with David in his exile; for he was that Abiathar *who bore the ark before David*, and *who was afflicted in all the things in which David was afflicted*, (1 Kings ii. 26.) which agrees only to that Abiathar who was the son of Ahimelech slain at Nob.

To this Mr. Whiston answers, "That there was an Abiathar who was the son of Ahijah, who was high-priest in the days of Saul, when David and his men did eat the shew-bread: that he had a son named Ahimelech, who was high-priest in the days of David, and this is the Ahimelech mentioned, 2 Sam. viii. 17. in these words, *And Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests;* and this Ahimelech had a son named Abiathar, who was high-priest after him, and this was the Abiathar removed by Solomon, and not Abiathar the son of Ahimelech of Nob."

Now to this I reply, that he offers no proof that his first Abiathar was the son of Ahijah, or that his Ahimelech had a son named Abiathar, or that either of the three was high-priest. The text now cited saith, that *Zadok and Ahimelech the son of Abiathar were priests*, but that cannot signify that they were high-priests, because there could not be two high-priests together; and therefore the Bishop of Ely and the generality of commentators say, these two were the chief of the family of the priests, next to the high-priest, which was Abiathar, and who were called *secondary priests*. (2 Kings xxv. 18.) And whereas Mr. Whiston saith of his supposed Abiathar, that he was afflicted with David, by undergoing the peril of a spy in the time that Absalom was in Jerusalem, and David was fled from him; let any reasonable person judge, whether, on the account of the peril of so few days, if indeed he lay under any peril, he could have been said to have been afflicted, *Beeol, in all the things in which David had been afflicted.* Sure the words of the Bishop of Ely here are much more agreeable to the history, *viz.* that this Abiathar *underwent all the hardships which David endured in his exile.*

But, saith Mr. Whiston, "If that Abiathar who was deprived by Solomon was the Abiathar of the family of Ithamar, and son of Ahimelech of Nob, supposing that he began his office at thirty, as the priests did, and continued with David forty years, he must be a very old man, almost eighty years old before he died; whereas this contradicts God's threat against the family of Eli, that *all the increase of his house should die in the flower of their age*, and *that there should not be an old man in his house for ever.*" (1 Sam. ii. 33.)

Now to this I answer, first, in the words of the Bishop of Ely on 1 Sam. ii. 33. That this threat did not belong to

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all the family of Ithamar, but only to the family of Eli. Secondly, Seeing king David died when he was seventy years old, (2 Sam. v. 4.) and seeing there could be no age set for the high-priest's entrance on his office, that depending on the death of his father, Ahimeleeh coming to an untimely end, Abiathar might be very young when he first entered upon his office, and begin it as priests after did at twenty, and so be not much above sixty when David died: and, lastly, when that threat had been executed in such a dreadful manner by the slaughter of the priests at Nob, we may reasonably conceive that one single person, made an exile, and afflicted in all that David was, might, for the service he had done to that good king, and the affliction he had already suffered, have his life prolonged above sixty or seventy years.

CHAP. III.

1. AND he entered again into the synagogue *(of Capernaum,* i. 21.) and there was a man there which had a withered hand.

2. And they *(asked him, saying, Is it lawful to heal on the sabbath-day?* Matt. xii. 19. *and)* watched him, whether he would heal him on the sabbath-day, that *(if he did so)* they might accuse him *(as one that profaneth the sabbath).*

3. And he said to the man who had the withered hand, Stand forth *(in the sight of the synagogue).*

4. And *(then)* he saith unto them, [1] Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill, *(by refusing to preserve it on that day? And this question he put to them by way of answer to their question,)* but they held their peace.

5. And when he had looked round about on them with anger, [2] being grieved for the hardness of their hearts *(which would not yield to all the conviction he had given them, that it was lawful to do good on the sabbath-day),* he saith to the man *(who had the withered hand),* Stretch forth thy hand. And he stretched it out; and his hand was restored whole as the other *(was).*

6. And *(this being done)* the pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But [3] Jesus *(his time of suffering being not yet come)* withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea,

8. And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, *(I say)* a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10. For he had healed many; [4] insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them that they should not make him known.

13. And he goeth up into a mountain, and calleth to him whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him *(as his attendants),* and that he might send them forth to preach.

15. And *(preaching in his name)* to have power to heal sicknesses, and to cast out devils:

16. And *(they were)* Simon, *(whom)* he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and he surnamed them [5] Boanerges, which is, The sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19. And [6] Judas Iscariot, which also betrayed him: and they went into a house *(in Capernaum,* ii. 1.)

20. And the multitude cometh together again, so that they could not so much as *(have leisure to)* eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is [7] beside himself (Gr. *he is faint by spending his spirits).*

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23. And he called them unto him, and said unto them in *(two)* parables, *(first,)* How can Satan cast out Satan?

24. And *(for)* if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if *(then)* Satan rise up against himself, and be divided, he cannot stand, but *(his kingdom)* hath an end.

27. *(And again in another parable he said,)* No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will *(be able to)* spoil his house.

28. *(Then he added these words),* Verily I say unto you, All sins shall be forgiven unto the sons of men, and the blasphemies wherewith soever they shall blaspheme *(me upon earth):*

29. But he that shall blaspheme against *(the following dispensation of)* the Holy Ghost hath never forgiveness, but is in danger of (Gr. *obnoxious to)* eternal damnation:

30. *(And thus he spake)* because they said, He hath an unclean spirit.

31. There came then his brethren and [8] his mother *(to the place where he was),* and *(they),* standing without, sent unto him, calling him *(to them).*

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and *(pointing to his disciples, he)* said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is *(by me valued as dearly as)* my brother, and my sister, and mother.

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; &c. *Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?*] Hence it seems to

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follow, that he who doth not do good to his neighbour when he can, doth evil to him; it being a want of charity, and therefore evil, to neglect any opportunity of doing good, or shewing kindness to any man in misery; and that not to preserve his life when it is in danger, is to transgress that precept which saith, *Thou shalt not kill;* because, by this delay, so much is taken from the pleasure of his life; and, saith the aphorism, *non est vivere sed valere, vita.* Hence the tradition of the Jews informs us, *The hands of Moses were heavy, because when Amalek came against them he deferred their deliverance till the morrow,* (Exod. xvii. 9.) *and was not ready on that very day to give redemption to Israel.* (B. Uziel. in Exod. xvii. 12.)

[2] Ver. 5. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, *And looking on them with anger.*] Hence we learn that anger is not always sinful; this passion being found in him in whom was no sin. But then it must be noted, that anger is not properly defined by philosophers, ὄρεξις ἀντιλυπήσεως, *a desire of revenge,* or causing grief to him who hath provoked or hath grieved us: for this desire of revenge is always evil; and though our Saviour was angry with the pharisees, for the hardness of their hearts, yet had he no desire to revenge this sin upon them, but had a great compassion for them, and a desire to remove this evil. Anger is rather *an inward motion and serious displeasure of the mind, arising from the apprehension of some injury done or intended to ourselves, or others for whom we are concerned, with a desire to remove the injury.* (See note on Matt. v. 22.)

[3] Ver. 7. Καὶ ὁ Ἰησοῦς ἀνεχώρησε, *And Jesus withdrew himself with his disciples to the sea.*] When Christ by his doctrine and miracles could do no good upon men, by reason of the hardness of their hearts, ver. 5. but they consult how they may destroy him, ver. 6. he usually departs and conceals himself, that he may give place to their wrath, and secure himself from their malice. (See Matt. xii. 15. John viii. 59.) Whence we learn, not only that in such cases it is lawful thus to consult our safety, but that when men are so perverse, we, by concealing of the truth, do not betray it, but rather do comply with our Lord's precept, *not to cast pearl before swine.* (Matt. vii. 6.)

[4] Ver. 10. Ὥστε ἐπιπίπτειν αὐτῷ, *Insomuch that they pressed upon him.*] Dr. Hammond says, They fell down before his feet, requesting that they might touch him, or in order to the touching of him, as they did, vi. 56. But the *pressing on him* seems more agreeable to the reason why he desired a ship, *viz.* that they might not throng him.

[5] Ver. 17. Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργὲς, *And he named them Boanerges, which is, Sons of thunder.*] Concerning the derivation of this word, see Dr. Lightfoot and Grotius. Christ seems to have given them this name from a foresight of the heat and zeal of their temper, of which they quickly gave an instance in their desire to call down fire from heaven, or thunder and lightning to consume the Samaritans: (Luke ix. 54.) and John also shewed his zeal, in forbidding him that cast out devils in Christ's name, because he followed not them. Hence we find in the Acts of the Apostles, Peter and John are the chief speakers and actors in the defence and propagation of the gospel: and the zeal of James and Peter, seems to be the reason why the one was slain by Herod, and the other imprisoned in order to the like execution.

[6] Ver. 19. Ἰούδαν Ἰσκαριώτην, *And Judas Iscariot, who also betrayed him.*] The wisdom of Christ saw fit to admit Judas amongst his disciples, that by him the counsel of God in giving up his Son to the death, and the Scriptures might be fulfilled. (Acts i. 16.) And he is by him sent to preach, to cure diseases, and to cast out devils, who had himself a devil, (John vi. 70.) to teach us, that the mission of a person may be valid, though he be not sanctified; and that we should hearken to, and, in things belonging to their ministerial office, should obey even such persons. Origen,* indeed, declares his belief that Judas γνησίως πότε ἐπεπιστεύκει, *was once a sincere believer:* for, saith he, had Christ found him at the first to have been a thief, he would not have committed the bag to him, when he had found him so to be, and his apostleship, even after he had pronounced him a devil, (John vi. 70.) for he fell from it only by his transgression in betraying his Master. (Acts i. 25.) I see no necessary reason why he might not appoint him the bag, even though he knew he was addicted to theft. Secondly, He also argues thus—Christ sent him as he did the rest of the apostles, attended with the power of miracles, and with commission to say to any city where he came, *Peace be to this city;* and with a promise, that if *a son of peace was there, that peace should rest upon him;* if not, *it should return into their bosom;* which, saith he, Christ would not have done, had not Judas then been a son of peace. But, (1.) Christ hath informed us that miracles might be done even by the *workers of iniquity,* Matt. vii. 22, 23. (2.) The twelve disciples were sent by *two and two,* Mark vi. 7. and so one of them being sincere, and a keeper of the word of God, (John xvii. 6.) this prayer for peace might come upon them that were worthy for his sake, rather than for the sake of Judas. This opinion therefore of Origen, as it is not certainly true, so neither can it certainly be disproved.

[7] Ver. 21. Ἔλεγον γὰρ, ὅτι ἐξέστη, *And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.*] This is spoken upon occasion of the multitude's coming so fast upon him, as that he had not time to take any food to recreate his weary spirits; and so that interpretation which renders the words thus, *They said, He is fainty,* or, may fall into a deliquium by spending thus his spirits, hath nothing I can see to render it improbable; this being frequently the import of the word in the Old Testament. So when the brethren of Joseph told Jacob that his son was living, ἐξέστη τῇ διανοίᾳ, *Jacob's heart fainted,* (Gen. xlv. 26.) and afterward his spirit revived: (ver. 27.) so Rahab saith, When we heard that God had dried up the Red Sea for you, ἐξέστημεν τῇ καρδίᾳ ἡμῶν, *our hearts fainted, nor did there remain any breath in us:* (Josh. ii. 11.) so when the kings of Syria and Israel conspired against Ahaz king of Judah, ἐξέστη ἡ ψυχὴ αὐτοῦ, *his heart fainted, and the heart of his people:* (Isa. vii. see xxxiii. 3.) and of Emath and Arphad, Jeremiah saith, xlix. 23. ὅτι ἤκουσαν ἀκοὴν πονηρὰν, ἐξέστησαν, *when they heard evil tidings, their heart fainted.* (See also Gen. xlii. 28.) This interpretation I like best; because it is absurd to say, that Christ did, either in his gesture or his actions, shew any symptoms of transportation, or excess of mind: nor could his kindred have any reason to conceive thus of him, who had never given the least symptoms of any such

* Tom. ii. in Joh. ed. Huet. p. 393.

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excess, though they of them who believed not in him (John vii. 4.) might have such unworthy thoughts of him.

[8] Ver. 31. Ἡ μήτηρ αὐτοῦ, *And his mother.*] Hence Theophylact taxes her, κενοδοξίας, *of vain-glory and of guilt, in endeavouring to draw him,* ἀπὸ τῆς διδασκαλίας, *from teaching the word:* Tertullian* pronounceth her guilty of *incredulity:* Chrysostom, *of vain-glory, infirmity, and madness,* for this very thing. (Hom. 27. in Matt. tom. ii. p. 191.)

CHAP. IV.

1. AND he began again to teach by the sea-side: and there was gathered to him a great multitude, so that he entered into a ship, and [1] sat in *(it on)* the sea; and the whole multitude was by the sea *(side)* on the land.

2. And he taught them many things by parables, and said to them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some *(seed)* fell by the way-side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth *(and so could not be long covered by it):*

6. But *(and)* when the sun was up, it was scorched; and because it had no *(deep)* root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other *(seed)* fell on good ground, and did yield fruit that sprang up and increased; and brought forth, [2] some thirty, and some sixty, and some a hundred *(fold increase).*

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone *(i. e. retired from the multitude),* they that were about him with the twelve asked him *(the meaning of)* the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God *(the effect and progress it will have among men):* but [3] unto them that are without *(and not prepared to receive the doctrine of this kingdom)* all *(these)* things are done in parables: *(they having shut their eyes, and hardened their hearts,* Matt. xiii. 15.)

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? [4] and how then will ye know all parables? *(as might be reasonably expected from you, who should have ears to hear, i. e. discerning spirits in such things.*

14. *Take then the sense of this parable thus:)* The sower *(is he who)* soweth the word.

15. And these are they *(who are represented by the seed sown)* by the way-side, where *(among whom)* the word is sown; but when they have heard *(it),* [5] Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are *(represented by the seed)* sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And *(yet)* have no root in themselves, and so endure but for a time; *(and)* afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are *(represented by seed)* sown among thorns; *(to wit,)* such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts *(or desires)* of other things entering in *(to the heart),* choke the word, and *(so)* it becometh unfruitful.

20. And these are they which are *(represented by the seed)* sown on [6] good ground; *(to wit,)* such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

21. [7] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not *(rather)* to be set on a candlestick? *(i. e. Do I give you this light into my doctrine, that you may conceal it? Surely, no.)*

22. For there is nothing hid *(as being spoken by me in obscure parables),* which shall *(should)* not be manifested; neither was any thing kept (Gr. *made)* secret *(by me),* but that it should come abroad.

23. If any man have ears to hear, let him hear *(i. e. let these things be duly understood, and accordingly performed by you).*

24. And he said unto them, [8] Take heed what *(i. e. how you attend to what)* you hear; *(for)* with what measure you mete, it shall be measured to you: and to you that hear shall more be given *(i. e. according to your proficiency in hearing, will the word be dispensed to you).*

25. For he that *(improveth what he)* hath, to him shall be given *(more);* and he that hath not *(improved his present knowledge),* from him shall be taken even that *(knowledge which)* he hath.

26. And he said, [9] So is *(it with the doctrine of)* the kingdom of God *(received into a good heart),* as if a man should cast *(good)* seed into the ground;

27. And *(having done so)* should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how *(as indeed it is with respect to the seed sown in the earth).*

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth *(to maturity),* immediately he putteth in the sickle, because the harvest is come: *(so when, by the preaching of the word, men are made ripe for the harvest, i. e. prepared to receive the gospel, the apostles will come and gather them into my kingdom.)*

30. And he said *(also),* Whereunto shall we liken the *(doctrine of the)* kingdom of God? or with what comparison shall we compare it?

31. [10] It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it: *(even so the kingdom of the Messiah, before his death and burial in the earth, will have only a small and insensible increase, but after his resurrection it will spring up, and become the greatest of all kingdoms.)*

* De carne Christ. cap. 7.

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33. And with many such parables spake he the word unto them, as they were able to hear it *(without offence)*.

34. But without a parable spake he not unto them: and when they were alone, he expounded all things *(which he thus spake)* to his disciples.

35. And the same day, when the even was come, he saith unto them, Let us pass over to the other side *(of the lake)*.

36. And when they had sent away the multitude, they took him *(along with them)* even as he was *(sleeping)* in the ship; *(for he went first into the ship, and his disciples after him,* Matt. viii. 22.) and there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And *(then)* he arose, and rebuked the wind, and said unto the sea, Peace, be still. And *(instantly)* the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith? *(and this he had cause to say,)* [11] for they feared exceedingly *(though he was present with them, and they had such experience of his power)*.

41. And *(seeing that the wind ceased at his word, they)* said one to another, What manner of man is this, that even the wind and the sea obey him?

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΚΑΘΗ ΣΘΑΙ ἐν τῇ θαλάσσῃ, *Sat in the sea.*] That is, in a boat upon the sea, at a little distance from the shore.

[2] Ver. 8. Ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατὸν, *Some thirty, some sixty, and some a hundred.*] The fathers of the fourth and fifth centuries were superstitious admirers of virginity, and so allotted here the hundred-fold increase to virgins; the sixty-fold, to widows that married not again; the thirty-fold, to those who lived in wedlock: so Athanasius, Ep. ad Ammun. St. Jerome, in locum, et lib. i. adv. Jovin. lit. K. et Apol. ad Pammachium, f. 37. lit. G. This did St. Jerome, saith Erasmus, *durior in nuptias;* and others, *iniquiores nuptiis.*

[3] Ver. 11. Τοῖς ἔξω· *To them that are without.*] It was customary for the Jews to give this title to the heathens; our Saviour therefore, by applying it to them, seems to hint to them, That in a short time the kingdom of God would be taken from them, and they themselves would be οἱ ἔξω, them that were without. (Matt. viii. 12. Luke xiii. 25. 28. see note on Luke viii. 10.)

[4] Ver. 13. Καὶ πῶς; *How then?*] For καὶ here is not only copulative, but illative; and so the words are to be rendered, *How then?* or, *How therefore?* So Psal. ii. 10. καὶ νῦν, *Now therefore ye kings, be wise;* Psal. vii. 7. καὶ ὑπὲρ ταύτης, *For their sakes therefore return on high;* Psal. xviii. 42. καὶ λεπτυνῶ, *Then did I beat them as small as the dust.* This sense it bears in the Septuagint, Gen. xiii. 16. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vi. 1. vii. 9. 11. Lev. iv. 3. 14. 23. 28. v. 5. vi. 4. Numb. v. 15. 21. Deut. vi. 21. viii. 10. Josh. i. 15. xxiv. 20. 1 Sam. i. 11. vi. 9. Joel ii. 18. Micah vii. 9. Mal. ii. 2. and in the New Testament, Mark x. 26. καὶ τίς; *Who then can be saved?* Luke ii. 15. *When the angels were gone up to heaven,* καὶ, *then the shepherds said,* Luke xii. 29. *Seek ye not therefore what ye shall eat;* 1 Cor. v. 13. καὶ ἐξαρεῖτε, *Therefore put away the evil person.*

[5] Ver. 15. Ἔρχεται ὁ Σατανᾶς, *Satan cometh.*] The *birds of the air,* ver. 4. Τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ Δαίμονες οἱ τὸν ἀέρα κατέχοντες, *The birds of the air represent Satan, because his habitation is in the air.* (Theoph.)

[6] Ver. 20. Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *Upon good ground.*] Ὁρᾷ γοῦν πῶς σπάνια τὰ καλὰ, καὶ ὀλίγοι οἱ σωζόμενοι, *See* (saith Theophylact) *how rare are good men, and how few are saved;* for only the fourth part of the seed fell upon good ground, and was preserved. Observe here also the gradation: the seed sown in the highway comes not up at all; the seed sown upon stony ground comes up, but increaseth not; the seed sown among thorns increaseth, but bears no fruit; the seed sown on good ground, brings forth fruit to perfection.

[7] Ver. 21, 22. Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται, &c. *And he said unto them, Is a candle brought to be put under a bushel,* &c.] These words being only spoken to Christ's disciples, when he was alone with them, and both here and in Luke viii. 16, 17. subjoined to the explication of this parable, I think it best to explain them accordingly; as if Christ had said, "I give you a clear light, by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, (ver. 20.) And though I give you the knowledge of these mysteries of the kingdom of God, καταμόνας, *privately,* I do it not that you may keep them so; for there is nothing *(thus)* hid which should not be made manifest, neither was any thing made secret *(by me)* but that it should *(afterward)* come abroad."

Hence also observe, that had Christ's apostles so obscurely delivered or writ the Gospels, and those other scriptures which contain the rule of faith even in things necessary to be believed or done unto salvation, as the Romanists pretend they did, they must have hid the *candle under a bushel,* and not have manifested it to the world, as Christ here requires them to do.

[8] Ver. 24. Βλέπετε τί. Luke viii. 18. Βλέπετε οὖν πῶς ἀκούετε, *Take heed what* (Luke, *how) you hear: for with what measure you mete,* &c.] I think these words are well paraphrased by Theophylact thus,—Let not any thing you have heard slip from you, but lay it up in your heart; for according to that measure of attention and readiness of mind you use in hearing of the word, and your diligence in pondering it, and care to practise suitably to what you know already, will be your farther proficiency in knowledge: and he that hath προθυμίαν καὶ σπουδὴν, δωθήσεται αὐτῷ καὶ ὠφελεία, *this readiness and care, shall profit by it:* that τί signifies πῶς, we learn from these words, τί γὰρ οἶδας, *How knowest thou, O husband, or, O wife?* 1 Cor. vii. 16.

Ver. 24, 25.] Moreover, what can be more evident than this inference from these verses, That the word of God read and preached being the ordinary instrument of our conversion, and a *savour either of life unto life,* or *of death unto death,* conversion must depend partly on our attention to

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it, our care to meditate upon it, and fix it in our hearts, and to act suitably to it in our lives; and that Christ, by adding these words as a motive to take heed to what we hear, that *to them that thus hear shall more be given,* doth plainly teach us that the salutary efficacy of the word of life depends partly on our affection to and our improvement of what we have heard, and partly on the disposition of the hearer; to wit, his freedom from a prevailing love to those enjoyments and pleasures of the world, which avert our thoughts from this attention, and so choke the influence of the word, and hinder our reception of it into *good and honest hearts:* and also that our neglect so to improve it, is our own wilful fault, or our neglect to do that which God hath enabled us, or would upon this care enable us to do; and therefore is thus threatened with the removal of those means of grace we so unprofitably do enjoy. (See the note on Matt. xiii. 19.)

[9] Ver. 26. Καὶ ἔλεγεν, οὕτως ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ, *And he said, So is the kingdom of God.*] This parable is mentioned only by St. Mark, and it seems to me to relate to the good ground; for that only brought forth ripe fruit, or fruit unto perfection: I therefore paraphrase it thus, "What I said of the seed sown upon good ground, may be illustrated by this parable, That the doctrine of the kingdom of God, received into a good and honest heart, is like seed sown by a man in his ground, manured and tilled, and so prepared to receive it; for when he hath sown it, he sleeps and wakes day after day; and looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the seed sown: so is it here; the seed sown in the good and honest heart brings forth fruit with patience, and this fruit daily increaseth, though we know not how the word and Spirit work that increase; and then Christ, the husbandman, who sows this seed, at the time of the harvest sends forth the angels, his reapers, and gathers this good seed, *i. e.* the sons of the kingdom represented by it, into his celestial mansions." (See Matt. xiii. 38. 43.) I see no necessity of inquiring here how Christ may be said to sleep and rise day and night; Christ being like to this husbandman only in sowing and reaping of his seed; nor can it be said of him, *his seed grows up he knows not how;* nor yet would I depend much on that remark of the fathers, that here is a proof of man's free-will and power to do good of himself, the seed being only sown, and no farther care taken of it: for as seed sown in the earth is only fruitful by being watered from heaven and ripened by the sun, so a like influence of the word and Spirit upon the heart of man, seems requisite to bring the seed sown in it to perfection.

[10] Ver. 31. Ὡς κόκκῳ σινάπεως, *The kingdom of God is like to a grain of mustard-seed.*] *i. e.* The kingdom of the Messiah may fitly be compared to a grain of mustard-seed, which, before it is cast into the earth, is the least of all seeds, but being sown in it, it groweth up, and becomes the greatest of herbs: (see note on Matt. xiii. 31.) so this kingdom of the Messiah before his death and burial in the earth, which is called the sowing the body in the earth, (1 Cor. xv. 42, 43.) will have only a small and insensible increase, but will afterward spring up and become the greatest of all kingdoms, for *being lifted up, he will draw all men after him.*

[11] Ver. 40. Καὶ ἐφοβήθησαν φόβον μέγαν.] These words I would join to the former, thus, *He said to them, Why are you so fearful?* &c. *for they feared exceedingly;* and begin the last verse thus, *And they said one to another, What manner of man is this?* &c. for this accords best with Matt. viii. 27. Luke viii. 25.

CHAP. V.

1. AND they came over unto the other side of the sea, to the country of the [1] Gadarenes.

2. And when he was come out of the ship, immediately there met him *(coming)* out of the tombs a [2] man with an unclean spirit,

3. Who had his dwelling among the tombs: and no man could *(effectually)* bind him, no, not with chains:

4. Because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying *(out)*, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran *(to him)* and worshipped him,

7. And *(the unclean spirit in him)* cried with a loud voice, and said, [3] What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8. For he *(Jesus had)* said unto him, Come out of the man, thou unclean spirit *(and this made him fear that Christ might torment him).*

9. And he *(Christ)* asked him, What is thy name? And he answered, saying, My name is Legion *(a name of multitude):* for we are many.

10. And he besought him much [4] that he would not send them away out of the country.

11. Now there was there nigh to the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the herd of swine, that *(by thy permission)* we may enter into them.

13. And forthwith Jesus gave them leave. And *(then)* the unclean spirits *(of the man)* went out *(of him)*, and entered into the swine: and the herd ran violently down a steep place into the sea *(they were about two thousand)*, and were choked in the sea.

14. And they that fed the swine fled, and told it *(i. e. what was done)* in the city, and in the [5] country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid *(what one of so great power might farther do).*

16. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine.

17. And they *(being troubled for the loss of them)* began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19. Howbeit Jesus suffered him not, but saith to him,

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Go home to thy friends, and tell them how great things the Lord hath done for thee, and *(how he)* hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21. And when Jesus was passed over again by ship to the other side, much people gathered to him: and he was nigh to the sea.

22. And, behold, there cometh [6] one of the rulers of the synagogue, Jairus by name; and when he saw him *(Christ)*, he fell at his feet,

23. And besought him greatly, saying, My little daughter lieth at the point of death: *(I pray thee)* [7] come and lay thy hands on her, that she may be healed; and *(I am confident if thou doest this)* she shall live.

24. And Jesus went with him; and much people followed him *(Jesus)*, and thronged him.

25. And a certain woman, which had an issue *(a flux)* of blood twelve years,

26. And had suffered many things of many physicians, and [8] had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said *(in her heart)*, If I may touch but his clothes, I shall be whole.

29. And straightway *(upon this touch)* the fountain of her blood was dried up: and she felt in her body that she was healed of that plague *(i. e. disease)*.

30. And Jesus, immediately [9] knowing in himself that virtue had gone out of him, turned *(himself)* about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But *(then)* the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be *(still)* whole of thy plague.

35. While he yet spake, there came from the ruler of the synagogue's house *(certain persons)* which said, Thy daughter is dead, why troublest thou the Master any farther?

36. As soon as Jesus heard the word that was spoken, he saith to the ruler of the synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him *(into the place where the daughter was)*, save Peter, and James, and John the brother of James, *(and her father and mother*, Luke viii. 51.)

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and [10] wailed greatly.

39. And when he was come in, he saith to them, Why make ye this ado, and weep? the damsel is not *(so)* dead, but *(that she shall presently arise from her bed, as one that)* sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he [11] taketh the father and the mother of the damsel, and them that were with him, (see ver. 37.) and entered in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat *(to shew*, saith Theophylact, *that she was really alive)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Εἰς *τὴν χώραν τῶν Γαδαρηνῶν, Into the country of the Gadarenes.*] Theophylact here saith, *τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τὴν χώραν τῶν Γεργεσηνῶν*; the exactest copies read *Gergesenes*, as St. Matthew doth, viii. 28. But both St. Mark here, and St. Luke viii. 26. read the *Gadarenes*; and therefore it is better answered by Dr. Lightfoot, that both say true, for the region of the Gergesenes was of broader extent than that of the Gadarenes, and the region of the Gadarenes was included in it.

[2] Ver. 2. *Ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ*, Luke viii. 27. *ἀνήρ τις, A man with an unclean spirit.*] St. Matthew saith there were *δύο δαιμονιζόμενοι, two possessed with the devil*, viii. 28. which difference, saith the reverend Dr. Hammond, hath nothing of weight in it; for Matthew, which names two, saying the truth, the other evangelists, who name but one, not denying there were more, must necessarily say the truth also. Yet curiosity will not rest here, but will inquire, why, there being two, and both *λίαν χαλεποὶ*, very fierce, St. Mark and St. Luke name only one? Dr. Lightfoot ingeniously conjectures, that one of these two was a Gergesene, and a Jew; and so, in casting the devil out of him, our Lord did only what he frequently had done in Judea; but the other was a Gadarene, *i. e.* one of a heathen city, as Josephus testifies, and as may be collected from the swine they kept, it being, by the Jewish constitution, an unlawful thing for any Jew to keep swine. (See Dr. Lightfoot Harm. p. 32.) Now of this one, St. Mark and Luke chiefly take notice, as being a more remarkable and rare instance; this and that of the Syrophœnician woman being the only instances of cures wrought upon the heathens: that he was a heathen he probably conjectures, (1.) from the city he inhabited, (2.) because the devils request, both that he would not torment them, and that he would not send them out of the country (which elsewhere they do not); for being among heathens, they thought they were among their own, and not in Christ's jurisdiction, as being not among his people. But (3.) the text yields a more certain answer, *viz.* that of these two, one only was *ἄνθρωπος ἐν ἀκαθάρτῳ πνεύματι, a man possessed with an unclean spirit.* (4.) He was the man whom the inhabitants oft attempted to bind, but could not effectually do it, he breaking all the bands and chains that they could lay upon him, (ver. 3, 4. Luke viii. 29.) Of these two remarkable circumstances, and of his being unclothed, and cutting himself with stones, St. Matthew makes no mention; and

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therefore Mark and Luke give us the history of him more largely, omitting the other, in whom there was nothing so remarkable.

[3] Ver. 7. Τί ἐμοὶ καί σοι; *What have I to do with thee?*] This is not a Hebraism, as some think, from 2 Kings iii. 13, &c. but a form of speaking used in the Greek tongue. So Arrian in Epictetus,* τι ἡμῖν καὶ αὐτῷ, what have we to do with him? (See more instances in Schmid. on Matt. viii. 29.)

[4] Ver. 10. Ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας, *That he would not send them away out of the country.*] It is observed by Grotius here, that in this country there were many apostates from the Jewish faith, over whom the devils exercised their power; as under the Christian economy they became subject to the power and chastisement of Satan, who either denied the fundamentals of, or by their wicked deeds became a scandal to, the Christian faith. (1 Cor. v. 5. 1 Tim. i. 20. Vide Tertul. de Spectaculis, cap. 26. Cyprian de Lapsis. ed. Ox. p. 132, 133.)

[5] Ver. 14. Καὶ εἰς τοὺς ἀγρούς, *Told it in the city, and in the country.*] Or rather in the little villages, where the houses were few and apart. See vi. 36. *Send them away that they may go into the country and villages, and market-towns, and buy bread.* So again, ver. 56.

Many here are the practical observations of Theophylact upon this history, which I will briefly represent. As, (1.) From the devil's asking leave to go into the swine, he observes, that they could not hurt them, much less can they hurt man, without the Divine permission. (2.) That as having leave they instantly hurry these swine to destruction, so much more would they deal with men, did not the hand of Providence restrain them. (3.) That he who had been possessed with the devil, desired to be with Christ, as fearing lest at his departure the devil might seize on him again; and that Christ permitted him not, partly to avoid the suspicion of vain-glory, of which he might have given some umbrage, had he carried about with him those upon whom his greatest miracles were wrought; and partly to shew that in his absence he was able to protect those that believe and trust in him, from the malice of all evil spirits. (4.) From those words of our Saviour, *Go, tell what great things the Lord hath done to thee,* we learn, saith he, from Christ's example, when we do any good not to ascribe it to ourselves, but give God the glory of it. Note, lastly, that Dr. Hammond in his paraphrase gives three reasons why our Saviour permitted the devils to enter into the swine; (1.) That the people might see the virulency of these devils, if not restrained by him, and so the mercy done to those that were possessed. (2.) The mercy now approaching to their country by the coming of Christ, if they would accept of it. And (3.) to try whether their love to their swine was greater than that to their own souls.

[6] Ver. 22. Εἷς τῶν ἀρχισυναγώγων, *One of the rulers of the synagogue.*] The word ἀρχισυνάγωγος, or *ruler of the synagogue,* is mentioned both in the Scriptures, the Jewish writers, and the Imperial Constitutions; in which sense it appears from Scripture, that the *rulers of the synagogue* were more than one, as may be gathered (1.) from these words, *one of the rulers of the synagogue,* to wit, at Capernaum; for that in Capernaum there was but one synagogue is probably collected from the words of St. John, vi. 56. *These things spake Jesus in the synagogue, teaching in Capernaum.* (2.) From the express words of St. Luke, who when Paul and Barnabas were entered into the synagogue at Antioch, οἱ ἀρχισυνάγωγοι, *the rulers of the synagogue said to them, If ye have any word of exhortation to the people, speak:* (Acts xiii. 15.) and also from the mention of Crispus and Sosthenes, as ἀρχισυνάγωγοι, *rulers of the synagogue* at Corinth: (Acts xviii. 1. 17.) or else more strictly to import the person who was the president, the head, or the master of the synagogue; and in this sense he was but one, as when St. Luke saith, xiii. 14. ὁ ἀρχισυνάγωγος, *the ruler of the synagogue* answered with indignation. (See this more fully in Capeg. Vitringa de Regim. Synag. lib. ii. cap. 11.) But, whereas some learned men conceive that the word *synagogue* here signifies, not the house of prayer, or of reading and expounding the law, but the consistory of twenty-three, appointed in every city, who were able to punish offences not capital, to scourge, &c. because our Saviour says, *they shall deliver you up,* εἰς συνήδρια, *to the councils, and they shall scourge you in the synagogues:* (Matt. x. 17. xxiii. 34.) *Behold, I send to you prophets and wise men, and some of them ye shall kill, and some ye shall chastise in your synagogues;* this I think is a mistake: for, (1.) in the tenth chapter our Saviour mentions the *synagogues,* in which the Christians were to be scourged, as distinct places from the *synedria,* or councils to which they were to be delivered. And (2.) St. Paul declares once and again, that he did beat the Christians in their synagogues, (Acts xxii. 19.) that *he punished them* throughout all the synagogues, (xxvi. 11.) and that this flagellation, and the *rebels' beating,* were used in the synagogues, is fully proved by Campeg. Vitringa de Regim. Syn. Vet. lib. iii. par. i. cap. 11. p. 774.

[7] Ver. 23. Λέγων—Ἵνα ἐλθὼν ἐπιθῇς, *Saying, Come and lay thy hands on her.*] It is observable that there is frequently an ellipsis of some verb or sentence before the particle ἵνα, as here δέομαι, *I pray thee,* is wanting: so chap. xiv. 49. ἀλλ' ἵνα πληρωθῶσιν, *but* τοῦτο ἐγένετο, *this was done that the Scriptures might be fulfilled:* so 1 John ii. 19. ἀλλ' ἵνα φανερωθῶσιν, *but this was done that they might appear not to be of us:* Eph. v. 33. ἡδὲ γυνὴ ἵνα, "Uxor autem videat, sive det operam," *Let the wife see that she reverence her husband.*

[8] Ver. 26. Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, *And had spent all that she had.*] Here comes to be considered a story introduced by Eusebius* with an ἔλεγον, *it is reported,* "That by the gate of this woman's house was erected a brass statue, bearing the effigies of this woman upon her knees in the posture of a supplicant; and, opposite to her, the effigies of a man in brass, resembling Jesus stretching out his hand to the woman; and that at the feet of it an unknown plant sprung up, which, reaching to the borders of his brass doublet, or coat, became a present remedy against all manner of diseases." And therefore Asterius, in his homily upon this woman, declares that Maximinus, ἀνεβίλετο τῆς πολίκνης τὸ κάλκον, *took away this brazen statue from that city.* (Cod. 271. p. 1508.) Now that there might be two brass statues in that city, built according to the heathenish custom, I deny not; but that they were either erected by this woman, or contained the resem-

* Lib. i. cap. 1. p. 85.

* Hist. Eccl. lib. vii. cap. 18.

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blance of Christ, or that any such herbs growing thus up, became a present remedy to all diseases, I find cause, with Charlemain, to say, *si tamen facta est*, that is, to doubt the truth of the relation: for, not to insist on the silence of all the three evangelists, who mention this woman, and could not be ignorant of a thing so famous, or silent in a matter which so much tended to the confirmation of the Christian faith; not to insist upon it, that neither Justin Martyr, who was born in Palestine, where Paneas or Cæsarea Philippi was; nor Origen, who conversed many years at Tyre near this place; nor Irenæus or Tertullian, who speak of this very woman, makes the least mention of this brazen statue, or this miraculous herb; nor, thirdly, that this herb having then only its miraculous effects when it touched the border of our Saviour's garment, smells rank of the superstition of the latter times: to omit, I say, all these things, how should a woman who, as all these evangelists inform us, *had spent all that she had*, be able to erect two such costly statues as were sufficient to exhaust the fortunes even of wealthy persons? or how can we imagine that the Jews, in all their wars, and the gentiles, both bitter enemies to Christianity, should suffer such a confirmation of it to remain even to the days of Eusebius?

[9] Ver. 30. Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξελθοῦσαν, *And Jesus knowing in himself that virtue had gone out of him.*] From these and the like words, that δύναμις παρ' αὐτοῦ, virtue with him, went out, *and healed them all*, (Luke vi. 19.) it is evident that the virtue which did these miraculous cures resided in Jesus, which is never said of any of the prophets or apostles; the Divine virtue by which these prophets and apostles did their miraculous cures is ascribed to God; as in these words, δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς, *and God did special miracles by the hands of Paul;* (Acts xix. 11, 12.) but the miracles done by Christ, to the Divine virtue dwelling in him; whence he so often declares, that *the Father abiding in him did the works.* (John xiv. 10.)

[10] Ver. 38. Κλαίοντας καὶ ἀλαλάζοντας πολλά, *He sees the multitude weeping and wailing greatly.*] Ἀλαλάζειν ordinarily signifies *to make a joyful sound;* but it is often used by the Septuagint to signify *the voice of lamentation;* as when the prophet Jeremy says, xxv. 34. ἀλαλάζετε οἱ ποιμένες, *Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock;* and, ver. 36. *A voice of the cry of the shepherds,* καὶ ἀλαλαγμὸς, *and a howling* of the rams of the flock shall be heard; and the prophet Ezekiel, xxvii. 30. ἀλαλάζουσιν ἐπί σε, *They shall cause their voice to be heard against thee, and shall cry bitterly:* so also, Jer. iv. 8. xlvii. 2. and these two senses hath the Hebrew *halal*, from which it seems to be derived.

[11] Ver. 40. Παραλαμβάνει τὸν πατέρα καὶ μητέρα· *He taketh with him the father and the mother,* &c.] *i. e.* As many witnesses as were sufficient to confirm the fact, and no more, lest he should seem to be desirous of vain-glory.

CHAP. VI.

1. AND he went out from thence *(i. e. from Capernaum)*, and came into his own country *(Nazareth,* Luke iv. 16.) and his disciples follow him.

2. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing were astonished *(at his words)*, saying, From whence hath this man these things? and what *(kind of)* wisdom is this which is given to him, *(and how is it)* that even (Gr. *also)* such mighty works are wrought by his hands?

3. Is not [1] this the carpenter, the son of *(Joseph and)* Mary? *(Is he not)* the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us *(in all whom we find no such marks of power or wisdom)?* And *(by reason of his mean alliance)* they were offended at him.

4. But *(then)* Jesus said unto them, A prophet is not without honour, but (Gr. *is not despised, save)* in *(and for)* his own country *(Galilee,* John vii. 52.) and among his own kin, and in his own house *(or for them).*

5. And he [2] could do there no mighty work *(because of their unbelief)*, save that he laid his hands on a few sick folk, and healed them.

6. [3] And he marvelled because of their unbelief. And *(leaving them)* he went round about the villages teaching.

7. And he calleth to him the twelve *(apostles)*, and began to send them forth by two and two; and gave them power over unclean spirits;

8. And *(he)* commanded them that they should take nothing for their journey, save [4] a staff only; *(viz.)* no scrip, no bread *(for victuals)*, no money in their purse *(to buy it):*

9. But *(that they should)* be shod with sandals; and not put on two coats.

10. And he said to them, In what place soever ye enter into a house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you when ye depart (Gr. *departing)* thence, shake off the dust under your feet for a testimony against them, *(that you count them as unclean; and)* verily I say to you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and [5] anointed with oil many that were sick, and healed them.

14. And king Herod heard of him, for his name was spread abroad; and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is [6] a prophet *(raised from the dead)*, or as one of the *(old)* prophets.

16. But when Herod heard thereof *(i. e. of his fame)*, he said, It is *(that)* John whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her *(his brother being yet living).*

18. For John had said to Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias [7] had a quarrel against him, and would have killed him; but she could not *(prevail with Herod so to do).*

20. For Herod feared *(to take away)* John, knowing that he was a just man and a holy *(person)*, and he [8] observed (συνετήρει *he kept)* him *(from the malice of He-*

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rodias; or, he was formerly observant of him); and when he heard of him, he did many things *(which John taught),* and heard him gladly.

21. And *(but)* when a convenient day was come *(for her malicious purpose, viz. the day)* that Herod *(celebrating)* his birthday, made a supper to *(for)* his lords, high captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod (Gr. *coming in, dancing and pleasing Herod),* and them that sat with him, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And *(then)* she went forth, and said (Gr. *going forth said)* to her mother, What shall I ask? And she said, *(Ask)* the head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And *(then)* the king was exceeding sorry; yet for his oath's sake, and for the sake of them that sat with him, he would not reject her.

27. And *(so)* immediately the king sent an executioner, and commanded his head to be brought: and he *(the executioner)* went and beheaded him *(John)* in the prison,

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of it *(i. e. of his death),* they came and took up his corpse, and laid it in a tomb.

30. And *(about that time)* the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught *(in pursuance of the commission he had given them).*

31. And he said to them, *(After such a long and laborious journey)* come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many *(of them)* knew him *(and whither he was going),* and *(so they)* ran afoot thither out of all cities, and outwent them *(viz. Christ and his disciples),* and came together to him.

34. And Jesus, when he came out *(of the ship),* saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd *(to lead them into wholesome pastures):* and he began to teach them many things.

35. And when the day was now far spent, his disciples came to him, and said, This is a desert place, and now the time *(of the day)* is far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have *(here)* nothing to eat.

37. *(But)* he answered and said to them, Give ye them to eat. And they said to him, *(How shall we do this?)* Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He saith to them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them to make all *(the people)* sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed *(God,* see note on Matt. xiv. 19.) and *(then)* brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments *(of the bread),* and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

45. And straightway he constrained his disciples to get into the ship, and to go *(from the desert on the east side of the sea of Galilee)* to the other side *(of that sea)* before *(him)* to Bethsaida, while he sent away the people; *(though the contrary winds made them land at Capernaum,* ver. 53.)

46. And when he had sent them away, he departed to a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he *(was)* alone on the land.

48. And he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking on the sea, and *(continued walking so as if he)* would have passed by them.

49. But when they saw him walking on the sea, they supposed it had been a spirit, and cried out *(for fear):*

50. For they all saw him, and were troubled. And immediately he talked with them, and saith to them, Be of good cheer: it is I; be not afraid.

51. And he went up to them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves *(which was done now before their eyes, and was sufficient to convince them, the same power might enable him to walk on the sea, and to calm the wind):* for their heart was hardened, *(i. e. through incogitance was not convinced by sufficient evidence;* see viii. 17.)

53. And when they had passed over, they came into the land of Gennesaret, and drew *(the ship)* to the shore *(of Capernaum,* John vi. 13.)

54. And when they were come out of the ship, straightway they *(of that country)* knew him.

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country *(towns),* they laid the sick in the streets, and besought him, that they might touch [9] if it were but the border of his garment: and as many as touched *(it)* were made whole.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 3. Ο'ΥΧ *οὗτός ἐστιν ὁ τέκτων*; *Is not this the carpenter?*] So Justin Martyr* not only speaks of him as the son of a carpenter, *καὶ τέκτονος νομιζομένου, and reckoned as a carpenter,* but saith, *ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο*

* Dial. cum Tryph. p. 316.

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ἐν ἀνθρώποις, ὧν ἄροτρα καὶ ζυγά, *that being among men, he made rakes and yokes, which were the works of carpenters.** Origen therefore seems to have forgot himself when he so positively says, Ὅτι οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται, *That it was not written in any of the Gospels which the church received, that Jesus was a carpenter.* It seems not only true, but even requisite, that he should be of some trade, since by the Jewish canons all fathers were bound to teach their children some trade; and their most celebrated rabbins thought it a great reproach not to be of some trade; and also, that he might give no example of idleness, and take off all suspicion of being bred up in curious arts.

[2] Ver. 5. Καὶ οὐκ ἠδύνατο, &c. *And he could do there no mighty works, because of their unbelief.*] For Christ still requiring faith in the patient, in order to his cures, where this was wanting, he could do no mighty works; not that he wanted power to do them, but that they wanted that condition which only made it fit that he should do them. So God saith, Jer. xv. 1. *My mind cannot be towards this people,* not for want of kindness or good-will in him, but for want of those dispositions in them which might render them fit objects of his favour.

[3] Ver. 6. Ἐθαύμασε διὰ τὴν ἀπιστίαν αὐτῶν, *And he wondered because of their unbelief.*] So when the centurion by his answer had shewed the strength of his faith, Christ marvelled, and said to them that followed him, *I have not found so great faith, no not in Israel:* (Matt. viii. 10.) whereas, had not God vouchsafed sufficient power to those of Israel to believe, as well as to the centurion, what ground can we imagine for this marvelling? for sure Christ could have no sufficient cause to marvel either that faith should be found where it was, or not found where it was not, if believing depended on an omnipotent act of God, producing faith in all that did at any time believe (unless that could be a just ground of marvelling, that God by his omnipotence could work faith in whom he pleased), or that man should not do more than he had power, or than God would enable him to do.

[4] Ver. 8. *And he commanded them, that they should take nothing for their journey,* εἰ μὴ ῥάβδον μόνον, *save a staff only.*] St. Matthew, x. 10. saith, μηδὲ ῥάβδον, *not a staff:* but Theophylact there reads, μηδὲ ῥάβδους, *nor staves;* and this reading is confirmed not only from many MS. copies, but from St. Luke, who, ix. 3. hath it, μηδὲ ῥάβδους, *nor staves:* it being common for those who were to travel a considerable journey, to take with them two staves, as well as two coats. The prohibition of ὑποδήματα, *shoes,* there, ver. 10. contradicts not the permission of sandals here; the sandals being made of harder leather, the shoes of softer; the sandals so open, that you might put your foot into them before or behind, whereas you could put it into the shoe only one way. (See Lightfoot on Matt. x. 10.) And this command Christ laid upon them, to give them a manifest document in this their first mission (which was only *to the lost sheep of the house of Israel,* to prepare them to receive the Messias, when he should manifest himself unto them) of the Divine Providence providing for them all things necessary; and this they thankfully acknowledge, Luke xxii. 35. by saying, that when he thus sent them forth, they wanted nothing. But then, that this was a temporary precept, respecting only this very mission, and not reaching to their whole apostolical function afterward, is evident, (1.) from the nature of their mission, which was only to the cities of Judea, and was performed in a short time; for, ver. 30. we find them returned, and telling their Master what they had done; and this also sufficiently appears from our Lord's words, *When I sent ye forth without scrip or shoes, lacked you any thing?* (Luke xxii. 35.) Hence Christ himself had one that bore his bag: (John xiii. 29.) and St. Paul sends for his cloak that he had left at Troas. (2 Tim. iv. 13.)

Ver. 11. 33. 36. 51. The reading of the text is defended, Examen Millii hic.

[5] Ver. 13. Καὶ ἤλειφον ἐλαίῳ, &c. *And anointed with oil many that were sick.*] That it was usual with the Jews to prescribe oil as a fit thing to anoint the sick in order to their recovery, Dr. Lightfoot here and elsewhere fully proves; nor do I think the apostles, having no command of Christ to do so, would have used this ceremony, had it not been customary for them so to do: but whether they did this symbolically, in hope of obtaining to the patient *the oil of gladness,* or only medicinally, it is certain that the virtue which attended it, when used by the apostles, could not be natural, or inherent in the oil, but must be supernatural, and derived from him who sent them; since by this unction was produced a certain and constant cure of all whom they anointed.

[6] Ver. 15. Προφήτης, ἢ ὡς εἷς τῶν προφητῶν, *Others said, That he is a prophet, or as one of the prophets.*] I see no necessity of questioning or changing the reading here into προφήτης, *the prophet,* by way of excellency: for when we find the disciples declaring what the Jews said of him, Matt. xvi. 14. and Luke ix. 19. there is no intimation of any of them who owned him as the Christ; nor is there any need of leaving out the ἢ ὡς, the Jews being of both these opinions; some saying that he was a prophet, John iv. 19. ix. 17. *a great prophet risen up in Israel,* Luke vii. 16. others, that he was *one of the old prophets risen from the dead,* Luke ix. 8. and in particular, that he was the prophet Jeremy, Matt. xvi. 14.

[7] Ver. 19. *Herodias,* ἐνεῖχεν, *had a quarrel against him.*] The word primarily imports "adverso erat animo," *she was in mind averse to him, viz.* after his reprehension of Herod; and because the natural consequence of that averseness is anger and hatred, arising from the conceived injuries which make us thus averse to any man, therefore it is well rendered by Hesychius and Phavorinus, ὀργίζεται, μνησικακεῖ, *she is angry, and bears a grudge against him.*

[8] Ver. 20. Συνετήρει αὐτόν, *He observed him.*] *i. e.* Saith Dr. Hammond, he kept him guarded from the malice of Herodias, who would have killed him; but this seems not to agree with his desire to kill him, Matt. xiv. 5. I therefore think it may relate to his regard to him and his sayings, before he was incensed against him, by reason of his reprehension, as the words following do insinuate.

[9] Ver. 56. Κἂν τοῦ κρασπέδου, *At least they might touch the hem of his garment.*] So κἄν signifies, Acts v. 15. Κἂν ἡ σκιὰ, that *at least the shadow of Peter might overshadow some of them;* and 2 Cor. xi. 16. Κἂν ὡς ἄφρονα δέξασθέ με, *yet as a fool receive me.*

* Cont. Celsum, lib. vi. p. 299.

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CHAP. VII.

1. THEN came together to him the pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault *(with them for so doing)*.

3. For the pharisees, and all the Jews, except they wash their hands [1] oft (Gr. *up to the wrist)*, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things *(of this kind)* there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables (Gr. κλινῶν, *of beds, on which they did eat, as now upon tables)*.

5. [2] Then *(therefore)* the pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but *(transgress them, for they)* eat bread with unwashen hands?

6. He answered and said unto them, [3] Well did Isaiah prophesy of you hypocrites, as it is written *(for what he testified of the people of that age, from the mouth of God, must equally respect all people of all ages, that do as they did)*, This people *(of the Jewish nation)* honoureth me with their lips, but their heart is far from me.

7. Howbeit in vain do they *(think to)* worship me, *(by)* teaching for doctrines *(necessary to be observed)* the commandments of men.

8. For laying aside the commandment of God *(by obedience to which he is truly honoured)*, ye hold *(to)* the traditions of men, as washing of pots and cups: and many other such-like things ye do; *(which, who hath required at your hands?)*

9. And he said to them, [4] Full well ye *(or, do ye well to)* reject the commandment of God, that ye may keep your own tradition.

10. *(As it is plain ye do)* for Moses said, Honour thy father and thy mother; and, Whoso curseth *(or revileth)* father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, It is *(be it as a)* corban, that is to say, *(as)* a gift *(consecrated to God)*, by whatsoever thou mightest be profited by me *(he is free, i. e. he is bound by that vow not to succour his parents)*.

12. And *(therefore)* ye suffer him no more to do aught for his father or mother;

13. Making *(thus)* the word *(i. e. the fifth commandment)* of God of none effect through your tradition, which ye have delivered *(in this manner to the people)*: [5] and many such-like things do ye.

14. And when he had called all the people *(present)* to him, he said to them, Hearken to me every one of you, and understand:

15. There is nothing from without a man, that *(by)* entering into him can defile him; but the things which come out of him, those are they which defile the man.

16. If any man hath ears to hear, let him hear *(i. e. he that hath understanding to perceive this, let him take notice of it)*.

17. And when he was entered into the house from the people, his disciples asked him concerning the *(meaning of the)* parable.

18. And he saith to them, Are ye so without understanding also *(as to need farther instruction in this thing)*? Do ye not perceive, that whatsoever thing *(it is)* from without *(that)* entereth into a man, it cannot defile him *(as to his heart and soul)*?

19. Because it entereth not into his heart *(to raise up evil thoughts there)*, but *(only)* into the belly, and goeth out into the draught, purging all meats *(by carrying off the dregs of them)*.

20. And he said, That which cometh out of a man, that defileth a man *(in the sight of God)*.

21. For [6] from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy *(or evil speaking)*, pride, foolishness:

23. All these evil things come from within, and *(so)* defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and *(he)* entered into a house, [7] and would have no man know it: but it could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek *(as to religion)*, a Syrophœnician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said to her, Let the children *(of the kingdom,* Matt. viii. 12.) first be filled; for it is not meet to take the children's bread and to cast it to the dogs; *(i. e. to them who are without the kingdom,* Rev. xxii. 15.)

28. And she answered and said unto him, Yes, Lord: yet (Gr. ναὶ Κύριε, καὶ γὰρ, *I pray thee, Lord; for even)* the dogs under the table eat of the children's crumbs *(and in like manner thou mayest shew a little favour to the gentiles)*.

29. And he said to her, For this saying *(shewing a more than ordinary faith)* go thy way *(satisfied; for)* the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out *(of her)*, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coast of Decapolis.

32. And they bring to him one that was deaf, [8] and had an impediment in his speech *(or was tongue-tied)*; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and [9] put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed *(at the consideration of the miseries of human life)*, and saith to him, Ephphatha, that is, *(Let thine ears)* be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

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ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. Ἐὰν μὴ πυγμῇ νίψωνται, *Unless they wash their hands oft.*] *i. e.* If they wash not the hand up to the wrist; for Mr. Le Clerc is certainly out, when he interprets a word plainly relating to the Jewish customs, and therefore only to be interpreted by those customs, out of Hesychius and Phavorinus, who knew nothing of them. (See Dr. Lightfoot, in locum.)

[2] Ver. 5. Ἔπειτα, *Then.*] Or rather, *idcirco, therefore:* so Xenophon, ἔπειτ' οὐκ οἴει; *Do you not therefore think that the gods take care of men?*

[3] Ver. 6. Καλῶς προεφήτευσεν περὶ ὑμῶν, &c. *Well hath Elias prophesied of you, as it is written.*] He doth not say, Isaias prophesied of the Jews of that age in which Christ lived, or that he then said what by accommodation might be applied to them, but only that he well said of the hypocrites of his age, that which was true of the like hypocrites in any age; and therefore Dr. Hammond well paraphraseth the words thus, *You are that very sort of Jewish hypocrites of which Isaias prophesied,* i. e. *you do resemble them.*

[4] Ver. 9. Καλῶς ἀθετεῖτε, *Full well ye reject the commandment of God.*] Here it is proper to observe from Suidas, that the word καλῶς is used ἐπὶ παραιτήσει, καὶ ἀρνήσει, by *way of refusal and denial:* so the scholiast, upon the word καλῶς, used by Euripides, in Ranis, saith, τὸ καλῶς ἐπὶ παραιτήσει ἀποστρεφόμενος δὲ, καὶ παραιτούμενος ὁ Εὐριπίδης λέγει καλῶς, the word is here used by Euripides by way of averseness and refusal. (See also the text vindicated, ver. 16. 31. Examen Millii ibid.)

[5] Ver. 13. Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, *And many such-like things do ye.*] *i. e.* Such things as make the word of God of none effect by your traditions: accordingly Dr. Pocock* cites from them this ancient canon, *That vows take place even in things commanded by the law, as well as in things indifferent; and that any one is so bound by them, that he cannot without great sin do that which is commanded;* so that if he makes a vow, which cannot be ratified without breaking a command, his vow must be ratified, and the commandment violated.

[6] Ver. 21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the heart of man, proceed evil thoughts.*] The things here mentioned, as coming from the heart and defiling the man, are either the sins committed against the second table of the law, as they are reckoned up by St. Paul, Rom. xiii. 9. or the incentives and dispositions which incline us to them:

Against the sixth commandment, as murders and the evil eye;

Against the seventh, as fornication, adultery, lasciviousness;

Against the eighth, as theft, deceit;

Against the ninth, as false testimony, blasphemies, or evil-speaking;

Against the tenth, as covetousness.

The evil frames and dispositions of spirit, which incline us to these vices, are (1.) Ἀφροσύνη, as that imports in the Old Testament, not only an incogitancy and carelessness as to good things, but also a want of reverence to or awe of the Divine Majesty: and (2.) Πονηρία, a wicked disposition, inclining us to hurt or to do evil to another. (3.) Ὑπερηφανία, That pride which makes us to contemn and overlook our brother as unworthy our regard, and highly to resent the least affront or seeming injury: and, (4.) Διαλογισμοὶ κακοὶ, evil thoughts, or reasonings.

[7] Ver. 24. Οὐδένα ἤθελε γνῶναι, *And would have no man know it.*] Lest he should seem industriously to resort to and converse with heathens, neglecting the Jews. So Grotius.

[8] Ver. 32. Κωφὸν μογιλάλον, *One deaf and tongue-tied.*] That he was dumb as well as deaf, is argued, not only from the words of the Jews, who saw this miracle, *He maketh both the deaf to hear, and the dumb to speak,* ver. 27. but also from Matt. ix. 33. Luke xi. 14. if they speak of the same person: for, say they, when the devil was gone out, ἐλάλησεν ὁ κωφὸς, *the deaf man spake;* which shews that before he could not move his tongue to make an articulate sound; and in this sense is the word μογιλάλος used, Exod. iv. 10. Isa. xxxv. 6.

[9] Ver. 33. Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his fingers into his ears, and he spit, and touched his tongue.*] Christ often uses visible signs, to represent that Divine invisible virtue which he had in him, and would exert: thus, because deaf persons seem to have their ears closed, he puts his fingers into this man's ears, to intimate, that by his power he would open them; and, because the tongue of the deaf seems to be tied, or through drought to cleave to the palate, Christ touches his tongue, and moistens it with spittle, to intimate that he would loose and give free motion to his tongue. The Jews here also desire Christ *to lay his hands upon him,* because the ancient prophets laid their hands on those they healed. (2 Kings v. 11.)

* Miscel. p. 415.

CHAP. VIII.

1. IN those days *(of his abode by the sea of Galilee,* vii. 31.) the multitude *(that heard him)* being very great, and having nothing to eat, Jesus called his disciples to him, and saith to them,

2. I have compassion on the multitude, because they have now been with me three days, and have *(had)* nothing to eat:

3. [1] And if I *(should)* send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4. And his disciples answered him, From whence can a man satisfy these men with bread, *(whilst we are)* here in the wilderness?

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks *(to God),* and brake *(them),* and gave to his disciples to set before them *(i. e. the people);* and they did set them before the people.

7. And they had a few small fishes: and he blessed *(God over them),* and commanded *(his disciples)* to set them also before them.

8. So they did eat, and were filled; and they *(of Christ's retinue)* took up of the broken meat that was left seven baskets.

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9. And they that had eaten were about four thousand: and *(having thus filled them)* he sent them away.

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, *(which were within the coasts of Magdala,* Matt. xv. 39.)

11. And the pharisees came forth, and began to question *(or dispute)* with him *(about his office)*, seeking of him *(for confirmation of his pretensions to be the Messiah)* a sign from heaven, tempting him, *(as doubting whether he could give them that sign of the Messiah promised,* Dan. vii. 14.)

12. And he sighed deeply in his spirit *(by reason of their infidelity)*, and saith, Why doth this generation seek after a sign? Verily I say unto you, [2] (εἰ δοθήσεται, *May I not be true, if a sign be given, or)* there shall no sign be given to this generation, *(save that of the prophet Jonas,* Matt. xvi. 4.)

13. [3] And he left them, and entering into the ship again departed to the other side *(of the sea of Galilee)*.

14. Now the disciples had forgotten to take bread *(with them)*, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed *(to yourselves, and)* [4] beware of the leaven of the pharisees, and of the leaven of Herod: *(i. e. of the doctrines of the pharisees, making the commandments of God of none effect by their traditions, and of the doctrine of Herod concurring in sentiments with the sadducees,* Matt. xvi. 6.)

16. And they reasoned among themselves, saying, It is (i. e. *this caution is, a reprehension of our negligence,)* because we have *(taken)* no bread *(with us)*.

17. And when Jesus knew it (Gr. *and Jesus knowing that they reasoned thus)*, he saith to them, Why reason ye *(thus, as if ye were like to famish)* because ye have no bread *(and are bid to beware of the leaven of the pharisees)?* perceive ye not yet, neither *(do ye)* understand *(by the two late instances before your eyes, that I am able to provide bread for you)?* have [5] you your hearts yet hardened *(or unconvinced by these miracles)?*

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember *(what I have done? I ask you, then,)*

19. When I brake the five loaves among five thousand *(persons)*, how many baskets full of fragments took ye up? They say to him, Twelve.

20. And when the seven *(loaves were broken)* among four thousand, how many baskets full of fragments took ye up? And they said, Seven,

21. And he said to them, How is it *(then)* that ye do not understand *(that I could not, upon that account, speak of bread)?*

22. And he cometh to Bethsaida; and they bring a blind man to him, and besought him to touch him.

23. And he took the blind man by the hand, and [6] led him out of the town; and when he had spit on (Gr. *into)* his eyes, and put his hands upon him *(i. e. his eyes)*, he asked him if he saw aught.

24. And he looked up, and said, I see men as trees, walking *(i. e. I see men walking, but I see them so imperfectly, that they seem to me rather like trees than men)*.

25. After that he put his hands again upon his eyes, and made him look up: and *(then)* he was restored *(to perfect sight)*, and saw every man clearly.

26. And he sent him away to his house, saying, [7] Neither go into the town, nor tell it to any *(who dwell)* in the town.

27. And Jesus went out, and his disciples, *(for Bethsaida,* ver. 22.) into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying to them, Whom do men say that I am?

28. And they answered, *(Some say that thou art)* John the Baptist; but some say, *(Thou art)* Elias; and others, *(Thou art)* one of the prophets.

29. And he saith to them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man *(this)* of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days [8] rise again.

32. And he spake that saying openly *(i. e. in the hearing of the people)*. And Peter took him, and began to rebuke him *(for it, saying, Far be it from thee; this shall not be to thee,* Matt. xvi. 22.)

33. But when he had turned about and looked upon his disciples, he rebuked Peter, saying, [9] Get thee behind me, Satan *(as in this being to me a tempter, and to men an adversary)*; for *(in this)* thou savourest not the things that be of God, but the things that be of men *(respecting not the will of God, that I should die for the salvation of men; but the vain traditions of men, that the Messiah, the Son of David, shall not die)*.

34. And when he had called the people to him with his disciples also, he said to them, Whosoever will come after me, let him *(not expect to receive temporal advantages from me, as King of the Jews; but let him be ready to)* deny himself, and take up his cross, and follow me.

35. [10] For whosoever will *(to)* save his life *(refuse thus to follow me, he)* shall lose it; but whosoever *(by thus taking up his cross)* shall lose his life for my sake and the gospel's, the same shall save it *(most likely here, most certainly hereafter; and this surely will be his wisdom)*.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul *(or life)?*

37. Or what shall a man give in exchange for his soul? *(i. e. what shall it profit a man to have saved his temporal life by being thus ashamed to own me, since this will cause me to be ashamed of him when all men shall be doomed to eternal life or death?)*

38. [11] Whosoever therefore *(for whosoever)* shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 3. ΚΑΙ᾽ ἐὰν ἀπολύσω αὐτοὺς νήστεις, &c. *And if I send them away fasting to their own houses, they will faint by the way.*] Had there not been such danger, saith Theophylact, Christ had not wrought this miracle, that they might not follow him for loaves; and having done this, he straightway leaves them, (ver. 10.) that he might avoid their attempts to make him a king. (John vi. 15.)

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[4] Ver. 12. Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I say unto you, If there shall be a sign given to this generation.*] i. e. *Let me not live,* or *let me not be deemed a true prophet.* That this is a form of swearing frequent in the Old Testament shall be shewed, note on Heb. iii. 11. And we find it more fully, Ezek. xiv. 16. in these words, ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, *As I live, they shall neither deliver sons nor daughters;* whence it must follow that our Lord cannot be reasonably supposed to forbid all swearing, Matt. v. 34. (See the note there.)

[5] Ver. 13. Καὶ ἀφεὶς αὐτοὺς, *And he left them, and went into the ship again.*] He left them as incorrigible, saith Theophylact: for where there is hope of doing good, there we are to remain; but when ἀδιάρθωτον τὸ κακὸν, *the evil is incorrigible,* to depart.

[6] Ver. 15. Βλέπετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ τῆς ζύμης Ἡρώδου, *Beware of the leaven of the pharisees, and of the leaven of Herod.*] It is certain that Josephus never represents the Herodians as a sect of the Jews; whence it is certain that *the leaven of the Herodians* here, is only the leaven of the sadducees, as may be gathered from St. Matthew, who gives us this caution in these words, (xvi. 16.) *Beware of the leaven of the pharisees and of the sadducees.* It may also be noted, that as the pharisees were inclined to the sect of the Galileans, and thought they ought not to be tributary to the Romans; (Matt. xxii. 16.) so the chief of the sadducees concurred with Herod in consenting to and approving that tribute as just and equal, and assisting him in the collecting of it, whence they might be styled also Herodians, or men of that sect.

[7] Ver. 17. Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν, *Perceive ye not yet, neither understand ye, have ye your hearts yet hardened?*] So Mark vi. 52. *They considered not the miracle of the loaves, ἦν γὰρ καρδία αὐτῶν πεπωρωμένη, for their heart was hardened;* and, xvi. 14. *he upbraids in them their unbelief, καὶ σκληροκαρδίαν, and hardness of heart.* Now, hence it follows, (1.) that the heart may be hardened without any Divine influx concurring to that effect, unless it can be thought that God himself by a peculiar influx hardened the hearts of Christ's apostles.

(2.) That the heart is then said to be hardened, when after full and sufficient evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now this may happen either through incogitance, or want of the consideration of that evidence, as in the case of the apostles here, and vi. 52. in both which places the hardness of their heart is ascribed to this, that *they considered not the miracle of the loaves;* or through the weakness of their faith, as when they are upbraided with it, xvi. 14. *because they believed not them who had seen him risen;* in both which cases it only seems to have been a sin of infirmity: or this proceeds from that perverseness of the will, or from those evil dispositions and affections of the soul, which renders us averse from the performance of what is required, or the belief of what is revealed; as when it is said of the Jews, that *their hearts were hardened,* (John xii. 39, 40.) and then it is a wilful sin.

[8] Ver. 23. Ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, *He led him out of the town.*] Declaring those of Bethsaida, who had seen so many miracles in vain, unworthy to behold this miracle; (see Matt. xi. 21.) whence he permits him not to tell it in the town, (ver. 26.)

[9] Ver. 26. Μηδὲ εἰς κώμην εἰσέλθῃς, *He sent him away to his house, saying, Neither go into the town, neither tell it to any one in the town.*] The reading of the Vulgar, *si in vicum introieris,* and of some Greek MSS. seems only to have had its rise from a conceit, that this man's house was in the city, which the words of Christ seem to contradict; *viz. and many that wanted cures came to him from other places,* whilst he abode there: the Syriac, Arabic, the Alexandrian copy, and Theophylact, read as we do.

[10] Ver. 31. Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι, *And after three days to rise again.*] Here note, first, That it is ten times expressly said, that our Lord rose, or was to rise again *the third day; viz.* Matt. xvi. 21. xvii. 23. xx. 19. Mark ix. 31. x. 34. Luke ix. 22. xviii. 23, 24. vii. 48. Acts x. 40. And so the expression which is most used, both in our Lord's predictions before his death, and in his and his apostles' language after his resurrection, being this, either that he did or should rise again the third day, and the history of our Lord's resurrection agreeing fully with it, these other forms of speech, which are but once or twice found in Scripture, must be interpreted, so as to accord with the expression so frequent in the Holy Scripture.

Secondly, Observe, that according to the language both of the Hebrew and the Greek, that is said to be done after so many days, months, or years, which is done in the last of those days, months, or years. So Deut. xiv. 18. *At the end of three years* (LXX. μετὰ τρία ἔτη, *after three years*), *thou shalt bring in all the tithing of thy increase:* and yet, Deut. xxvi. 12. *The third year is the year of tithing.* So Deut. xxxi. 10. μετὰ ἑπτὰ ἔτη, *after seven years, in the solemnity of the year of release, thou shalt read the law;* and Deut. xv. 1. and yet it is plain, that the year of release began with the seventh year, for so we read, xv. 12. *Thy brother shall serve thee six years, and in the seventh year thou shalt let him go free.* Thus Rehoboam said unto the people, *Come again after three days,* 2 Chron. x. 5. and yet, ver. 12. *The people came again the third day, as the king bade them, saying, Come again the third day.* So Luke ii. 46. *After three days they found Christ in the temple,* that is, on the third day; for they spent one day in their journey, on the second they returned to Jerusalem, and the next day they found Jesus in the temple.

Note, thirdly, That it is evident, that both the Jews and the evangelists understood this expression, *After three days,* to signify no more than on the third day. The Jews did so; for having told Pilate that Christ had said, *After three days I will rise again,* they desire only that a watch might be kept ἕως τῆς τρίτης ἡμέρας, *till the third day.* And this is as plain of the evangelists; for what St. Mark here rendereth thus, *He taught, that after three days he should rise again;* St. Matthew and St. Luke record thus, *He taught, that he should rise again the third day.* And even St. Mark, ix. 31. x. 34. brings in our Lord teaching, that *he should be raised the third day.*

[11] Ver. 33. Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] He calls Peter, Satan, saith Theophylact, as savouring of the things of Satan, it being only Satan who would not that our Lord should suffer for the salvation of mankind.

[12] Ver. 35. Ὃς γὰρ ἂν θέλῃ, *Whosoever will come after me.*] Here the note of Athanasius* and Theophylact† is

* Ep. ad Solit. vit. agentes, p. 855. † Theoph. in locum.

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this, Θεοσεβείας μὲν ἴδιον μὴ ἀναγκάζειν ἀλλὰ πείθειν, *It is the property of religion not to compel, but to persuade; for our Lord himself not offering violence to any, but giving place to human choice, said to all, If any man will come after me, οὐδένα γὰρ βιάζομα, for I compel none.*

[11] Ver. 38. Ὃς γὰρ ἐπαισχυνθῇ, *For whosoever shall be ashamed of me.*] *i. e.* To own and to confess me and my doctrine; (Matt. x. 32, 33.) for, saith Theophylact, we being compounded of an outward and an inward man, both must be sanctified, the inward man by faith, the outward by confession of it. (Rom. x. 18.)

CHAP. IX.

1. AND he said unto them, Verily I say to you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, *(to take away their lives, who would destroy mine to preserve their own,* John xi. 50.)

2. And after [1] six days Jesus taketh with him Peter, and James, and John, and leadeth them up [2] into a high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them: *(i. e. like the inhabitants of heaven, clothed with white raiment,* Rev. iv. 4.)

4. And there appeared to them Elias with Moses: and they were talking with Jesus *(and by their talk they knew them to be Moses and Elias).*

5. And Peter answered *(i. e. spake with relation to what he had seen,* see note on Luke xiv. 3.) and said to Jesus, Master, it is good for us to be here: and (καὶ, *therefore)* let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid *(i. e. and this he said, being the most forward of them to speak, though, being struck with the same dread that seized on the other two, he knew not whether he said well or ill, or what was indeed advisable or not).*

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save only Jesus with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.

10. And they kept that saying with themselves, questioning one with another [3] what the rising *(of the Messiah)* from the dead should mean: *(i. e. how it could be reconciled with their tradition, that the Messiah the son of David should not die,* John xii. 34.)

11. And they asked him, saying, *(If thou hast done already what was required of the Messiah, and so art about to die),* [4] why say the scribes that Elias must first come *(to anoint the Messiah, and make him known to the people)?*

12. And he answered and told them, [5] Elias verily cometh first, and restoreth all things *(i. e. doth all things requisite to prepare the Jews for the reception of the Messiah, calling them to repentance, that they might be fitted to believe in him, pointing him out to the people, and baptizing him with that baptism in which he was anointed with the Holy Ghost);* and *(in answer to their first doubt he told them)* [6] how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But *(as to your inquiry about the coming of Elias)* I say to you, [7] That *(the)* Elias *(who was to do these things)* is indeed come, and they have done to him whatsoever they listed, *(rejecting his baptism,* Luke vii. 30. *and his testimony,* Mark xi. 31.) as it is written of him *(that he should come).*

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them *(whether the power of their Master did extend to the casting out of devils).*

15. And straightway all the people, when they beheld him, were greatly amazed *(seeing some remainders of the splendour at his transfiguration in his visage),* and running to him, *(they)* saluted him.

16. And he asked the scribes, *(About)* what question ye with them?

17. And one of the multitude answered, and said, Master, I have *(now)* brought to thee my son, which hath a dumb spirit *(i. e. a spirit which takes away his speech);*

18. And wheresoever he taketh him, [8] he teareth him *(or throws him down):* and he foameth, and gnasheth with his teeth, and pineth *(or fainteth)* away: and I spake to thy disciples, that they should cast him out; and they could not; *(this raised the dispute betwixt them and the scribes.*

19. *And)* he answered him, and saith *(to the scribes),* O faithless generation, how long shall I be with you? how long shall I suffer you *(r incredulity)?* bring him *(that is possessed)* to me.

20. And they brought him to him: and when he saw him, straightway the spirit tare *(or shook)* him; and he fell to the ground, and wallowed, foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And ofttimes he hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing *(to deliver him from this evil spirit),* have compassion on us, and help us, *(me and him.*

23. *And)* Jesus said to him, [9] If thou canst believe *(that I am able to do this),* all things are possible to him that *(thus)* believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou my unbelief *(or what is wanting to my faith).*

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying to him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore *(or shook him much),* and *(then)* came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said to them, This kind can come forth by nothing, but by *(that faith which is to be procured by)* prayer and fasting.

30. And they departed thence, and passed through Ga-

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lilee; and he would not that any should know it *(that the concourse of the multitude might not retard his journey to Jerusalem, where he was to suffer).*

31. For he taught his disciples, and said to them, The Son of man is *(to be)* delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise *(again)* the third day.

32. But they understood not that saying, and were afraid to ask him *(what the import of it was).*

33. And he came to Capernaum: and being in the house he asked them, *(About)* what was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith to them, If any man desire to be first *(in my kingdom)*, the same shall be last of all, and servant of all *(the highest office in my kingdom tending not so much to dignify and advantage any man in this world, as to render him the more a servant and minister to all).*

36. And *(having said this)* he took a child, and set him in the midst of them *(as a fit emblem of that humility and freedom from that worldly-mindedness he required in them):* and when he had taken him in his arms, he said to them,

37. Whosoever shall receive one of such children *(i. e. any of my servants so free from pride and love of the world as they are)* in my name, receiveth me: and whosoever shall receive me, receiveth not me *(only)*, but *(also)* him that sent me.

38. And John answered him *(to those words spoken of receiving him)*, saying, Master, [10] we saw one casting out devils in thy name, and *(but)* he followed not us; and we forbade him, because he followeth not us.

39. But Jesus said, Forbid him not, for there is no man who shall do a miracle in my name, that can lightly *(i. e. easily be induced to)* speak evil of me.

40. For he that is not against us *(in beating down the kingdom of Satan)* is on our part *(and so is to be owned as one that doth me service, and so as one whom God will reward).*

41. [11] For whosoever shall give you a cup of water to drink *(or do you the least service)* in my name, because you belong to Christ, verily I say unto you, He shall not lose his reward.

42. And *(on the other side)* whosoever shall offend one of these little ones that believe in me *(and so discourage them from continuing in my doctrine)*, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43. And *(therefore)* if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [12] hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched *(i. e. where the body is consumed, and the soul tormented for ever).*

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, *i. e.* into the fire that never shall be quenched:

46. Where their worm dieth not, and *(where)* the fire is not quenched.

47. And if thine eye *(i. e. or any thing that seems most dear and useful to thee)* offend thee *(i. e. hinder thy entrance into life)*, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48. Where their worm dieth not, and the fire is not quenched.

49. [13] For every one *(that thus offends)* shall be salted with fire *(so as to endure for ever in a state of torment)*, and every sacrifice *(saith the Scripture, even the whole burnt-offering)* shall be salted with salt *(the symbol of incorruption).*

50. Salt is good *(to make things savoury, and to preserve them from corruption):* but if the salt have lost its saltness, wherewith will ye season it? *(If by keeping these offending members, or corrupt affections, you corrupt yourselves, and become unsavoury, and like a sacrifice without salt, you can never be acceptable to God.)* Have *(therefore)* salt in yourselves, and have peace *(the bond of unity)* one with another.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. ΜΕΘ' ἡμέρας ἓξ, *After six days.*] So also Matt. xvii. 1. ὡσεὶ ἡμέραι ὀκτώ, *about eight days after,* Luke ix. 28. for Matthew and Mark computing only the days betwixt this discourse of Christ, and the day he went up into the mount, style them six only; but St. Luke, including both the days of his discourse and his ascent, saith they were eight. And this is evident from the word ὡσεὶ, which, when a sum is mentioned, is always added to signify it is not exact, but wanteth something to make it complete; thus Christ was ὡσεὶ ἐτῶν τριάκοντα, *i. e.* beginning to be thirty, Luke iii. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the sixth hour, Luke xxiii. 44. (So Matt. xiv. 21. Luke i. 56. xxii. 59. John iv. 6. xix. 14. Acts ii. 41. iv. 4. v. 36. x. 3.)

[2] *Into a high mountain.*] That this was Mount Tabor, antiquity hath constantly taught and believed; yet Dr. Lightfoot questions the truth of this tradition upon two accounts; (1.) That Christ, in the story going before, was on the coasts of Cæsarea Philippi, (Matt. xvi. 12. Mark viii. 27. Luke xix. 18.) and can we think, says he, that he travelled thence to Tabor through almost the whole length of Galilee? *Ans.* This he might do with ease in the space of six days; and that he did so, is made very probable from the very words of the same chapter, which represent him and his disciples as ἀναστρέφοντες, *returning thence,* Matt. xvii. 22. and *going through Galilee,* Mark ix. 29. As for what he adds, that the evangelists mention no change of place, will be answered by his note on x. 1. for, saith he, however it seems to be intimated by our evangelist, and by St. Matthew, that when he had finished these words forthwith he entered upon his journey, yet in truth he went before to Jerusalem, through the midst of Samaria, to the feast of tabernacles, (Luke ix. 51.) and again from Galilee, after he had returned thither through the cities and towns to Jerusalem, (Luke xiii. 22.) to the feast of dedication, (John x. 22.) and again beyond Jordan indeed, (John x. 40.) but first taking his way into Galilee, and thence beyond Jordan; so that hence we see, the silence of the text is no sure evidence that Christ made no such journey. The other things he offers seem too little to deserve consideration.

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[3] Ver. 10. Συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that saying to themselves, questioning among themselves what the rising from the dead should mean.*] They questioned not the general resurrection; for that all the pharisees believed, Acts xxiv. 15. that Martha owned, John xi. 24. nor could they be ignorant of the meaning of the rising of a particular person from the dead, for they had instances of it in the Old Testament; had seen an example of it at the gates of the city Nain with their eyes; but being taught out of the law, that *Christ was to abide for ever,* (John xii. 24.) and that *the Son of David should reign over the house of Jacob for ever,* and, *of his kingdom there should be no end,* (Luke i. 33.) they knew not how to reconcile this with the death of Christ, supposed in that saying, *The Son of man shall rise from the dead.* Thus again, when Christ had told them, *the Son of man shall be killed, and after that shall rise from the dead,* ver. 31. they understood not that saying, ver. 32. and yet doubtless they knew what it was to be killed, and that our Saviour spake of his own death; whence these words made them very sorry, Matt. xvii. 23. and yet St. Luke saith, ix. 45. that *they understood not this saying, and it was hid from them, that they perceived it not;* and, xviii. 34. *they understood none of these things,* and *knew not what was said;* and here *they understood not the saying, i. e.* they knew not how to reconcile this death of the Son of David and their king Messiah, with the predictions of their prophets, and their own conceptions touching his temporal kingdom. Hence, when Christ was dead, their hopes died with him, *i. e.* their *trust that he had been the redeemer of Israel,* (Luke xxiv. 21.) and revived again at his resurrection, they presently inquiring, *Wilt thou at this time restore the kingdom to Israel?*

[4] Ver. 11. *And they asked him, saying,* ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why say the scribes that Elias must first come?*] That ὅτι must signify *why* is evident; because the same question in St. Matthew, xvii. 10. runs thus, τί οὖν; *why therefore say the scribes;* ὅτι here therefore must be put for διότι; so ver. 28. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν; *why could not we cast him out?* So Homer Odyss. xix. they asked him οὐλὴν, ὅ, τι πάθοι; *why he had that scar?* and Aristophanes, Plut. i. 19. ὅτι τῷδ' ἀκολουθοῦμέν ποτε; *why do we follow him?* This may suffice for the grammatical import of the words; but it is more difficult to assign the reason of this question. My conjecture is, that it relates to that title of the Messiah, Dan. vii. 13. *the Son of man,* here used, and to the voice from heaven, saying, *This is my beloved Son;* as if they should have said, If thou art indeed the *king Messiah,* and the Son of God, and hast so far accomplished thy office, as to talk of a death which thou must suffer at Jerusalem, why is not Elias come to anoint thee, and to preach of thee? For the tradition of the scribes was, (1.) That before the coming of the Son of David, Elias was to come to preach of him: Lightfoot in Matt. xvii. 10. (2.) That *Elias was to anoint the Messiah to his office,* and that *before that unction the Messiah could do nothing, he being to manifest him to the world,** saith Trypho. To this inquiry our Saviour first answers, in the following verse; and then to their scruple about his passion.

[5] Ver. 12. *And he answered and told them,* Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα, *Elias verily cometh first, and restoreth all things.*] How Elias did this, see note on Matt. xi. 14. And note, that the Jews themselves did not conceive that Elias should do this work so effectually as to turn all the Jews to God, but only so as to deliver them from the terrible day of the Lord, who would turn to him. So David Kimchi,* *When God shall bring Elias to life in the body, he shall send him to Israel before the day of judgment, which is the great and terrible day of the Lord; and he shall admonish both the fathers and the children together to turn to God, and they that turn shall be delivered from the day of judgment.*

[6] Καὶ πῶς γέγραπται, *And how it is written.*] *i. e.* And in answer to their other scruple, how the Son of man could die; he told them also from the Scriptures, how it was foretold that he should suffer many things.

[7] Ver. 13. *But I say unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτὸν, *Elias is indeed come (and they have done to him whatsoever they listed) as it is written of him.*] Since we find nothing in the Old Testament which foretells of any thing the Jews should do, either to Elias in person revived, or to John the Baptist, it seems requisite to place these words *(and they have done to him as they would)* in a parenthesis, and to admit here the figure σύγχυσις, or such a transposition of the words as is usual in other places both of the Old and New Testament: so Gen. xiii. 10. *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where (before the Lord destroyed Sodom and Gomorrah), even as the garden of the Lord:* Exod. xii. 15. 20. 22. 2 Sam. iii. 27. Josh. xxiv. 26. *Whosoever eateth leavened bread (that soul shall be cut off from Israel) from the first day until the seventh day:* Mark xii. 12. *And they sought to lay hold on him (for they knew that he had spoken the parable against them), but they feared the people, and they left him:* Rom. i. 13. *I purposed to come to you (but was let hitherto), that I might have some fruit among you:* (see Cant. i. 5. Mark xvi. 3, 4. Acts viii. 7.) so that the sense of these words seems to be this,—Elias is come, as it is written of him in Malachi, and they, the *scribes and pharisees, have done to him whatsoever they listed,* rejecting his baptism, (Luke vii. 30.) and refusing to believe his doctrine, (Matt. xxi. 25.) or to own him as a prophet sent from God, saying, that *he had a devil;* (ver. 26.) and it is probable, that both they and the sadducees did this because he had styled them *a generation of vipers.* (Matt. iii. 7.) And though we do not read that they gave occasion either to his imprisonment, or to his death, yet may we reasonably conceive, that they who thus thought and spake of him were well pleased at it; whence Christ might say, *they did unto him what they listed;* it being not for fear of them, but only of the multitude, who accounted him as a prophet, that Herod for a season was restrained from killing him. (Matt. xiv. 3.)

[8] Ver. 18. *It teareth him, and he foameth, and gnasheth with his teeth,* καὶ ξηραίνεται, *and pineth away:* Luke ix. 39. καὶ σπαράσσει αὐτὸν, μετ' ἀφροῦ, *It teareth him that he foameth*

* Οὐδὲ ἔχει δύναμιν τινα μίχρις ἂν ἐλθὼν Ἠλίας χείση αὐτὸν καὶ φανερὸν πᾶσι ποιήση, Trypho apud Just. Dial. p. 226. Πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χείσαι αὐτὸν ἐλθόντα. p. 268. A.

* On Mal. iv.

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again.] Here note, (1.) that the word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτὸν, Luke ix. 42. being spoken of an epileptic person, are not well rendered, *he teareth him,* but rather signifies, as Hesychius and Phavorinus say, τύπτει αὐτὸν, *he beateth him,* or *makes him fall to the ground, beating himself against the earth;* or, as Eustathius and Phavorinus say, the word in Homer signifies σφοδερότερον τὴν γῆν πόσι παίειν, *i. e.* the evil spirit working with, or taking advantage of, his disease, makes him beat himself against the earth, ἐδαφίζει καὶ προσκρούει τῇ γῇ. *He throws him upon the ground,* saith Theophylact. So Wisd. iv. 19. the author speaking of the wicked saith, ὅτι ῥήξει αὐτοὺς πρηνεῖς, *God will cast them down headlong, and shake them out of their foundations.* (2.) The word ξηραίνεται signifies, not only *to be dried up,* and so *pine away,* but also to be under a consternation, and to faint; Isa. xxxvii. 27. *they were of small power, they were dismayed,* καὶ ἐξηράνθησαν· Zech. x. 2. ἐξηράνθησαν ὡς πρόβατα, *as the flock they were troubled;* whence it is rendered by Theophylact, λειποθυμεῖ, *he is in a deliquium.* The word σπαράττειν also signifies not only *to tear* and *discerp,* but also to move and shake: so Phavorinus, σπαρασσόμεθα, ταραττόμεθα· so Psal. xviii. 8. *the foundations of the mountains,* ἐταράχθησαν καὶ ἐσαλεύθησαν, *were troubled, and shook;* that is, 2 Sam. xxii. 8. καὶ ἐσπαράχθησαν; Jer. iv. 19. *my heart maketh a noise, or moveth in me;* LXX. σπαράσσεται ἡ καρδία μου· so here, ver. 20. ἐσπάραξεν, *the spirit shook him.*

[9] Ver. 23. Τὸ εἰ δύνασαι πιστεῦσαι, *If thou canst believe this.*] *viz.* That I can help thee; or, if thou canst believe this thing. So Rom. xiii. 9. τὸ γὰρ, *For this, Thou shalt not commit adultery;* Eph. iv. 9. τὸ δὲ ἀνέβη, *but that he ascended;* Luke xxii. 24. there was a contention, τὸ, *viz. this, who should be greatest?* So Justin Martyr, τὸ πῶς περὶ Θεοῦ λέγειν, *It is an argument of incredulity to say of God, how;* and τὸ μηδὲν ἄγαν, *this saying,* "ne quid nimis," *much delights me.*

This the grammarians call τὸ ὁρικὸν, or ὁριστικὸν, *i. e. articulus definitivus,* as defining or particularizing the thing, which before was spoken of more generally; and then it signifies *nimirum, videlicet, to wit, that is to say;* and thus we find it four times used in one chapter, Luke xxii. 4. *Judas consulted with the high-priest,* τὸ πῶς αὐτὸν παραδῷ, to wit, *how he might betray him;* ver. 23. *And they began to question among themselves,* τὸ, τίς ἄρα εἴη ἐξ αὐτῶν, to wit, *who of them it should be that would betray him;* and, ver. 24. *And there was also a contention among them,* τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων, to wit, *which of them should be the greatest;* which ix. 46. is varied thus, τὸ, τίς ἂν εἴη μείζων αὐτῶν: and ver. 37. *That which is written of me must be fulfilled;* τὸ, καὶ μετ' ἀνόμων ἐλογίσθη, to wit, that scripture which saith, *And he was numbered with the transgressors.* And accordingly the words may be here rendered, And Jesus said unto him, to wit, *If thou canst believe,* &c.

[10] Ver. 38. Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, &c. *We saw a man casting out devils in thy name, and we forbade him because he follows not us.*] That this man did truly cast out devils, Christ's answer supposes, and his disciples saw with their eyes: it is also certain that he did this in the name of Christ; but that he did it by invocation of the name of Jesus of Nazareth, is not so certain: for he might be a disciple of John, and so do this in the name of Christ shortly to come; for if he steadfastly believed that Jesus of Nazareth was the Christ, it is hard to give a reason why he did not follow him, or join himself to Christ's disciples; however, it was no small confirmation of the truth of Christianity, that his name was thus powerful even among those that did not follow him, and therefore could do nothing by compact with him: This man, saith Christ, do not forbid; for he that pursues the same end with us, the beating down of Satan's kingdom, cannot be against us, but rather for us; and he that finds so sensibly the power of my name, cannot speak evil of me. (See Examen Millii.)

[11] Ver. 41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, &c. *For whosoever shall give you a cup of cold water in my name, because you belong to Christ, verily I say to you, He shall not lose his reward.*] The particle γὰρ shews the connexion of these words with the preceding, which seemeth to be thus; Even the least service done to me, by owning any one for my name's sake, shall be rewarded, and much more the labour which this man shews in divulging the honour of my name, and assisting me in beating down the kingdom of Satan.

[12] Ver. 43, 44. Ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, *Than having two hands to be cast into hell, where the worm dieth not, and the fire is not quenched.*] These words seem plainly taken from Isa. lxvi. 24. where they exactly may be found; and it seems reasonable to interpret them according to the received opinion of the Jews: since otherwise our Lord, by using this expression frequently in speaking to them, who would be sure to understand it in the usual sense, without saying any thing to shew he did not understand it as they did, must have strengthened them in their error. Now it is certain,

First, That *gehenna* was by them still looked on and represented as the place in which the wicked were to be tormented by fire: so the Jerusalem Targum* represents *gehenna,* which is prepared for the wicked in the world to come, as a *furnace sparkling and flaming with fire, into which the wicked fall.* And the Targum upon Ecclesiastes speaks of the *fire of hell,* Eccles. ix. 15. of the *sparks of the fire of hell,* x. 11. and of the *wicked who shall go to be burned in the fire of hell,* viii. 10. Accordingly our Lord speaks here, ver. 47. and Matt. v. 22. of the wicked being *cast into the fire of hell,* and of their being *cast into a furnace of fire,* Matt. xiii. 42.

Secondly, The ancient Jews held that the punishment of the wicked in hell should be perpetual, or without end; so Judith saith, that κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, *they shall weep under the sense of their pains for ever,* xvi. 17. Josephus† informs us, that the pharisees held *the souls of the wicked were to be punished,* ἀϊδίῳ τιμωρίᾳ, *with perpetual punishment,* and that there was appointed for them εἱργμὸς ἀΐδιος, *a perpetual prison.* Philo‡ saith, the punishment of the wicked person is ζῆν ἀποθανόντα ἀεὶ, *to live for ever dying;* and αἰωνίζειν ἐν ἀλγηδόσι καὶ ἀνίαις, καὶ συμφοραῖς ἀδιαστάτοις, *to be for ever in pains and griefs, and calamities that never cease:* accordingly our Lord continually saith of

* In Gen. xv. 17.
† De Bell. Jud. lib. ii. cap. 12. p. 788. Antiq. lib. xviii. cap. 2.
‡ De Præm. et Pœn. p. 713. D. E.

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them, that *they shall go away into everlasting punishment*, and that *their worm dieth not, and their fire is not quenched;* and that God will *destroy their soul and body in hell-fire*, Matt. xviii. 8. xxv. 41. Luke iii. 17. Whence I collect,

First, That though it is not to be doubted that *the worm not dying* is to be taken tropically for the worm of conscience, yet shall the bodies of the wicked suffer in fire properly so called; this being suitable not only to the tradition of the Jewish and the Christian church, but to the constant phraseology of the Scriptures, declaring that the *tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and burnt with unquenchable fire*, Matt. iii. 10. 12. xiii. 50. John xv. 6. that the wicked *shall go into everlasting fire;* their souls and bodies shall be *cast into hell-fire*, Matt. x. 28. xxv. 45. that they shall be *punished with flaming fire*, 2 Thess. i. 8. *Suffer the vengeance of eternal fire*, Jude 7. *The heavens and earth being reserved to fire for the punishment of ungodly men*, 2 Pet. iii. 10.

Secondly, That the punishment of wicked men shall be eternal. That this was the constant opinion of the Christian church, see note on Heb. vi. 2. and that this punishment is consistent with Divine justice and goodness, see appendix to 2 Thess. chap. i.

[13] Ver. 49. Πᾶς γὰρ πυρὶ ἁλισθήσεται· καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται, *For every one shall be salted with fire, and every sacrifice shall be salted with salt.*] These words may be referred to the preceding, respecting the punishment of those wicked men, who will not cut off those offending eyes, feet, or hands, which render them obnoxious to future punishments; and then the import of them will be to this effect: Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be salted with fire, in allusion to that property of salt, which is to preserve things from corruption. To strengthen this interpretation, consider,

First, The connexion of the words, *where the worm dieth not, and where the fire is not quenched*, πᾶς γὰρ αὐτῶν, *for every one of* (them) *shall be salted with fire;* where the illative particle γὰρ, *for*, shews, that these words are designed as a proof of the words preceding. Consider,

Secondly, From whence those words, *their worm dieth not, and their fire is not quenched*, are taken, *viz.* from Isa. lxvi. ult. where they run thus: *They shall go forth, and look upon the carcasses of those men that have transgressed against me; for their worm shall not die, nor shall their fire be quenched:* which words plainly belong to the wicked, and to them alone; and so the proof of them in this verse must belong to them only. Note,

Thirdly, That the word πᾶς must refer therefore to the same persons; as if it had been said expressly, πᾶς γὰρ αὐτῶν, *For every one* (of them) *whose fire is not quenched, shall be salted with, or in the fire, i. e.* preserved from corruption in or by it; so xii. 44. πάντες γὰρ, *for all*, i. e. πάντες οἱ πλούσιοι οὗτοι, *all those rich men* cast in out of their superfluities; so Luke xvi. 16. The kingdom of heaven is preached, καὶ πᾶς, *and every one (viz.* who believes) *presseth into it:* and Luke xxi. 32. This generation shall not pass away, ἕως ἂν πάντα γένηται, *till all things be done*, i. e. πάντα ταῦτα, *all these things* now mentioned, Matt. xxiv. 35. Mark xiii. 30. (See many other instances in Grotius.) Note,

Fourthly, That these words καὶ πᾶσα θυσία, &c. may be rendered thus: *For every sacrifice shall be seasoned with salt*, even the whole burnt-offerings (which answer here to the whole body), as well as others; and then they will be a proof of the former, from the precept concerning sacrifices, Lev. ii. 13. That the particle καὶ frequently signifies *for*, appears from many examples: so Exod. v. 23. καὶ ἀφ' οὗ, *for from the time that I spake to Pharaoh;* Josh. i. 5. καὶ ὥσπερ ἤμην, *for as I was with Moses;* see also xxii. 25. 1 Sam. ii. 15. καὶ οὐ μὴ λάβω, *for I will not take sodden flesh;* Psal. cviii. 12. Send us help from trouble, καὶ ματαία, *for vain* is the help of man; Isa. lxiv. 5. Thou wast angry, καὶ ἡμεῖς, *for we have sinned;* Micah vii. 8. καὶ ἀναστήσομαι, *for I shall rise up again.* Note,

Fifthly, That it is the property of salt to preserve things from corruption; hence a *covenant of salt* is put for an everlasting or inviolable covenant: so Numb. xviii. 19. διαθήκη ἁλὸς αἰωνίου ἐστὶν ἔναντι Κυρίου, *it is a covenant of salt for ever before the Lord;* and 2 Chron. xiii. 5. God gave David and his sons kings over Israel for ever, *by a covenant of salt.* Whence the Jews say, salt was to season all their sacrifices, to signify that *they preserved their souls from corruption, as the salt did the sacrifice.* Philo, that *salt is a symbol, διαμονῆς τῆς τῶν συμπάντων, of the perpetuity of all things, preserving that on which it is sprinkled:* (de Victimis, p. 647. F.) and on those words, *With every oblation you offer salt, δι' οὗ τὴν εἰσάπαν διαμονὴν αἰνίττεται, φυλακτήριον γὰρ οἱ ἅλες σωμάτων τετιμημένοι ψυχῆς δευτερείοις· By this* (saith Philo*) *he signifies the perpetual duration of them; salt being the preservation of bodies next to the soul itself; for as the soul is the cause that our bodies are not corrupted, so is salt, preserving them for a long time, καὶ τρόπον τινα ἀθανατίζοντες, and rendering them in a manner incorruptible:* if then, by keeping these offensive members, or corrupt affections, you render your Christianity such as hath lost its savour, and like a sacrifice without salt, you can never be acceptable to God; retain therefore your Christian wisdom or piety, and preserve peace, the bond of unity, among yourselves.

Others interpret the words thus: Let it not seem a hard saying, that I require your abscission of those offensive members; for every sacrifice, that it may be grateful and acceptable to God, must be salted with fire; for *the fire must prove every man's action*, and it will not receive its reward till it hath passed through the fire of tribulation, (1 Cor. iii. 13, 14.) and he be purged from his dross by it as gold is, διὰ πυρὸς δοκιμαζόμενον, 1 Pet. i. 7. see iv. 12. It is then more desirable here to endure this trial by fire, and communion with Christ in his sufferings, that ye may rejoice at his appearance, than to fall into that fire, which will never be extinguished: it is therefore good to have this salt in yourselves, this Christian wisdom, which will preserve you from corruption, and that peace, which will preserve the Christian body from it. Like this is that expression of Josephus, concerning one of the seven children roasted in the fire; ὥσπερ ἐν πυρὶ μετασχηματιζόμενος εἰς ἀφθαρσίαν, *he is transformed into incorruption as it were by fire.* (Lib. de Macc. p. 1093. D.) And in this sense Irenæus saith, *Tribulation is necessary for the children of God,* "ut igniti sint ad convivium regis," *that, being salted with fire, they may be fit for the banquet of the king.* (Lib. v. cap. 28.)

* Περὶ θυόντων, p. 659.

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CHAP. X.

1. AND he arose from thence *(from Capernaum,* ix. 33.) and cometh into the coasts of Judea by the farther side of Jordan: and the people resort to him again; and, as he was wont, he taught them again.

2. And the pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him *(i. e. by that question, thinking he might be induced to speak something against the law of Moses).*

3. And he answered and said to them, [1] What did Moses command you?

4. And they said, Moses suffered *(us)* to write a bill of divorcement, and *(so)* to put her away.

5. And Jesus answered and said to them, For the hardness of your heart *(which would not suffer you to perceive and yield to the first institution of matrimony)* he wrote you this precept *(that if you would put away your wife, you should do it by giving her a bill of divorce).*

6. But from the beginning [2] of the creation God *(shewed he would have it otherwise; for he)* made them male and female, *(saying,* Gen. xxii. 24.)

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh *(so as they are not one flesh with father or mother):* so then they *(after the matrimonial duty)* are no more twain, but one flesh.

9. What therefore God hath *(thus)* joined together, let no man *(under the gospel dispensation presume to)* put asunder.

10. And *(when he was)* in the house, his disciples asked him again of the same matter.

11. And he saith to them *(according to the primitive institution of matrimony),* [3] Whosoever shall put away his wife, and marry another, committeth adultery against her, *(she being by that institution still his wife, and she having the sole right over his body,* 1 Cor. vii. 4.)

12. And if a woman shall put away her husband, and be married to another *(as hath of late been done among you),* she committeth adultery *(against him, as being still his wife, and not having power over her own body, but the husband;* ibid.)

13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14. But when Jesus saw *(i. e. perceived)* it, he was much displeased, and said to them, Suffer little children to come to me, and forbid them not: for of such is the kingdom [4] of God. *(And if of such as resemble them in disposition, why should they whom they are to resemble be unfit for that kingdom?)*

15. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child *(i. e. with the same freedom from vain-glory, and the love of the world, which is in them),* he shall not enter therein.

16. And he took them up in his arms, and put his hands upon them, and blessed them.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said to him, Why callest thou me good? *(seeing)* there is none good but one, that is, God. *(Dost thou own me as one commissionated by him to teach the way of life? I shall then do it according to his will, by saying,)*

19. Thou knowest the commandments, *(viz.)* Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; [5] Defraud not; Honour thy father and *(thy)* mother; *(do this and thou shall live.)*

20. And he answered and said to him, Master, all these things have I observed from my youth.

21. Then Jesus beholding him [6] loved him, and said to him, One thing thou *(yet)* lackest *(to render thee my disciple):* go thy way, *(and at my command)* sell whatsoever thou hast, and give *(it)* to the poor, and thou shalt have treasure in heaven; and *(then)* come, and take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith to his disciples, [7] How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel *(or cable)* to go through the eye of a needle, than for a rich man *(thus trusting in riches, as in things which make him happy)* to enter into the kingdom of God.

26. And they *(who heard this)* were astonished above measure *(at it),* saying among themselves, Who then can be saved?

27. And Jesus looking upon them, saith, With man it is impossible *(i. e. human persuasion cannot work men off from this love of the world),* but *(this is)* not *(impossible)* with *(to)* God: for with God all things are possible.

28. Then Peter began to say to him, Lo, we have left all, and followed thee.

29. And Jesus answered and said, Verily I say to you, There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30. But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands *(i. e. shall find men more affectionate to him than these relations, and receive greater blessings than he parts with here),* with persecutions; and in the world to come eternal life.

31. [8] But many that are first shall be last; and the last *(shall be)* first. (See the note here.)

32. And they were in the way going up to Jerusalem; and Jesus went before them: and [9] they were amazed *(that Christ would thus go into the mouth of the Sanhedrin, who had resolved to kill him);* and as they followed, they were afraid *(of what might befal them, being his disciples).* And he took again the twelve, and began to tell them what things should happen to him,

33. Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered up to the chief priests, and to the scribes; and they shall condemn him to death, and shall deliver him to the gentiles:

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

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35. [10] And James and John, the sons of Zebedee, come to him *(by their mother)*, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said to them, What would ye that I should do for you?

37. They said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left, in thy glory.

38. But Jesus said to them, Ye know not what *(it is)* you ask *(the highest place in my glory being the reward of the highest sufferings)*: can ye *(then)* drink of the cup that I *(am to)* drink of? and be baptized with the baptism that I am *(to be)* baptized with? *(i. e. can ye suffer as I am to do?)*

39. And they said to him, We can. And Jesus said to them, Ye shall indeed drink of the cup that I am to drink of; and with the baptism that I am baptized withal shall ye be baptized *(i. e. shall suffer for my sake)*:

40. But to sit on my right hand and on my left hand [11] is not mine to give *(to any others)*; but it shall be given to them for whom it is prepared.

41. And when the ten heard it, they began to be much displeased with James and John *(for desiring precedency above them in Christ's kingdom)*.

42. But Jesus called them to him, and saith to them, Ye know that they which are [12] accounted to rule over the gentiles, exercise lordship over them *(commanding them as their servants)*; and their great ones exercise authority upon them *(at their pleasure)*.

43. But so shall it not be among you; but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall *(by that office)* be *(-come the)* servant of all.

45. For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many *(and so must it be with his disciples)*.

46. And they came to Jericho; and as [13] he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the way-side begging *(and another with him)*.

47. And when he heard that it was Jesus of Nazareth *(that came that way)*, he began to cry out, and say, Jesus, thou son of David, have mercy on me; *(and so said the other also,* Matt. xx. 30.)

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they called the blind man, saying to him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said to him, What wilt thou that I should do to thee? The blind man said to him, Lord, *(I ask)* that I may receive my sight.

52. And Jesus said to him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

ANNOTATIONS ON CHAP. X.

[1] Ver. 3. Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moses command you?*] There seems to be a difference here betwixt St. Matthew and St. Mark, not much taken notice of by interpreters; St. Mark introducing Christ asking them what Moses commanded in this case; St. Matthew introducing them asking Christ, *Why then did Moses command us to write a bill of divorce?* &c. But this seeming difference may be removed, by saying, They first asked him why did Moses command? And then our Saviour asked them, What were the words of Moses in this case? And when they had repeated them, he tells them the reason why Moses gave them this permission.

[2] Ver. 6. Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the creation.*] The word κτίσεως is found in the Alexandrian copy and in Theophylact, and is interpreted by the Vulgar and the Arabic, and extant in most copies, and therefore is not to be suspected, because not found in Beza's copy, or in the Syriac, or in the parallel place, Matt. xix. 4. for ἀπ' ἀρχῆς, being in sense the same, St. Matthew might say no more, but St. Mark could not well add more if Christ had said no more.

[3] Ver. 11. Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν, *Whosoever shall put away his wife, and marry another, committeth adultery against her.*] Though this discourse of Christ be originally about divorce, yet it seems plainly to evince that polygamy must be unlawful, especially under the Christian economy: for, (1.) from Christ's saying, *He that putteth away his wife, and marries another, committeth adultery against her;* it clearly follows, that he who, having not put her away, marries another, must be guilty of the same crime, seeing he must have at least the same power to marry another, when the first is put away, as when she is not. (2.) He who commits adultery against his wife by marrying another, could have no power to do so whilst she lived, since no man can be supposed to have power to commit adultery. And (3.) he who by marrying another commits adultery with her, must marry her whom he had no power to marry. (4.) Since to commit adultery is to violate the bed of another person, he that commits adultery against his wife must violate her bed, which no husband can do, only by doing that which a husband lawfully might do. Since then a right to polygamy is a right to marry more wives than one, he that hath this right cannot violate the bed of his first wife, by assuming another to it. It therefore must be acknowledged, either that the husband under Christ's institution, and by the original law of matrimony, had no such right, or that he that marrieth another cannot by that commit adultery against his first wife.

[4] Ver. 14. Τοιούτων, *Of such is the kingdom of God.*] That is, saith Theophylact, of those who have by exercise, τὴν ἀκακίαν ἣν παιδία ἔχουσιν ἀπὸ φύσεως, *that innocence which children have by nature.* In his note on Matt. xviii. 5. he saith, We are to be like children, κατὰ τὸ ἄκακον, οὐχὶ κατὰ τὸ ἀνόητον, *not as to their ignorance, but as to their innocence.* And xix. 14. *Of such is the kingdom of God; that is,* saith he, τῶν ἀκάκων καὶ ἀπονηρῶν, *of those who resemble them in innocence and freedom from sin.*

[5] Ver. 19. Μὴ ἀποστερήσῃς, *Thou shalt not defraud.*] Dr. Hammond here saith, that the tenth commandment is rendered by the LXX. and by St. Paul, Rom. vii. 7. οὐκ ἐπιθυμήσεις, *Thou shalt not covet;* by Christ here, *Thou shalt not defraud,* and Matt. xix. 19. *Thou shalt love thy neighbour as thyself:* whence he concludes, that the commandment contains

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the importance of all these phrases; obliging us so to rest satisfied with that lot God hath afforded us, and so to desire the good of others as well as of ourselves, as not to desire or endeavour to gain any thing to ourselves by the loss or diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us: all which is very true. Mr. Clerc also here well notes, that there be two ways of injuring our neighbour, (1.) by theft, whether privately, or by force against the will of the owner, and by taking away what belongs to another, without any pretence of right or justice, which is forbidden in the eighth commandment; or (2.) by secret and cunning devices, where the law, and a pretence of right is made use of to cover the injury, which is forbidden in the tenth commandment, and here expressed by μὴ ἀποστερήσῃς, *Thou shalt not defraud:* and surely all such endeavours to defraud must shew a very covetous mind, inclining us, against the dictates of our consciences, and to the damage of our precious souls, to defraud another of his right: only let it be noted, that the word ἀποστερεῖν in Scripture is of a greater latitude, and signifies also *to detain,* and *keep back a thing* when it is due. So Exod. xxi. 10. *her food and raiment, and the duty of marriage,* οὐκ ἀποστερήσεις, *thou shalt not keep back.* So the word signifies, Numb. ix. 7. Deut. xxiv. 14. οὐκ ἀποστερήσεις μισθὸν πένητος, *thou shalt not keep back the hire of the poor, at his day thou shalt give him his hire,* ver. 15. and so we expound the word ἀπεστερημένος, used James v. 4. by *kept back;* Ecclus. iv. 1. τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, *detain not the life of the poor, and make not his eyes to wait long;* and xxxiv. 21, 22. *the bread of the poor is his life,* ὁ ἀποστερῶν αὐτὴν, *he that detains it is a man of blood;* ὁ ἀποστερῶν μισθὸν μισθίου, *he that detains the wages of the hireling sheddeth blood:* and surely they who desire thus to detain that which belongs to others, and they know they much want, must covet to have for that time what is another's. And here especially the rule of the civilians obtains, "minus solvit, qui tempore minus solvit," *he pays less than he ought, who pays not in due time, or when he ought to do it.*

[6] Ver. 21. Ἠγάπησεν αὐτὸν, *And Jesus looking upon him, loved him.*] He loved not only virtues, but even the seeds of them; the one so as to reward them, the other so as to encourage, and minister to their growth.

[7] Ver. 23. Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, *How hardly can they that have riches enter into the kingdom of God!*] The example of this young man shews that ἔχειν here imports not only to possess riches, but also to retain such an affection to them as that we cannot well bear the thoughts of losing them, or parting with them. The interpretation of Christ, that they who trust in riches, ver. 24. cannot do it, is the consequence of that affection; for this affection must be built upon the apprehension of the goodness of them, the conveniences and advantages we trust we shall receive by having and retaining them.

[8] Ver. 31. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, &c. *But many that are first shall be last, and they that are last shall be first.*] *i. e.* But as it is with this Jew, so will it be with the generality of that nation; though they shall have the first offer of this kingdom, they shall generally refuse to enter into it; whereas many of the gentiles shall gladly embrace it upon these terms, and shall be admitted into it, and so preferred before the Jews to whom these blessings primarily belonged. That this is the true import of these words, see the note on Matt. xx. 1.

[9] Ver. 32. Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed; and, following, they were afraid.*] They were amazed that, the Sanhedrin resolving to kill him, John xi. 53. and sending out their pursuivants and injunctions to apprehend him, ver. 57. he would run himself into the mouth of that danger he seemed formerly to decline; and they were afraid what might befal them, who bore the character of his disciples for his sake.

[10] Ver. 35. Καὶ προσπορεύονται αὐτῷ Ἰακωβὸς καὶ Ἰωάννης, *And James and John came unto him.*] viz. *By their mother, as their mouth,* Matt. xx. 20. And so Christ insinuates by answering, not to the mother, but to them coming with her on this errand, *Ye know not what ye ask,* ver. 22.

[11] Ver. 40. Οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται· *It is not for me,* &c. who never vary from my Father's will, to give it to others than to them for whom it is prepared by my Father.] Οὐκ ἔστιν ἐμοῦ, τοῦ δικαίου κριτοῦ, It is not for me, a righteous judge, and distributor of recompences, to give to any by favour or affection to their relations or themselves, but to those who are prepared for it according to the will of my Father. (Theophylact.)

[12] Ver. 42. Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the gentiles.*] This is, Matt. xx. 25. οἱ ἄρχοντες τῶν ἐθνῶν, *the rulers of the gentiles;* Luke xxii. 25. οἱ βασιλεῖς τῶν ἐθνῶν, *the kings of the gentiles.* So that this shews that δοκέω is sometimes an expletive, as has been noted on 1 Cor. vii. 40.

[13] Ver. 46. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ, Βαρτίμαιος ὁ τυφλὸς, &c. *And as he was going from Jericho, a blind man named Bartimeus sat by the way-side.*] Luke xviii. 35. ἐν τῷ ἐγγίζειν αὐτόν εἰς Ἰεριχὼ, *when he was near to Jericho, a certain blind man sat,* Matt. xx. 30. δύο τυφλοὶ, *two blind men.* There is no reason from these seeming differences to think the story different of which the evangelists speak. For as to the first, St. Luke saith, indeed, that Christ was yet *near to Jericho;* but then, so is he who is gone a little from it, as well as he who is come near to it, which St. Luke doth not say. To the second it may be answered, that he who saith there was a certain blind man celebrated by the name of Bartimeus, saith not there was no more, but only that there was no other so noted and distinguished by that name; and he that mentioned his desire, and Christ's answer, doth not exclude the other from making the like request, nor from an interest in Christ's answer, but only shews he thought it sufficient to take notice of him as the most celebrated of the two.

CHAP. XI.

1. AND when they came nigh to Jerusalem, *(even)* to [1] Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And he saith to them, Go your way into the village over against you: and as soon as ye have entered into it, ye shall find a colt tied, [2] whereon never man sat; loose him, and bring him *(to me).*

3. And if any man say to you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send *(i. e. will quietly permit you to bring)* him hither.

4. And they went their way *(to the village),* and found

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(there) the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said to them, What do ye, loosing the colt?

6. And they said to them, *(We do)* even as Jesus had commanded; and *(upon this)* they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord *(let prosperity attend on the Messiah):*

10. [3] Blessed be the kingdom of our father David, that cometh in the name of the Lord *(may the kingdom flourish which God is to erect according to his promise made to David):* Hosanna in the highest *(let prosperity be from heaven on this King and kingdom).*

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, *(and cured the blind and lame,* Matt. xxi. 14.) and now the eventide was come, he went out to Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry:

13. [4] And seeing a fig-tree afar off having leaves, *(which the common fig-trees then had not,* Matt. xxiv. 32.) he came *(to it),* if haply he might find any thing thereon: and when he was come to it, he found nothing but leaves; for the time of *(other)* figs was not yet.

14. And Jesus answered *(i. e. upon this disappointment spake)* and said unto it, *(Let)* no man eat fruit of *(i. e. from)* thee hereafter for ever. And his disciples heard it.

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16. And would not [5] suffer that any man should carry any vessel through the temple.

17. And he taught *(them who did these things, how contrary they were to Scripture),* saying to them, Is it not written, [6] My house shall be called of all nations the house of prayer? (Gr. *a house of prayer to all nations, and so that very court of the gentiles you thus profane is dedicated to his service:)* but ye *(by employing it to these uses)* have made it a den of thieves.

18. And the scribes and chief priests heard it, and *(instead of being moved by what he said from the Scripture, to reform this abuse, they)* sought how they might destroy him *(privily):* for they feared *(to do this openly to)* him, because all the people were astonished at his doctrine.

19. And when even was come, he went out of the city.

20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21. And Peter calling to remembrance *(the words of Christ)* saith to him, Master, behold, the fig-tree which thou cursedst is withered away.

22. And Jesus answering saith to them, Have *(a strong)* faith in God.

23. For verily I say to you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea *(i. e. whosoever of you shall attempt the greatest difficulties respecting your office, in confirming the truth of my doctrine to Jew and gentile, and bringing them to the faith);* and shall not doubt in his heart *(of God's power or readiness to assist him),* but shall believe that those things which he saith shall come to pass (Gr. *shall be done);* he shall have whatsoever he saith *(it shall be to him according to what he saith).*

24. Wherefore I say to you *(for the confirmation of your faith),* What things soever ye desire, when ye pray *(or ask in prayer),* believe that ye receive them, and ye shall have them.

25. And when ye [7] stand praying, forgive, if ye have aught *(any just matter of complaint)* against any *(for what they have done to you);* that your Father also which is in heaven may forgive you your trespasses.

26. But *(for)* if you do not forgive *(them),* neither will your Father which is in heaven forgive your trespasses.

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28. And they say to him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. And Jesus answered and said to them, I will also ask of you one question, and answer *(you)* me, and *(then)* I will tell you by what authority I do these things.

30. The baptism of John, was it from *(the God of heaven),* or of men *(only)?* answer me.

31. And they reasoned with themselves, saying, If we shall say, *(It was)* from heaven; he will say, Why then did ye not believe him? *(and from his testimony,* John iii. 21. 34. *learn that I also came from God?)*

32. But if we shall say, Of men, *(this may be hazardous; for)* they feared *(this might incense)* the people: for all men counted John, that he was *(to be)* a prophet indeed.

33. And they *(therefore)* answered and said to Jesus, We cannot tell. Jesus answering saith to them, Neither do I *(think fit to)* tell you by what authority I do these things.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Εἰ'Σ Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany.*] So most copies read; though, as St. Matthew leaves out Bethany, so the Vulgar and, as Origen* informs us, St. Mark here left out Bethphage. These two places were conterminous, the bound of Bethany, through which they went to go from Jericho to Jerusalem, reaching to Bethphage, whither our Lord was come. Now this Bethphage, saith St. Jerome, was "sacerdotum viculus situs in Monte Oliveti," *a little village of the priests situated in Mount Olivet.* It was, according to the Jews, *a place out of Jerusalem* near the mountain of the temple, "in quo coquebant oblationes," *in which* (saith the Talmud) *they boiled their offerings.* (Tract. Berachoth, cap. 11. f. 95.)

[2] Ver. 2. 'Εφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *Upon which no man ever sat.*] Here Grotius truly notes, that such ani-

* Ὁ Μάρκος δὲ κατὰ τὸν τόπον οὕτω ἀνέγραψε, καὶ ὅτι ἐγγίζουσιν——εἰς Βηθανίαν. In Matt. tom. xvi.

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mals as had not been employed in the use of man, were wont to be chosen for sacred uses; for even the heathens thought those things and sacrifices most proper for the service of the gods, which had not been put to profane uses. Thus the Philistines return the ark in a new cart, drawn by heifers never before put into the yoke. (1 Sam. vi. 7.) To Minerva the heathens sacrificed "injuges boves," *oxen not put into the yoke;* and in Virgil we read thus, (Æn. vi. 36.)

> "Nunc grege de intacto septem mactare juvencos
> Præstiterit."——
>
> *It is best to offer seven heifers not yet brought from the flock:*

Which Macrobius* calls "hostias injuges," *sacrifices not accustomed to the yoke;* they thinking them polluted, saith Turnebus,† by being put to profane work; and it seems to have been a miracle that such a colt should so patiently suffer Christ to ride upon him; to be sure there was a completion of the prophecy of Zachary, ix. 9. the Jews themselves applying those words to the Messiah; for R. Joseph said, *May the Messiah come, and may I be worthy to sit under the shadow of the tail of his ass.* (Sanhedrin, cap. 10. in Gemara.)

[3] Ver. 10. Εὐλογημένη ἡ Βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίου, τοῦ Πατρὸς ἡμῶν Δαβὶδ, *Blessed be the kingdom of our father David, that cometh in the name of the Lord.*] *i. e.* Let the kingdom be happily begun and flourish, which God is to erect according to his promise made to our father David; let the prosperity be from heaven to the king Messiah, and to his kingdom. (See Examen Millii.)

[4] Ver. 13. *And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves,* οὐ γὰρ ἦν καιρὸς σύκων, *for the time of figs was not yet.*] Here it is inquired, why Christ should curse this fig-tree, because it had not figs upon it before the time of figs? The criticism οὐ γὰρ ἦν, *for where he was it was the time of fruit,* and that of Dr. Hammond, that *it was not* καιρὸς σύκων, *a good or seasonable year for figs,* are both confuted by this one observation, that Christ did this on the eleventh of Nisan, that is, five months before figs were ripe; for *about summer* (saith our Lord) *the branch of the fig-tree is yet tender, and putteth forth leaves.* (Matt. xxiv. 32. Mark xiii. 28.) *From the time of production of leaves to the green figs* (say the Jews), *is fifty days; from thence to the falling off of the buds, fifty; and from thence to ripe figs, fifty.* And in Canticles, the entrance of the summer is described by the *fig-trees bringing forth green figs,* פִּגֵּיהָ i. e. *grossos,* ἐλύνθους αὐτῆς, *her unripe figs:* not as Mr. Clerc here renders the words, *she hath brought her figs to perfection;* nor do either Theophrastus or Pliny make mention of any figs in Syria, which were gathered till after the dog-days, that is, about the latter end of August; and had there been a sort of figs, which, as Mr. Clerc fancies, might have been ripe at the Passover, before which Christ spake these words, St. Mark could not truly have said, *the time of figs was not yet.* There is another ingenious exposition of a reverend and learned bishop, that ὁ καιρὸς σύκων is *the time of gathering in of figs,* of which signification of the word καιρὸς he gives two or three instances; and then it seems reasonable for our Saviour to expect some figs upon this tree, they being not yet gathered in, and to curse it for having none upon it, when none had been taken from it; and could I find it proved that any, even the *biccaroth,* or first ripe figs, mentioned Jer. xxxiv. 2. and Hosea ix. 10. were fit to be gathered in at the Passover, I should acquiesce in this interpretation; but the words cited from Cant. ii. 13. and Matt. xxiv. 32. seem to prove, that the fig-tree only began to put forth her leaves and her green figs at the entrance of the summer. Wherefore let it be noted, that St. Mark doth not by these words, *for the time of figs was not yet,* design to give a reason why our Lord found no figs upon this tree, but why he only went to this one tree, which had leaves on it, and so was of that kind of figs which, saith Theophrastus,* was ἀεὶ φύλλον, "semper comantibus foliis,"† *a fig-tree that had always leaves,* and why he expected to find fruit on that, which upon the other ordinary fig-trees abounding there, he could not expect, the time of ordinary figs being not yet: for this kind of fig-tree being ever green with leaves, had, saith Theophrastus, ἅμα καὶ τὸν ἔνον καὶ τὸν νέον κάρπον, *old and new fruit hanging on it together;* the fruit of the year past and present, say the Jewish doctors. Accordingly Julian‡ the Apostate, speaking of the fruits of Damascus, saith, some of them were but of a short duration, μόνῳ δὲ τῷ σύκῳ καὶ ὑπερενιαυτίζειν ἔξεστι, καὶ τῇ τοῦ μέλλοντος κάρπου γένεσει συνενεχθῆναι, *only the fig-tree carries its fruit above a year, and it hangs on with the fruit of the following year.* And thus was this fig-tree a fit resemblance of the Jewish nation, to whom alone Christ came in person, and from whom alone he could then expect fruit; whence are they in another parable represented by a fig-tree, from which the husbandman three years expected fruit, but found none, Luke xiii. 7. and therefore is there ordered to be cut down; and here they are emblematically cursed for their barrenness, *the kingdom of God being shortly to be taken from them, and given to a nation bringing forth the fruits thereof.* (Matt. xxi. 43.) Origen§ saith, this fig-tree was δένδρον τοῦ λαοῦ, *a tree representing the people of the Jews,* saying, ἔμψυχος ἦν ἡ αὐτὴ συκῆ, *this was a living fig-tree, and therefore heard a curse suitable to its condition;* for διὰ τοῦτο ἄκαρπός ἐστιν ὁ Ἰουδαίων Συναγωγὴ, καὶ τοῦτο γίνεται αὐτῇ ἕως τῆς συντελείας τοῦ αἰῶνος ἕως τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, and *therefore the synagogue of the Jews is unfruitful, and shall continue so till the fulness of the gentiles doth come in.*

[5] Ver. 16. Καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, *And he suffered not any one to carry a vessel through the temple.*] In this our Lord approved of the received doctrine of the Jews, *who* (saith Josephus‖) *held,* "quod ne vas quidem aliquod portari in templum liceat," *that it was not lawful to carry any vessel into the temple;* and this was part of that reverence they thought due to it by virtue of that precept, *thou shalt reverence my sanctuary.* (Lev. xix. 30.) But whereas the rabbins extended this to their synagogues, yea, even to a synagogue laid waste, that none should make them a thoroughfare, in this they seem to have exceeded; there seeming not to be the same reason for things instituted by them, for their convenience of meeting for

* Saturn. lib. iii. cap. 5. † Lib. xviii. cap. 2.

* Hist. Plant. lib. iv. cap. 2. † Pliny, lib. xiii. cap. 8. ‡ Ep. 24.
§ Ed. Huet. tom. i. p. 446. ‖ Cont. App. p. 1066.

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religious worship, as for that house which the Lord *hath chosen to put his name there,* (Deut. xii. 5.) and in which the Divine Majesty dwelt; though they being houses of prayer, a reverence was to be observed in them, whilst they engaged in that worship.

[6] Ver. 17. Καὶ ἐδίδασκε, λέγων αὐτοῖς· οὐ γέγραπται, ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν· *And he taught them, saying, Is it not written, My house shall be called a house of prayer to all nations?*] In the temple there were three courts—the court of the priests, where the altar of incense stood; the second was that into which the clean Jews, and the proselytes of justice who had embraced circumcision and the whole law of Moses, entered; and this was parted from the third court (which was called *the court of the gentiles,* because the unclean Jew, and the gentile who owned the true God, were permitted to come and worship there), by a step or low wall, having this inscription on it, μὴ δεῖν ἀλλόφυλον ἐκτὸς τοῦ ἁγίου παρεῖναι, *that no alien was to enter into the holy place;* where Josephus,* by adding τὸ γὰ ρδεύτερον, ἱερὸν ἅγιον ἐκαλεῖτο, *for the second court was called holy,* seems to intimate, that the court of the gentiles was by them not deemed holy, but profane; and therefore thither they brought sheep and doves to sell; and hence it appears how appositely our Saviour argues, that the house for all nations was God's house, and therefore must be sacred, and not to be polluted. Mr. Whiston must therefore be mistaken, when he conjectures that our Lord did this twice in the week before his passion; once driving these hucksters and their merchandise out of the inner temple, and the next day out of the outer temple: for Christ drove out the oxen and the sheep, as well as the men. (John ii. 15.) Now can we think that they who had so great a reverence for the inner temple, as to make it death for any gentile, though a proselyte of the gate, to come into it, would themselves bring sheep and oxen to dung in it? It is true that St. Mark speaks of this as done the day after he came into the city, and discoursed with the pharisees; but that he did this only by recapitulation, St. Austin† proves; but let this be done twice, provided he brings not his merchants and merchandise into the inner temple. (See Maldon. in Matt. xxi. 12.)

[7] Ver. 25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, *And when you stand praying, forgive if ye have aught against any.*] That it was ordinary with the Jews to pray standing, see note on Matt. vi. 5. yet in their solemn days of fasting they did kneel, and even prostrate themselves before the Lord: but the first Christians usually kneeled down and prayed. (Acts ix. 40. xx. 36. xxi. 5.) The command here to forgive those that offend us before we pray, not only shews that no resentments of what our brother doth should stick long upon our spirits, because they indispose us for that duty we are continually to be prepared for; but also, that there is some kind of forgiveness to be exercised towards him, though he do not ask it, or shew any tokens of repentance; of which, see note on Matt. vi. 14, 15. And seeing I am to pray not only for myself, but for him also, (Matt. v. 44.) and that out of love to him, I must be free from all displeasure against him, that I may lift up pure hands without wrath, I must be inclined and ready to do him any good: for how else can I heartily desire it of God, and wish well to him, which in effect I do by praying for him?

* Joseph. de Bell. Jud. lib. vi. cap. 13. p. 916.

† De consens. Evangelist. lib. ii. cap. 68.

CHAP. XII.

1. AND he began to speak to them by parables; *(saying),* A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower *(in it),* and let it out to husbandmen, *(the Jews,* Isa. v.) and *(then)* went into a far country *(i. e. left them to manage it for him, so as that he might in their season receive the fruits of it).*

2. And *(accordingly)* at the season he sent to the husbandmen a servant, that he might receive from the husbandmen *(the guides and rulers of the Jewish church)* of the fruit of the vineyard.

3. And *(but)* they caught him, and beat him, and sent him away empty.

4. And again he sent to them another servant; and at him they [1] cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and *(so they dealt with)* many others, (2 Chron. xxxv. 15, 16.) beating some, and killing some *(of them).*

6. Having yet therefore one son, his well-beloved, he sent him also last to them, saying, *(It may be)* they will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and *(then)* the inheritance shall be ours.

8. And *(accordingly)* they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the Lord of the vineyard do *(to those men? Surely)* he will come and destroy the *(se)* husbandmen, and will give the vineyard to *(be cultivated by)* others.

10. And *(if ye doubt this, ye understand not what these husbandmen deserve,)* have ye not read *(or, nor have ye read with attention)* this scripture; *(which saith,* Psal. cxviii. 22, 23.) The stone which the builders rejected is become the head *(stone)* of the corner:

11. This was the Lord's doing, and it is marvellous in our eyes?

12. And *(when he had said this)* they sought *(occasion)* to lay hold on him, but *(they)* feared the people: for they knew that he had spoken the parable [2] against them: and *(through this fear)* they left him, and went their way.

13. And they send to him certain *(persons)* of the *(sect of the)* pharisees and of the Herodians, to catch him in *(and get advantage against him from)* his words.

14. And when they were come, they say to him, Master, we know that thou art true, and carest for no man *('s person);* for thou regardest not the person *(s)* of men, but teachest the way of God in truth: *(tell us therefore)* Is it lawful to give tribute to Cæsar, or not?

15. Shall we give, or shall we not give? *(that if he said no, the Herodians might represent him as an enemy to Cæsar; if yea, the pharisees might represent him to the people as no friend to the nation.)* But he, knowing their hypocrisy, said to them, Why tempt ye me *(ye hypocrites)?* bring me a *(Roman)* penny, that I may see it.

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16. And they brought it. And *(then)* he saith to them, Whose is this image and superscription *(that is upon this money)?* and they said to him, *(It is)* Cæsar's.

17. And Jesus answering said to them, Render *(then)* to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him *(that he had answered from their own received principles, and yet so wisely, that they could take no advantage from his words).*

18. Then come to him the sadducees, who say there is no resurrection *(of the body);* and they asked him, saying,

19. Master, Moses wrote to us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed to his brother.

20. Now there were *(with us)* seven brethren: and the first *(of them)* took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

22. And *(so)* the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall rise *(from the dead)*, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering said to them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? *(nor yet the state in which they that are raised from the dead shall be.)*

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching the dead, *(to prove from the Scriptures, which you own,)* that they rise: have ye not read *(what is written)* in the book of Moses, how in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *(and yet,)*

27. He is not the God of the dead *(i. e. of them that are so dead as not to be the sons of the resurrection)*, but the God of the living *(i. e. of those whom he will raise to life again):* ye therefore do greatly err.

28. And one of the [3] scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The [4] first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like *(to it)*, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said to him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and *(for a man)* to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said to him, Thou art not far from *(being prepared to enter into)* the kingdom of God. And no man after that durst ask him any question.

35. And Jesus answered *(their questions)* and said *(to them by way of question)*, while he taught in the temple, How say the scribes that Christ is the son of David?

36. For [5] David himself said *(of him)* by *(the afflatus of)* the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence *(how)* is he then his son? And the common people heard him gladly.

38. And he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and love *(to have)* salutations in the market-places,

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and *(saw that)* many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called to his disciples, and saith to them, Verily I say to you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did *(only)* cast in of their abundance; but she [6] of her want did cast in all she had, even all her living *(i. e. her livelihood for that day).*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 4. ΛΙΘΟΒΟΛΗΣΑΝΤΕΣ ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον· *Again he sent to them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully treated.*] That ἐκεφαλαίωσαν here cannot signify *capite, i. e.* "vitâ eum mulctârunt," *they beheaded him, or took away his life;* but as St. Luke interprets it, τραυματίζοντες, *they wounding him,* (x. 12.) *to wit,* in the head, *cast him out of the vineyard,* τὴν κεφαλὴν ἔτυψαν, *they beat him on the head:* so Theophylact; and this is evident from the words following, *They sent him away dishonoured,* or *shamefully treated:* so in Aristophanes,* Θένειν τὸν κρότοφον κεφαλαίῳ ῥήματι, is to *smite the skull with a blow upon the head,* or *to strike one upon the head with a radish root.* (See Examen Millii.)

[2] Ver. 12. *They knew that he spake this parable,* πρὸς αὐτούς· so Luke xx. 19. *against them.*] So λέγειν πρὸς αὐτὸν, is to say what they could against him, Acts xxiii. 30. *to kick* πρὸς κέντρα, *against the pricks,* Acts xxvi. 14. *to fight* πρὸς τὰς μεθοδίας, *against the machinations of Satan,* Eph. vi. 11. *to strive* πρὸς τὴν ἁμαρτίαν, *against sin,* Heb. xii. 4. *to fight* πρὸς υἱούς, *against the children of Ammon,* Judg. x. 3. *to speak* πρὸς Κύριον, *against the Lord,* Isa. xxxii. 6. Ezek. xiii. 9.

[3] Ver. 28. Καὶ εἷς τῶν γραμματέων, *And one of the scribes came:* so Luke xx. 39. but Matt. xxii. 25. εἷς ἐξ αὐτῶν νομικὸς, *one of them being a lawyer.*] Now, in this diversity of words, there is no difference in sense; for the scribes were of two sorts, or had at the least two offices; the one was to *sit in the chair of Moses, i. e.* to read, and to interpret the law of Moses to the people, Matt. xxiii. 2. the other was to expound, and to deliver to the people the traditions

* In Ranis, act. iii. sc. 2.

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which they pretended to have received from their forefathers: the first name of *scribe* they seem to have had from Ezra, who is so often styled γραμματεὺς, *a scribe of the law of the Lord,* (Ezra vii. 12. Neh. xii. 36.) who *read in the book of the law, and expounded:* (Neh. viii. 2—4.) they being also teachers of the traditions, which were called νόμιμα, or *laws,* and binding these heavy burdens upon the people, were thence called νομικοὶ, see the note on Matt. xxii. 23. And this scribe is said to speak to Christ πειράζων, *tempting him,* or making an experiment of his wisdom, whether it was such as fame reported; as the queen of Sheba came, (1 Kings x. 1.) πειράσαι, *to tempt king Solomon, i. e.* to try whether his wisdom was equal to the fame she had heard of it.

[4] Ver. 29. *And Jesus answered,* ὅτι πρώτη πασῶν τῶν ἐντολῶν, &c. *The first of all the commandments is this, The Lord thy God is one God.*] For this is necessary to be known, that we may worship him alone in opposition to all heathen gods, and own that he alone is God, who is the maker of heaven and earth. Here Woltzogenius objects, that this lawyer having said, that *there is one God, and that there is no other God besides him, our Lord acknowledges that he had answered wisely; whereas he could not have given him this commendation, if he had been obliged to own him also as God, or to have owned a trinity of persons;* as if he had not heard that Thomas, who held the unity of the Godhead as much as any other Jew, yet styles our Saviour, *my Lord* and *my God;* and is commended for his faith, John xx. 28, 29. And since all that assert a trinity of persons, do as unanimously assert a unity of essence, and of the Godhead, I know not why this answer might not be commended by him; though perhaps our Saviour's commendation might especially respect his prelation of the love of God and our neighbour to all burnt-offerings and oblations; of which see the note on Matt. xxii. 35. and of which one of the Jews saith thus, *The doing acts of beneficence is more acceptable to God than all the victims and oblations which the Israelites offer on the altar; he having said, I will have mercy and not sacrifice.* (Pirk. Eliezer, cap. 16. p. 33. See here and ver. 27. Examen Millii.)

[5] Ver. 36. Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, *For David himself said by the Holy Ghost,* &c.] *i. e.* By a Divine afflatus, or the spirit of prophecy; for elsewhere we read, that *God spake by the mouth of David,* Acts i. 16. iv. 25. Nor is any one cited in the New Testament, as speaking by the Spirit, or by the Holy Ghost, who was not thus assisted by a Divine afflatus; and this deserves to be noted by them who deny that the Psalms of David were written by the spirit of prophecy.

[6] Ver. 44. Αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς, *But she of her want did cast in all she had, even all her living.*] Or, all that she had to live upon that day. Hence it appears, that a person may be sometimes liberal, even in giving what he wanteth for himself, or being ready to expend in works of charity, ὑπὲρ δύναμιν, *above what he can well spare.* (2 Cor. viii. 2, 3. See here Grotius.)

CHAP. XIII.

1. AND as he went out of the temple, *(his disciples came to him, to shew him the buildings of the temple,* Matt. xxiv. 1. *and)* one of his disciples saith unto him *(in the name of the rest),* Master, see what manner of stones and what buildings are here!

2. And Jesus answering, said to him, Seest thou these great buildings? There shall not be left *(to them)* one stone upon another, that shall not be thrown down *(or dissolved).*

3. And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew, asked him privately, *(i. e. apart, not from the rest of his disciples, but from the multitude,*

4. *Saying),* Tell us, *(Master,* Luke xxi. 7.) when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them, began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, I am Christ; and *(by that pretence)* shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end *(of the polity and temple of the Jews)* shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: *(all)* these *(things)* are *(only)* the beginnings of sorrows *(to them).*

9. But take heed to yourselves: for *(then)* they shall deliver you up to councils; and in the [1] synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against (Gr. *to*) them *(that the kingdom of God is come).*

10. And the gospel must first be published among all nations *(before the end of these things).*

11. But when they shall *(thus)* lead you, and deliver you up *(to these rulers),* [2] take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak *(from your own wisdom),* but the Holy Ghost *(who teacheth you what to speak).*

12. Now *(at this time)* the brother shall betray the *(his)* brother to death, and the father the son; and the children shall rise up against their *(believing)* parents, and shall cause them to be put to death.

13. And ye shall be hated of all *(sorts of)* men for my name's sake: but *(yet possess your souls in patience,* Luke xxi. 19. *for)* they that shall endure to the end, the same shall be saved *(out of this calamity).*

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, (ix. 27.) standing where it ought not, *(i. e. the Roman army compassing Jerusalem,* Luke xxi. 20.) let him that readeth understand *(that her desolation draweth near,* ibid. *and)* then let them that be in Judea flee to the mountains *(of Peræa):*

15. And *(then)* let him that is on the housetop not go down into the house, neither enter therein to take any thing out of his house:

16. And let him that is in the field *(and hath laid aside his garment)* not turn back again to put up his garment *(i. e. let not your regard for your clothes, or goods, cause you to delay your flight, but do it with your utmost expedition).*

17. But woe to them that are with child, and to them that

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give suck in those days *(of vengeance,* Luke xxi. 22. *and so are not in a condition to fly from it).*

18. And [3] pray ye that your flight be not in the winter *(when the ways be scarce passable).*

19. For in those days shall be affliction, *(even)* such as was not from the beginning of the creation which God created to this time, neither shall be *(afterward, so that ye cannot hope to escape without hazard).*

20. And except that the Lord had shortened those days, no flesh should be saved: but [4] for the elect's *(i. e. the Christians')* sake, whom he hath chosen *(out of the world),* he hath shortened the *(se)* days *(of vengeance).*

21. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22. For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if *(it were)* possible *(or if they can),* the very elect.

23. But *(therefore)* take ye heed: behold, I have foretold you all *(these)* things.

24. But in those days, after that tribulation *(of which I have spoken),* the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in *(or the hosts of)* heaven shall be shaken; *(i. e. the dissolution of their government in church and state by the zealots, shall be a sign of their approaching ruin,* Luke xxi. 25.)

26. And then shall they see the Son of man coming in the clouds with great power and glory (μετὰ δυνάμεως πολλῆς καὶ δόξης, *with a great and glorious host,* viz. *the Roman army).*

27. And then shall he send his angels *(the messengers of the gospel),* and *(they)* shall gather together his elect *(among the gentiles)* from the four winds, from the utmost parts of the earth to the utmost part of heaven *(i. e. from one end of the earth to the other).*

28. Now learn a parable of *(from)* the fig-tree; *(For)* when her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it *(viz. the desolation I speak of)* is nigh, even at the doors.

30. Verily I say unto you, That this generation shall not pass *(away)* till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away *(unperformed).*

32. [5] But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son *(who hath the Spirit without measure),* but the Father *(only).*

33. Take ye heed, watch and pray; for ye know not when the time is *(to be).*

34. For the Son of man is [*these words are not in the original, and so this verse may begin thus:*] *(And in this exhortation to watch, I am)* as a man taking a far journey, who left his house (Gr. *as a travelling man leaving his house),* and gave (Gr. *giving)* authority to his servants, and to every man his work, and *(who)* commanded the porter *(as I do you)* to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36. Lest coming suddenly, he find you sleeping *(and therefore unprepared for his advent).*

37. And what I say to you I say to all *(my disciples, i. e.)* Watch.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 9. ΚΑΙ᾽ εἰς συναγωγὰς δαρήσεσθε, *And ye shall be beaten in the synagogues.*] It is certain, both from the Scriptures and the Jewish writers, that whipping and the rebels' beating were punishments used in the synagogues of the Jews. Thus Paul saith, he punished the Christians κατὰ πάσας τὰς συναγωγὰς, *throughout all the synagogues,* Acts xxvi. 11. and that he did *beat in the synagogues those that believed,* xxii. 19. And that it was usual to whip both their wise men and their disciples, when they had done perversely in their synagogues, is fully proved by Campegius Vitringa de Synag. Vet. lib. iii. cap. 11.

[2] Ver. 11. Μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, *But when they shall lead you* (before) *and deliver you up* (to these rulers, ver. 9.) *take no thought beforehand what you shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay,* Luke xxi. 14, 15.] From these two places collated together, it is evident, (1.) that this promise is peculiar to the apostles, to whom alone Christ here discourseth: and (2.) that it belongs to them alone, when they were brought before kings and rulers, to plead the cause of Christ, and leave before them a testimony of the truth of it; (Matt. x. 18.) and therefore there can be nothing more ridiculous than the quakers applying this to their extemporary effusions, their senseless prayers and harangues; of which it cannot, without blasphemy, be said, *It is not you that speak, but the Holy Ghost speaketh in you;* seeing, if so, all their foolish and ignorant harangues must be as sacred, and as worthy to be preserved, as the inspired Scriptures. (See Examen Millii.)

Ver. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ προφήτου. This reading is vindicated, Examen Millii, in locum.

[3] Ver. 18. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, *Pray therefore, that your flight may not be in the winter.*] Hence it seems plain, that even when tribulations come by the decree of God, the circumstances of them may be mitigated by our prayers. (See the note on Matt. xxiv. 20. See Examen Millii.)

[4] Ver. 20. Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας, *But for his elect's sake, whom he hath chosen* (out of the world), *he hath shortened those days.*] That in the New Testament all Christians called to the knowledge and belief of the faith are styled the elect, as being γένος ἐκλεκτὸν, *a chosen generation,* see the note on 1 Pet. ii. 9. These are the elect our Saviour speaks of, when he saith, *Many are called, but few are chosen,* Matt. xx. 16. and *shall he not hear his elect, which cry unto him day and night?* Luke xviii. 7. And this was also the phraseology of the primitive Christians: thus Clemens* tells the Corinthians, that their sedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, *alien from, and strange to the*

* Sect. 1.

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elect of God; and exhorts them to come to God with holy souls, lifting up pure hands to him, and loving our kind and merciful Father, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, *who hath made us a part of his election.* Ignatius* writes to the church of Ephesus, ἐκλελεγμένη, *elected;* and the author of the Martyrdom of Polycarp saith, the common people admired the difference there was † μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, *betwixt the heathens and the Christians:* and among the aphorisms of the apostle, this is one, ἐὰν ἐκλεκτοῦ ὁ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτὸς, *If the neighbour of a Christian hath sinned, he hath sinned also.*

[5] Ver. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ· *But of that day and hour knoweth no man, neither the angels which are in heaven, nor the Son, but the Father;* Matt. xxiv. 36. *but my Father only.*] I dare not here say with St. Ambrose, lib. v. de Fide, cap. 8. that these words were added by the Arians, seeing I find them owned by Irenæus, lib. ii. cap. 48. and by Origen, in Matt. hom. 30. F. 64. A. But for explication of them, note,

First, That these words περὶ δὲ τῆς ὥρας ἐκείνης, *of that day and hour,* may refer, not to the destruction of Jerusalem, but, as the fathers generally thought, to the immediate precedent words, *heaven and earth shall pass away,* but of that day and hour when they shall pass away, none knoweth but the Father. Note,

Secondly, That ὁ υἱὸς here is *Christ,* considered as a prophet sent into the world to reveal his Father's will; and therefore as delivering to the world not what the Λόγος knew or taught, but what the Spirit of God revealed to him, according to his frequent declarations concerning himself, that *he spake nothing of himself, but the Father which sent him gave him commandment what he should say, and what he should speak,* John xii. 49. *My doctrine is not mine, but his that sent me,* vii. 16. *The word which I speak, I speak not of myself, but the Father which abideth in me,* xiv. 10. *The Father loveth the Son, and sheweth him all that he doth,* John v. 20. which by the Baptist seems to be expounded thus, *He that is of God speaketh the words of God: for the Father giveth not him the Spirit by measure: for the Father loveth the Son, and hath put all things* (relating to the revelation of his will) *into his hands.* (John iii. 34, 35.) Though therefore he revealed this doctrine as *the Son of man,* as the nature of the prophetic office absolutely required, yet he is placed here, as to his knowledge of the mind of God, deservedly above the angels, as being, by this Spirit residing in him without measure, more fully acquainted with the mind of God than they; and yet, saith he, *the knowledge of this day and hour* being no part of my prophetic office; even I, *the Son of man,* know it not; it being one of *those times and seasons which the Father hath put in his own power.* (Acts i. 7.) Excellent to this purpose are the words of Dr. Lightfoot on this place: "(1.) It is one thing to understand the Son of God barely and abstractly for the second person in the Holy Trinity; another to understand him for the Messias, or the second person incarnate. To say that the second person in the Trinity knows not something, is blasphemous; to say so of the Messias is not so, who nevertheless was the same with the second person in the Trinity. For although the second person abstractly considered, according to his mere Deity, was coequal with the Father, *co-omnipotent, co-omniscient, coeternal* with him, &c. yet Messias, who was God-man, considered as Messias, was a servant, and a messenger of the Father, and received commands and authority from the Father: and those expressions, *The Son can do nothing of himself,* &c. will not in the least serve the Arians' turn, if you take them in this sense, which you must necessarily do; Messias can do nothing of himself, because he is a servant and a deputy. (2.) We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures, flowed the infinite dignity of his person, his impeccability, his infinite self-sufficiency to perform the law, and satisfy the Divine justice. From the anointing of the Spirit, flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: *those* rendered him a fit and perfect redeemer, *these* a fit and perfect minister of the gospel."

Now, therefore, the foreknowledge of things to come, of which the discourse here is, is to be numbered among those things which flowed from the anointing of the Holy Ghost, and from his immediate revelation; not from the hypostatic union of the natures: so that those things which were revealed by Christ to his church, he had them from the revelation of the Spirit, not from that union. Nor is it any derogation or detraction from the dignity of his person, that he saith, *He knew not that day and hour of the destruction of Jerusalem:* yea, it excellently agrees with his office and deputation, who, being the Father's servant, messenger, and minister, followed the orders of the Father, and obeyed him in all things.

See another answer to this objection, Tract. de verâ Christi Deitate, p. 124, 125.

CHAP. XIV.

1. AFTER two days was the feast of the Passover, and of unleavened bread: and *(then)* the chief priests and the scribes sought how they might take him by craft, and put him to death.

2. But they said, *(Let)* not *(this be done)* on the feast-day, lest there be an uproar of the people.

3. And *(he)* being in Bethany in the house of Simon *(formerly)* the leper, as he sat at meat, [1] there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake *(or shook)* the box *(of ointment),* and *(then)* poured it on his head.

4. And there were some that had indignation within themselves *(at this which the woman had done),* and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, *(and the money might)* have been given to the poor. And they murmured against her.

6. And *(but)* Jesus said, Let her alone; why trouble ye her *(without cause)?* she hath *(in doing this)* wrought a good work on me.

7. For ye have the poor *(for whom ye pretend so much kindness)* with you always, and whensoever you will you may do them good; but me ye have not always *(my de-*

* Sect. 29. † Sect. 16.

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parture from you being at hand, which will cut off all farther opportunity of shewing kindness to my body).

8. She hath done what she could *(to testify her affection to me: for)* she is come aforehand to anoint my body *(in order)* to the burying *(of it; nor shall her charity be lost; for)*

9. Verily I say to you, Wheresoever this gospel shall be preached *(as I assure you it will be)* throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10. And *(then)* Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11. And when they heard it, they were glad, and promised to give him money *(for so doing, covenanting with him for thirty shekels)*. And *(upon this promise)* he sought how he might conveniently betray him.

12. And *(on)* the first day of unleavened bread, when they killed the passover, his disciples said to him, Where wilt thou that we go and prepare *(for thee)*, that thou mayest eat the passover?

13. And he sendeth forth two of his disciples, and saith to them, Go ye into the city, and *(when you are come into it)* there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in *(go ye in after him, and)* say ye to the good man, *(the master)* of the house, The Master saith, Where is the guest-chamber, where I shall *(may)* eat the passover with my disciples?

15. And he will shew you a large upper room furnished and prepared (Gr. *a great upper room strewed, ready to receive guests):* there *(shall ye)* make ready for us.

16. And his disciples went forth, *(from Bethany,* ver. 3.) and came into the city, and found as he had said to them: and they made ready the passover.

17. And in the evening he cometh with the twelve *(to eat of it)*.

18. And as they sat and did eat, Jesus said, Verily I say to you, One of you who eateth with me *(at the table)* shall betray me.

19. And they began to be sorrowful, and to say to him one by one *(severally)*, Is it I? and another, Is it I?

20. And he answered and said to them, It is one of the twelve, *(he)* that *(now)* dippeth with me in the dish; (Matt. xxvi. 23.)

21. *(Now)* the Son of man indeed goeth *(to suffer)*, as it is written of him: but *(yet)* woe to that man by whom the Son of man is betrayed! good were it for that man, if he had never been born *(it being better not to be, than to be miserable for ever)*.

22. And as they did eat, Jesus took bread, and blessed *(it)*, and brake *(it)*, and gave *(it)* to them, and said, Take, eat; this is my body *(given for you)*.

23. And he took the cup, and when he had given thanks *(over it)*, he gave it to them; and they all drank of it.

24. And he said to them, This is *(the memorial of)* my blood, *(that blood)* of the new testament *(or covenant)*, which is shed for many.

25. Verily I say to you, [2] I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God *(i. e. till after my resurrection)*.

26. And when they had sung a [3] hymn, they went to the mount of Olives.

27. And Jesus saith to them, All ye shall be offended because of *(or scandalized in)* me this night: for *(it will be as)* it is written, (Zech. xiii. 7.) I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said to him, Although all shall be offended *(at thy passion)*, yet will not I *(be offended)*.

30. And Jesus saith to him, Verily I say to thee, This day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32. And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34. And *(he)* saith to them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour *(of his present temptation)* might pass from him.

36. And he said, Abba, *(that is)* Father, all things are possible to thee; take away this cup from me: nevertheless, not what I will, but what thou wilt *(be done)*.

37. And he cometh, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? *(after all thy confidence)* couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. *(For)* the spirit truly is *(may be)* ready *(to make good resolutions)*, but the flesh is weak *(and so unable to perform them, without that Divine assistance, which is to be obtained by prayer, and improved by vigilance)*.

39. And again he went away, and prayed, and spake the same words.

40. And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

41. And he cometh the third time, and saith to them, Sleep on now, and take your rest: it is enough (ἀπέχει, *the time of watching is now past)*, the hour is come *(in which I shall be apprehended)*; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priest, and the scribes, and the elders.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; [4] take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46. And *(then)* they laid their hands on him, and took him.

47. And [5] one of them that stood by *(namely Peter)* drew a sword, and smote a servant of the high-priest, and cut off his ear.

48. And Jesus answered *(i. e. spake with relation to*

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their manner of coming thus to apprehend him), and said to them, Are ye come out as against a thief, with swords and with staves to take me?

49. I was daily with you in the temple teaching, and *(then)* ye took me not: but *(now ye are permitted to do it, because)* the Scriptures *(which foretold my sufferings)* must be fulfilled.

50. And *(having said this)* they *(who were with him)* all forsook him, and fled.

51. And there followed him a certain [6] young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52. And he left the linen cloth *(in their hands),* and fled from them naked.

53. And they led Jesus away to the [7] high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54. And Peter followed him afar off, even to the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55. And the chief priests and all the council [8] sought for witness against Jesus to put him to death; and *(but)* found none *(that could testify any thing capital against him).*

56. For many bare false witness against him, but their witness agreed not together (Gr. *their testimony was not sufficient to render him guilty of death).*

57. And there arose certain *(men),* and bare false witness against him, saying,

58. We have heard him say, I will destroy this temple made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together *(i. e. their testimony did not amount to a capital crime).*

60. And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing; what, is it *(of no concern)* that these *(men)* witness against thee?

61. But he held his peace, and answered nothing. Again the high-priest asked him, and said to him, Art thou the Christ, the Son of the Blessed *(God)?*

62. And Jesus said, [9] I am: and *(within a while,* Matt. xxvi. 64.) ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.

63. Then the high-priest rent his clothes, and saith, What need we any farther witnesses?

64. Ye have heard the blasphemy *(he now speaks):* what think ye? And they all condemned him to be guilty of death *(for it).*

65. And *(then)* some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy *(who it is that smites thee):* and the *(very)* servants did strike him with the palms of their hands.

66. And as Peter was beneath in the palace, their cometh one of the maids of the high-priest:

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied *(it),* saying, I know not *(the man),* neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by *(what one of them said to him),* This is one of them *(that were with Jesus).*

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereunto *(or, is like those of Galilee).*

71. But he *(upon this)* began to *(imprecate a)* curse *(upon himself)* and to swear, *(saying with an oath),* I know not this man of whom ye speak.

72. And *(then)* the second time the cock crew. And Peter *(upon that)* called to mind the words that Jesus said to him, *viz.* Before the cock crow twice, thou shalt deny me thrice. And when he [10] thought thereon *(rushing forth from the company),* he wept *(bitterly).*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 3. Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς, *There came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it upon his head.*] Either the πιστικὴ answers to the Syriac *pistica,* and then it may be rendered *nardus spicata,* or *ointment made of the spikes of nard;* or, if it be a Greek original, I think Theophylact well renders it, πιστικὴ ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is,**nard unadulterated,* and *faithfully prepared;* the great price it carried, tempting many to adulterate it, as Dioscorides and Pliny tell us, according to these words of Vadianus,† *Dignum autem cognitu quod,* lib. xiii. *Plinius tradit, viz. novem herbarum species esse quæ nardum imitentur, et adulterent. Unde intelligimus in tanta fraudis materia usum loquendi obtinuisse, ut 'pistica' nardus diceretur, quæ sincera et absque vitio esset,* ἀπὸ τῆς πίστεως, *a fide, et plane* ἄδολος, *hoc est germana et nulla arte vitiata.* Moreover, it is the conjecture of Dr. Hammond, that συντρίψασα here signifies, not to break the *alabaster,* that being not easily done, but to shake it, to liquefy the ointment, and make it fitter to run out; the old glossary rendering συντρίβω, *conquatio.* Now Mr. Clerc owns that the word doth not always signify to break; but when the discourse is about a vessel that may be broken, he saith it must so signify; as if a vessel might not be shaken as well as broken; or the vessel might not be put for the ointment in it, it being that which was poured out on Christ's head; or else the vessel might be only broken as we break a flask, by striking off the head of it, and then we may easily perceive how, after it was thus broken, the ointment might be poured on his head.

[2] Ver. 25. Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ Θεοῦ· *Henceforth I will not drink of the fruit of the vine, till the day that I drink it new with you in the kingdom of God.*] Hence we may argue thus against the doctrine of transubstantiation: that which after consecration remains *the fruit of the vine,* is not substantially changed into the blood of Christ; therefore that which Christ gave the apostles to drink, was not substantially changed into his blood: the consequence is evident, because Christ calls that which he gave them to drink, *the fruit of the vine;* for that Christ spake this after the consecration of the elements, St. Mat-

* St. Jerome on Matt. xxvi. verum et sine dolo, "unsophisticated nard."

† Epist. de Insulis Maris Mediter. p. 476, 477.

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thew and Mark unanimously testify; nor doth St. Luke contradict them, but only saith, our Lord spake this also after the giving of the paschal cup. Nor can St. Matthew or St. Mark be understood of any cup, but of that which they only mention; now they make mention only of the cup given at the eucharist, and therefore can be only understood of that. Hence doth the Romish catechism inform us, that from these words, *I will not drink of the fruit of the vine*, the catholic church hath always taught that our Lord used wine in the institution of this sacrament; which yet she could not teach from these words, unless they were spoken of the sacramental cup, seeing the accidents of wine, without the subject, cannot be called *the fruit of the vine*. And seeing wine is styled *αἷμα σταφυλῆς, the blood of the grape*, Deut. xxxii. 14. and by the heathens *αἷμα βοτρύων*, Achill. Tatius, lib. ii. why may it not by a like metaphor be styled *Christ's blood?* Moreover, the ancient fathers from these words confuted the heresy of the Encratitæ, or Aquarians, who consecrated only water at the celebration of the sacrament; declaring that by these words our Saviour shewed the thing, which had been blessed, was wine, and therefore was "carnis potus," *the drink of the flesh*, saith Irenæus. Now had not the sacramental cup after the consecration remained wine, this argument could have no force, since then the orthodox could no more have drank it in the eucharist than the Aquarii. (See Iren. lib. v. cap. 33. Clem. Alex. Pædag. lib. ii. cap. 2. p. 158. Chrysost. hom. in Matt. xxvi. p. 511. Theodoret. dial. 1. p. 17, 18. and many others cited by Albert. l. de Euch. cap. 17. p. 112.)

The following words, *Till I drink it new with you in the kingdom of God*, are by St. Luke thus varied, *till the kingdom of God come*, (xxii. 18.) or *until it be fulfilled in the kingdom of God;* and therefore only seem to signify *till I rise again from the dead:* for the kingdom of God here, and the kingdom of the Father in St. Matthew, being certainly the same, *viz.* the kingdom and the power given to Christ, the exercise of his kingly office being given to him of the Father, when one of these is come, the other must be come also. Now (1.) Christ calling the Jews to repentance, because *the kingdom of God is near*, (Mark i. 15.) upbraiding the scribes and pharisees because they suffered publicans and harlots to enter into the kingdom of God before them, (Matt. xxi. 31.) and threatening that the *kingdom of God should be taken from them and given to other nations:* Matt. xxi. 43. (2.) The Jews expecting then *the kingdom of God*, (Mark xv. 43.) and thinking it *should suddenly appear*, (Luke xix. 11.) and inquiring of him *when it should come*, (Luke xvii. 20.) and *speaking of eating bread with him in it*, (Luke xiv. 15.) and wishing *prosperity to it as then coming:* Mark xi. 10. (3.) Christ having told them that *the kingdom of God was near*, (Luke xi. 2. 20.) that *it was to come to them*, (Matt. xii. 28.) that it was *among them*, (Luke xvii. 21.) that some of them should not die *till they saw the Son of man coming in his kingdom*, (Matt. xvi. 28.) that is, *till they saw the kingdom of God*, (Luke ix. 27.) till *they saw the kingdom of God come with power;* (Mark ix. 1.) and having spoken so many parables relating to this kingdom of God, or state of the gospel: (Mark iv. 30. Luke xiii. 18. 20.) and, lastly, the doctrine which he preached being *the gospel of the kingdom of God*, (Mark i. 14.) *the word of the kingdom*, (Matt. xiii. 19.) *the mystery of the kingdom of God*, (Mark iv. 11.) the preaching of it being *the preaching of the kingdom of God:* (Luke iv. 43. viii. 1. ix. 2. 11. 60. xvi. 16.) Christ also after his resurrection speaking to his apostles of the things *relating to the kingdom of God*, (Acts i. 3.) and they preaching to others *the things belonging to the kingdom of God*, (Acts viii. 12. xix. 8. xx. 25. xxviii. 23. 31.) exhorting their hearers *to enter into the kingdom of God*, (Acts xiv. 22.) and telling believers *they were translated into the kingdom of God:* (Col. i. 13.) on these accounts, I say, I cannot think this kingdom of God should signify heaven, or the happiness then and there to be enjoyed, but rather the gospel-state, and the kingdom of Christ erected at his resurrection, and more completely begun when *he sat down at the right hand of Power*, and was made *heir of all things*. To *drink this wine new*, is, by the interpretation of St. Luke, to do it *when it was fulfilled in the kingdom of God, v. g.* when *Christ our passover was sacrificed for us*, (1 Cor. v. 7.) and when that *blood of the new covenant*, which was represented by the wine, was actually shed, and a new feast was instituted in commemoration of it. And if you yet inquire, when did Christ thus drink this wine with them? I answer, he did it, not so much by *eating and drinking with his disciples after he arose from the dead*, (Acts x. 41.) for that drinking could have no relation either to the paschal or the sacramental cup; as by fulfilling the promise made to them, Luke xxii. 29, 30. *I dispose to you a kingdom as my Father hath done to me; and ye shall eat and drink with me at my table in my kingdom:* for in what sense soever they are here said *to drink with him at his table*, he also must be said to drink with them.

[3] Ver. 26. Ὑμνήσαντες, *And when they had sung a hymn they went forth.*] The evangelist may well be supposed to intend such a hymn as was customarily sung at the Passover: for if Christ had begun a new and unusual hymn, his disciples could not have told how to sing with him: now the usual hymn sung on the night of the Passover, began at Psal. cxiii. and ended at Psal. cxviii. in which hymns, as the Jews observe, are mentioned, *the sorrows of the Messiah, and the resurrection of the dead.* (So Dr. Lightfoot.)

Ver. 41. Ἀπέχει, *Sat est, It is enough.*] Though this sense of the word be something rare, and Stephanus himself could only produce one instance of it, *viz.* these words of Anacreon, *ἀπέχει βλέπω αὐτὴν, sufficit jam video eam;* yet all will not seem so strange, if we consider, that in effect it bears the ordinary sense of abstaining in both places; for here it is the same with, *you may abstain from watching any longer:* and in Anacreon it signifies, *the painter, now I see her, may abstain from making any picture of her.* He that would see more instances of the use of the word in this sense, may consult the notes of Gataker on Antoninus, lib. iv. §. 49. p. 178.

See the text vindicated, ver. 19. 70. See Examen Millii, ibid.

[4] Ver. 44. Κρατήσατε αὐτὸν, *Hold him fast, and lead him away securely.*] It is probable that Judas thought they could not do this, but that as Jesus had at other times conveyed himself from the multitude, when they attempted to cast him down a precipice, (Luke iv. 30.) or to stone him, (John viii. 59. x. 39.) so he would have done now. And when he found that he did not rescue himself, *he repented, and went and hanged himself.* (Matt. xxvii. 5.)

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[5] Ver. 47. Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that stood by drew a sword.*] *viz.* Simon Peter, John xviii. 10. Hence, saith Beza, the ancients may be confuted, who with so great consent say that Mark writ this Gospel from the mouth of Peter, for why should Peter deny his name, who speaks so fully of his denial of his Lord? I answer, so doth St. Matthew and St. Luke speak as plainly of his denial, and yet both conceal his name who drew the sword. (2.) The ancients only say that Mark wrote his Gospel at the desire of others, *Peter neither forbidding nor commanding it to be done;* and that it being done, he did κυρῶσαι τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις, *confirm the reading it in the church.* (Euseb. Hist. Eccles. lib. ii. cap. 15. lib. vi. cap. 14.)

[6] Ver. 51. Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young man,* &c.] Epiphanius and St. Jerome think this young man was James the brother of our Lord; but he had *forsook him, and fled,* (ver. 50.) and we read nothing of his return. St. Chrysostom, Ambrose, and Gregory, say he was John; but John was with Christ in the garden clothed, (ver. 33.) and afterward fled from him, (ver. 50.) How then can it be like he should fly naked away? Note also, that those words, *he fled away naked,* need not be so understood as if he had no garment, but only so, as that he had a linen garment left. And so Dionysius Alexandrinus saith of himself, ἤμην γυμνὸς ἐν τῷ λινῷ ἐσθήματι, *I was naked, having only a linen garment.* (Apud Euseb. Hist. Eccles. lib. vi. cap. 40. see the note on John xxi. 7.)

[7] Ver. 53. Καὶ ἀπήγαγον αὐτὸν πρὸς τὸν ἀρχιερέα, *And they brought him to the high-priest.*] That is, to Caiaphas; (Matt. xxvi. 57.) for though it be evident from John xviii. 13, 14. that he was first brought to Annas, yet, because there was nothing done to him there, and he seems only to be detained there till the council met at the house of Caiaphas was ready for him, the other evangelists pass that over in silence.

[8] Ver. 55, 56. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ εὕρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, *They sought for witness against him to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.*] If they had many false witnesses, it cannot be true that they found no witness against him. This latter clause therefore, and the like, ver. 59. should be rendered, *their testimonies were not equal, viz.* to the charge laid against him, that he was worthy to die; or they were not sufficient, εἰς τὸ θανατῶσαι αὐτὸν, to cause him to be put to death, either not testifying two of the same thing, or else not charging him with a crime that deserved death by the law. For a vain-glorious boast of destroying the temple could not be capital, especially being attended with a promise of rebuilding it in three days.

[9] Ver. 62. Ἐγώ εἰμι, *I am he.*] The answer, Matt. xxvi. 62. σὺ εἶπας, i. e. *I am what thou hast said,* is the same; for these two phrases are of equal import in the Hebrew idiom: so that we need not here St. Austin's subtilty, *viz. non ego dico, sed tu ais.*

[10] Ver. 72. Καὶ ἐπιβαλὼν, ἔκλαιε, *And when he thought thereon, he wept.*] I think this reading may be maintained; for though Casaubon gave no instance of this signification of the word, Constantine proves out of Philoponus, Dionysius, and St. Basil, that it signifies κατανοεῖν, *mente agitare, to consider of,* and *ponder,* or *fix the mind upon a thing.* So Eustathius says, ἐπιβάλλει γοῦν τις νοήματι, ἢ ἔργῳ, ἤγουν ἠκριβωμένως ἐγχειρεῖ, καὶ ἐπιτυχῶς νοεῖ· *the word* ἐπιβάλλω *respects either the action, and then it signifies exactly to take it in hand; or the mind, and then it signifies to consider of it as we are able;* or, as Phavorinus interprets it, ἐπιβόλως νοεῖν, *aptly and wisely to consider of it.* So again, ἐπιβάλλει τις (saith Phavorinus) ἐπιτιθεὶς, ἢ νοῶν, ἐπιβάλλει οὖν τις νοήματι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβαλλόμενος, ἐπιθυμῶν, i. e. *the word signifies to think upon, or consider of, a thing;* and Theophylact here renders it ἐνόησας: and this is sufficient to justify our own translation, that Peter, remembering what our Saviour had foretold concerning his denial, and considering how exactly, but shamefully (after all his confident engagements to the contrary), he had fulfilled the same, was filled with compunction, and wept bitterly. (2.) Whereas the other evangelists say, ἐξελθὼν ἔξω, *he went forth, and wept there;* there is another exposition of the word ἐπιβαλὼν, which makes it agree with them, and that is, "projiciens se foras," *rushing out from the company,* or *casting himself out,* he wept: and plain it is, that in the book of Maccabees it often signifies *irruens,* or *se projiciens;* as when Gorgias attempted ἐπιβαλεῖν εἰς τὴν παρεμβολὴν, "projicere se," *to rush in upon the camp of the Jews,* (1 Macc. iv. 2.) and Judas, νυκτὸς ἐπιβαλὼν, *rushing upon the Jamnites by night, set fire on the haven:* (2 Macc. xii. 9. see also xiii. 15. xv. 1.) but the most pertinent instance to this purpose is in Psal. cviii. 10. where אשליך בעלו "*projiciam, vel emittam calceamentum meum,*" *I will cast forth my shoe,* is in the Greek, ἐπιβαλῶ τὸ ὑπόδημά μου. Here therefore understand only ἑαυτόν, and the sense will run agreeably to St. Matthew and St. Luke; *and casting himself forth, he wept.*

CHAP. XV.

1. AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and *(upon that consultation they)* bound Jesus, and carried him away, [1] and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said to him, Thou sayest it *(i. e. it is as thou sayest).*

3. And the chief priests accused him of many things: but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee.

5. But Jesus yet answered nothing; so that Pilate marvelled.

6. Now [2] at *(or after the manner of)* the feast he released to them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude [3] crying aloud, began to desire him to do as he had ever done to them *(at that feast).*

9. But Pilate answered them, saying, Will ye that I release to you the King of the Jews?

10. (For he knew that the chief priests had delivered him for envy.)

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11. But the chief priests moved the people, that *(they would desire)* [4] he should rather release Barabbas to them *(and they accordingly did so)*.

12. And *(then)* Pilate answered and said again to them, What will ye then that I shall do to him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said to them, Why *(desire you this)?* what evil hath he done *(to deserve this punishment)?* And *(but)* they cried out the more exceedingly, Crucify him.

15. And so Pilate, *(being)* willing to content the people, released Barabbas to them, and delivered Jesus, when he had scourged him, to be crucified.

16. And the soldiers led him *(immediately)* away into the hall called Pretorium; and they call together the whole band.

17. And they clothed him with purple *(the robe of kings)*, and platted a crown of thorns, and put it about his head,

18. And began to salute him *(saying, in raillery)*, Hail, King of the Jews!

19. And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him.

20. And when they had *(thus)* mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, *(and who was)* the father of Alexander and Rufus, *(two celebrated Christians afterward,* Acts xix. 33. Rom. xvi. 13.) to bear his cross.

22. And they bring him to the place Golgotha, which is, being interpreted, The place of a skull.

23. And *(there)* they gave him to drink wine mingled with myrrh; but he received it not *(being not willing, by any stupifying draughts, to allay his pains)*.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. [5] And it was the third hour, and *(when)* they crucified him.

26. And [6] the superscription of his accusation was written over *(his head thus)*, THE KING OF THE JEWS.

27. And with him they crucified two thieves; the one on his right hand, and the other on his left.

28. [7] And *(thus)* the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others, *(but)* himself he cannot save.

32. Let Christ, *(who styles himself)* the King of Israel, descend now from the cross, that we may see and believe. And they *(one of them)* that were crucified with him reviled him.

33. And when the sixth hour was come, there [8] was darkness over the whole land *(of Judea)* till the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried *(again)* with a loud voice *(saying, Father, into thy hands I commend my Spirit)*, and *(so)* gave up the ghost.

38. And *(then)* the veil of the temple *(which parted the holy place from the most holy)* was rent in twain from the top to the bottom. (See paraphrase on Matt. xxvii. 51.)

39. And when the centurion, which stood over against him, saw that he so cried out, and (Gr. *that he so crying*) gave up the ghost, he said, Truly this man was the Son of God.

40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41. Who also, when he was in Galilee, followed him *(as he was teaching)*, and ministered to him; and many other women which came up with him to Jerusalem.

42. And now when the even was come (because it was *(the even of)* the preparation, that is, *(of)* the day before the sabbath),

43. Joseph of Arimathea, an [9] honourable counsellor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and craved the body of Jesus *(might be given him)*.

44. And Pilate marvelled if he were *(that he was)* already dead: and calling to him the centurion, he asked him whether he had been any while dead.

45. And when he knew it of *(i. e. the certainty from)* the centurion, he gave the body to Joseph.

46. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre.

47. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. ΠΑΡΕ'ΔΩΚΑΝ τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the observation of Theophylact is this, *The Jews delivered up our Lord to the Romans, and they for that sin were themselves given up into the hands of the Romans.*

[2] Ver. 6. Κατὰ δὲ ἑορτὴν ἀπέλυεν, *And at the feast he delivered up to them a prisoner whomsoever they desired.*] I conceive that ἀπέλυεν here is not put for εἰώθει ἀπολύειν, (Matt. xxvii. 15.) *he was wont to deliver up*, as Mr. Le Clerc thinks, rather κατὰ δὲ ἑορτὴν should be rendered, "ad morem festi, or secundum morem festi," *after the manner of the feast;* as κατὰ ἄνθρωπον λέγω, *I speak after the manner of a man*, Rom. iii. 5. Gal. iii. 15. κατ' ἄνθρωπον περιπατεῖν, is *to walk after the manner of men*, 1 Cor. iii. 3. *to fight with beasts at Ephesus*, κατὰ ἄνθρωπον, *after the manner of men*, 1 Cor. xv. 32. so κατὰ Θεὸν, "Dei in morem," *after the example of God;* and among the Attics, κατὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, *after the same manner.* Now the feast of the Passover being celebrated in memory of their release from Egypt, it was agreeable to the nature

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of that feast to make this release at that time, and therefore customary.

[5] Ver. 8. Ἀναβοήσας, *Crying out.*] The Vulgate and some MS. copies read here ἀναβὰς, or ἀναβήσας· but the Alexandrian copy, Theophylact, and all the eastern versions, reading as we do, and the thirteenth verse saying that πάλιν ἔκραξαν, *they cried out again*, this must pass only for a mistake of the copier, or of the abbreviation used by him.

[6] Ver. 11. *But the chief priests moved the people,* ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he should rather release Barabbas to them.*] *i. e.* That he should release Barabbas, and not Jesus; for their cry was this, *Not this man, but Barabbas,* John xviii. 40. And that the comparative μᾶλλον is often in sense negative, see the note on 1 Tim. i. 4. so Matt. x. 5. *Go not into the way of the gentiles,* πορεύεσθε μᾶλλον, *but go to the lost sheep of the house of Israel,* ver. 6. Mark ix. 43. *It is good to go into life lame,* μᾶλλον, *and not having two hands to go to hell;* Eph. iv. 28. *Let him that stole steal no more,* μᾶλλον δὲ κοπιάτω, *but contrariwise let him labour;* v. 4. *Let not there be among you filthiness, or scurrilous speaking,* μᾶλλον δὲ, *but giving thanks.* (See John xii. 43. Rom. xiv. 13. Eph. v. 11.)

Ver. 14. and Matt. xxvii. 13. Τί γὰρ κακὸν ἐποίησεν.] Stephanus, and other critics note, that here, and Acts xix. 35. τίς γάρ ἐστιν ἄνθρωπος, the particle γὰρ seems redundant, which also our translation seems to own by not translating it in either of these places; yet doth it rather seem to be here, as elsewhere it is, a rational particle, and to have an elegant relation, by way of answer, to what went before. So when the high-priest had said of Jesus, Crucify him; Pilate's answer is, *Why should I crucify him; for what evil hath he done?* And in the latter place the town-clerk, to appease the cry of the rabble, *Great is Diana of the Ephesians,* (ver. 28.) answers, *What needs this cry; for who knoweth not that the city of Ephesus is a worshipper of the great goddess Diana?*

Ver. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν, *And it was the third hour, and they crucified him.*] But St. John saith, *it was* ὥρα ὡσει ἕκτη, *about the sixth hour,* xix. 14. when even, he was *condemned* to crucifixion. But then it must be observed, that the Greek MSS. produced by Camerarius, Beza, and R. Stephanus, read in St. John, ὡσει τρίτη, *about the third hour;* that Nonnus seems to have read so, his paraphrase running after this manner, ἦν δὲ τιταινομένη τριτάτη θανατηφόρος ὥρα, *the third hour was not yet past;* that Theophylact contends it ought to be so read, and that because the three other evangelists unanimously say, that the darkness began *at the sixth hour,* which yet began not till after our Lord had hung upon the cross some considerable time; till after the soldiers had divided his garments, the Jews had mocked him, and bid him come down from the cross, and the discourse had passed between the two thieves among themselves, and betwixt the repenting thief and our Lord: and, lastly, the author of the Constantinopolitan Chronicle saith expressly, that τὰ ἀκριβῆ βίβλια αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελίστου Ἰωαννοῦ, *that the exacter copies, and the manuscript of St. John kept till his time at Ephesus,* read ὥρα ὡσει τρίτη, *about the third hour.* (See St. Jerome, in Psal. lxxvii.) And the change from γ the third to ϛ the sixth, is so easy, that this may very reasonably be owned in the latter copies of St. John's Gospel; especially if we consider how punctual St. Mark is in the enumeration of the hours, saying, *It was the third hour, and they crucified him,* or began to lead him away to be crucified; and, ver. 33. *when the sixth hour was come,* from that time *there was darkness over the whole earth till the ninth hour;* and, ver. 34. at the ninth hour Jesus expired.

This I prefer before the exposition of some others, that St. John speaks of the hours according to the Roman, and St. Mark according to the computation of the Jews; first, because this alters not the difficulty, there being the same distance of time betwixt the Romans' sixth, and the Jews' third hour, as between the Jews' third and their sixth, *i. e.* three hours' difference. And, secondly, because the vulgar hours, by which the Romans reckoned, and the hours of the Jews were the same, *viz.* twelve, as our Lord shews in these words, *Are there not twelve hours of the day?* John xi. 9. and Dempster in these words, *dies civilis duodecim horarum;* (Auctu. p. 175.) *the civil day of the Romans contained twelve hours.* And, thirdly, if St. Mark, writing his Gospel at Rome for the Romans there, retains the Jewish hours, we have more reason to conceive that St. John should do so.

[6] Ver. 26. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, *And the superscription of his accusation was written.*] This is spoken according to the manner of the Romans, by whom the title of the crimes, for which the criminals were condemned, were either carried before them, or affixed to the instrument of their punishment: thus Dio* speaks of a Roman servant crucified by his master, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως δηλούντων, *with a writing declaring the cause of his death.* See of this matter other instances in Lipsius de Cruce, lib. ii. cap. 11. p. 52, 53.

[7] Ver. 28. Καὶ ἐπληρώθη ἡ γραφὴ, *And the Scripture was fulfilled, which saith,* Isa. liii. 12. *And he was numbered with the transgressors.*] Seeing Abarbanel, and R. Moses Alshe,† testify that their rabbins did with one mouth confess that the words of this chapter were spoken *of Messiah the king,* and they bring in God inquiring of the Messiah thus,‡ *Wilt thou heal and redeem my sons after six thousand years? Wilt thou bear chastisement to expiate their iniquities according to what is written,* Isa. liii. 4. *Surely he bore our griefs?* they cannot reasonably deny that these words were fulfilled by Christ's crucifixion between two thieves.

[8] Ver. 33. Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, *There was darkness over the whole earth.*] Of this darkness Africanus§ speaks thus, τοῦτο τὸ σκότος ἔκλειψιν ἡλίου Θάλλος ἐπικαλεῖ τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, *this darkness Thallus calls an eclipse of the sun in the third book of his history, but without reason, as I conceive.* Origen‖ saith, *Phlegon in the fourteenth book of his Chronicles writ of the defection of the sun under Tiberius Cæsar, in whose reign it is manifest that our Lord suffered.* Tertullian¶ saith, that this prodigious darkening of the sun was recorded in the Roman archives; *For* (saith he) *at the same moment about noontide the day was withdrawn, they, who knew not that this was foretold concerning Christ, thought it was an eclipse.* And Eusebius in his Chronicle, at the eighteenth year of Tiberius,

* Lib. liv. p. 598.
† In Isa. lii. 13.
‡ See Cartw. Mell. Cr. Sec. p. 2975.
§ Chronogr.
‖ Contra Celsum, lib. ii. p. 80.
¶ Apol. cap. 21.

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saith, *Christ suffered this year. In which time we find in other commentaries of the heathens these words, There was a defection of the sun, Bithynia was shaken with an earthquake, and many houses fell down in the city of Nice:* and then he proceeds to the testimony of Phlegon.

[9] Ver. 43. Εὐσχήμων βουλευτὴς, *An honourable counsellor.*] That is, saith Dr. Hammond, a *decurio*, one of those who were appointed for a standing council to a Roman colony. But against this Mr. Le Clerc objects that he was Joseph of Arimathea; now, saith he, *that was never reputed a Roman colony*, and therefore he conjectures he is here named a *counsellor*, as being one of the greater Sanhedrin, or of the council of the high-priest, who had a chamber in the temple, in which he consulted with the priests, called *the chamber of the counsellors*, saith Dr. Lightfoot here; they who were of the council of the high-priest being called, saith he, βουλευταὶ, *counsellors*. And this is the most likely, because Arimathea was a city of Judea; this Joseph had a sepulchre in Jerusalem, and *waited for the consolation of Israel*, which are indications rather of a Jew than of a Roman; and especially because it is peculiarly noted of him by St. Luke, *that he consented not to the counsel or actions of them who* destroyed our Lord, (xxiii. 51.) He therefore might have consented to them, being one of the Sanhedrin: hence he is introduced, John xix. 38, 39. with Nicodemus, who certainly was one of the great Sanhedrin, John iii. 1. vii. 50. doing kind offices to Christ; the first, begging his body, that it might not be buried in the common burial-place of malefactors; the other, bringing spices to embalm him, as being both disciples of the holy Jesus. (Matt. xxvii. 57.)

CHAP. XVI.

1. AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, *(who)* [1] had bought sweet spices, that they might come and anoint *(i. e. embalm)* him *(set out)*.

2. And [2] very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away; for *(that which made them solicitous about it, was, that)* it was very great.

5. And entering into the sepulchre, they saw *(one in the shape of)* a young man sitting on the right side *(of the sepulchre)*, clothed with a long white garment; and they were affrighted *(at the sight of him)*.

6. And he saith to them, Be not *(ye)* affrighted: *(for)* ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here; *(come near, and)* behold the place where they laid him.

7. But go your way, tell his disciples, and *(especially)* [3] Peter, that he goeth before you into Galilee: there shall ye see him, *(according)* as he said to you.

8. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed *(at the sight)*: neither said they any thing to any man *(whom they met by the way)*; for they were afraid.

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him *(his disciples)*, as they mourned and wept.

11. And *(but)* they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form to two of them, as they walked *(to Emmaus*, Luke xxiv. 13.) and *(so)* went into the country.

13. And they went and told it to the residue: [4] neither believed they them (see the note).

14. Afterward he appeared to the eleven as they sat at meat, and [5] upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.

15. And he said to them, Go ye into all the world, and preach the gospel to every [6] creature, *(to all nations*, Matt. xxviii. 19.)

16. He that believeth and is baptized [7] shall be saved, *(by his continuance in that faith*, 1 Cor. xv. 2. Colos. i. 23.) but he that believeth not *(the gospel preached, and by miracles confirmed to him)*, shall be damned.

17. And these [8] signs shall follow them that believe: *(By virtue of that faith)* in my name shall they cast out devils; *(and)* they shall speak with new tongues *(which they had not learned)*.

18. They shall take up serpents *(without being hurt by them)*; and if they drink any deadly thing, *(the poison of)* it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

19. So then after the Lord had spoken *(thus)* to them, he was received up into heaven, and sat at the right hand of God.

20. And they went forth *(after the Holy Ghost had come upon them)*, and preached every where; the Lord working with them, and confirming the word with signs following. Amen *(i. e. So it was)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. ΗΓΟΡΑΣΑΝ ἀρώματα, *Had bought spices?* This translation is justified from Luke xxiii. 56. where it is said, They prepared these spices (before), and rested on the sabbath-day; so that the aorist is here put for the perfect tense. (See examples of like nature, note on 1 Cor. v. 9.)

[2] Ver. 2. Καὶ λίαν πρωὶ τῆς μιᾶς τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, *Very early in the morning.*] Ὀψὲ τῶν σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σ. *In the end of the week, as it began to dawn towards the first day of the week*, Matt. xxviii. 1. *on the first day of the week*, ὄρθρου βαθέος, *very early in the morning*, Luke xxiv. 1. σκοτίας ἔτι οὔσης, *when it was yet dark*, John xx. 1. *i. e.* they began their journey to see the sepulchre, whilst it was only twilight, or whilst there was a mixture of light and darkness, saith St. Matthew, ὀψὲ τῶν σαββάτων, *after the end of the former week* (see the note there); they passed through the city, and came to the sepulchre, ἀνατειλάντος τοῦ ἡλίου, *as the sun began to arise*. This may be illustrated from a passage of Agellius,*

* "Tempora duo cum inter se opposita sunt, atque ita cohærentia, ut alterius finis cum alterius initio misceatur, non refert utrum per extremitatem prioris, an per initium sequentis, locus ipse confinis demonstretur," lib. vii. cap. 21.

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that *when two times immediately succeed one another, it matters not whether we reckon from the end of the one, or the beginning of the other.*

[3] Ver. 7. Καὶ τῷ Πέτρῳ, *Say to his disciples, and to Peter.*] Peter is here named, not as prince of the apostles, but, as the fathers say, for his consolation, to take off the scruple which might lie upon his spirit; whether, after his threefold denial of his Master, he had not forfeited his right to be one of Christ's disciples. So St. Gregory,* Jerome, St. Chrysostom, and others.

[4] Ver. 13. Οὐδὲ ἐκείνοις ἐπίστευσαν, *Nor believed they them.*] *And,* ver. 11. *they believed not; When he shewed them his hands and feet, they believed not for joy,* Luke xxiv. 41. *When they saw him,* according to his promise, in Galilee, *some doubted,* Matt. xxviii. 17. Hence one of the ancients says well, "Nos de illorum dubitatione solidari," *Their doubting is the confirmation of our faith;* and the more difficulty they shewed in believing Christ's resurrection, the greater reason have we to believe it; for the testimony of them, who believed not themselves till after unquestionable conviction, is the more credible on that account.

[5] Ver. 14. Ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, &c. *He upbraided them for their unbelief and hardness of heart, that they believed not them that had seen him.*] That after so many assurances from his own mouth, that he would *rise again the third day;* and after so many eye-witnesses, that he had performed his promise, they believed not: and, if this be attributed to them as culpable unbelief, and *hardness of heart,* surely they must much more be guilty of these sins, who, after the testimony of these apostles, and five hundred more eye-witnesses of his resurrection; after the ocular testimony of a whole world of Christians, touching the mighty miracles performed in his name by the apostles, the chosen *witnesses of his resurrection,* and by many others, who believed it, and were baptized into this faith; after so many internal and external experiments all Christian churches had of the miraculous gifts of the Spirit, exercised before their eyes and their assemblies, and by themselves, for a whole age together,—do yet continue to disbelieve that resurrection, and the faith confirmed by it.

[6] Ver. 15. *Preach the gospel,* πάσῃ τῇ κτίσει, *to every creature.*] *i. e.* To all men; not in opposition to, but in conjunction with, the Jews, to whom they were first to preach it; for so their commission runs, *viz. To preach* εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jerusalem,* Luke xxiv. 47. (See this more fully, note on Rom. viii. 23.)

[7] Ver. 16. Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*] He shall be saved, *i. e.* he shall by virtue of that faith and baptism be put into a state of salvation; so that, if he continue in that faith, and do not wilfully recede from his baptismal covenant, he shall actually be saved: of which import of the phrase, *salvation* and being *saved,* see note on Eph. ii. 8. Note also, that they who hence conclude that infants are not capable of baptism, because they cannot believe, must also hence conclude they cannot be saved; faith being here more expressly required to salvation than to baptism. Note, thirdly, That in the second clause baptism is omitted, because it is not simply the want of baptism, but the contemptuous neglect of it, which makes men guilty of damnation; otherwise, infants might be damned for the mistakes or the profaneness of their parents.

[8] Ver. 17. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει, *And these signs shall follow them that believe,* &c.] Of the *casting out devils,* the *healing diseases,* the *speaking with new tongues,* see the general preface to the Epistles, §. 17—19. Of the *drinking of deadly poisons,* I find but four instances recorded in history; that of Barsabas,* who, saith Papias, drank of it without hurt; that of the Cecilian soldier, mentioned by Ado in his Martyrology; that of Sabinus, bishop of Canoso, mentioned by Gregory of Tours; and that of Joshua ben Levi, who, having drunk a deadly poison, was, saith the Jewish Talmud, *cured by pronouncing the name of Jesus.* Of *taking up serpents without hurt,* though venomous, we find in Scripture only the instance of St. Paul, Acts xxviii. 5. and in church-history we find but few of any credit, though the words of Tertullian† seem to intimate, that *the faith of Christians not only preserved themselves, but helped even heathens.* And miracles of this nature being more liable to exceptions than those which were performed upon unbelievers; it being easy to imagine they might have some antidotes against the venom of those beasts, or the pernicious operations of those draughts, it seemed good to Providence to be more sparing in affording them.—

By way of appendix to this chapter, it may be noted, that St. Jerome hath long since told us, that *this chapter was rarely to be found in this Gospel, and that scarce any of the Greek copies had it:* but, notwithstanding these words of Jerome, it is evident, that this chapter was owned in the times of Irenæus,‡ who cites the nineteenth verse of it, and says, that St. Mark, *in the end of his Gospel tells us, that Christ ascended into heaven,* &c. The Apostolical Constitutions§ cite these words, ver. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* They also fully cite the seventeenth and eighteenth verses.‖ This chapter is also to be found in all the versions, and, as Beza testifies, in all the old MSS. Nor doth Theophylact, in his notes upon it, take notice of any Greek copies where it had been wanting.

And as for the seeming opposition betwixt what is recorded in this chapter, and in the other evangelists, which St. Jerome¶ tells us, *was the occasion why this chapter was by some rejected;* I shall first enumerate them, and then endeavour to return a sufficient answer to them.

Obj. 1. St. Matthew and St. Mark make mention only of

* "Si Angelus Petrum non nominâsset, venire inter discipulos non audereat: vocatur ergo ex nomine ne desperet ex negatione." Hom. 21. in Evang. Ἐπιδὴ ἠρνήσατο ὁ Πέτρος, Theoph. in locum. Hieron. et Beda in Gloss. Ord.

* Euseb. Eccl. Hist. lib. iii. cap. 39. p. 112.

† "Nobis fidei præsidium, si non et ipsa percutitur diffidentia signandi statim et adjurandi et urgendi bestiæ calcem, hoc denique modo etiam Ethnicis sæpe subvenimus, donati à Deo ea potestate quam apostolus dedicavit quum morsum viperæ aprevit." Scorp. cap. 1.

‡ "In hoc autem Evangelii ait Marcus, et quidem Dominus Jesus postquam locutus est eis, receptus est in Cœlos, et sedet ad dexteram Dei," lib. iii. cap. 11. p. 257.

§ Lib. vi. cap. 15. ‖ Lib. viii. cap. 1.

¶ "Hujus quæstionis duplex solutio est, aut enim non recipimus Marci testimonium, quod in raris fertur evangeliis, omnibus Græciæ libris penè hoc capitulum in fine non habentibus, præsertim cùm diversa atque contraria evangelistis cæteris narrare videatur." Ep. ad Hedib. Qu. 3. Greg. Nyssen. Orat. 2. in Resur. Euthymios.

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one angel appearing to and speaking with the women which came to the sepulchre; whereas St. Luke and St. John mention two angels.

Ans. I cannot here approve the solution of Vossius, that one angel only is mentioned by St. Matthew and St. Mark, because one only spake to the women; seeing St. Luke saith in the plural, εἶπον πρὸς αὐτὰς, *the angels said unto them*, xxiv. 15. St. John λέγουσι αὐτῇ ἐκεῖνοι, *they said to Mary Magdalene*, xx. 13. besides, the place of their appearance and the words they speak differ from the place and words of the first angel.

I answer, therefore, that one only is mentioned by St. Matthew and St. Mark, because the women standing without the inward sepulchre, or being only on the floor or pavement of it, saw but one angel, who said unto them, *He is not here, he is risen; come, see the place where the Lord lay;* and then *go tell his disciples and Peter of it:* (Matt. xxviii. 6. Mark xvi. 6.) but when, in obedience to the words of this angel, they proceed to look into the cave, or inward sepulchre, where the Lord lay, they see two other angels, one sitting at Christ's head, another at his feet, where his body was laid, (John xx. 12. Luke xxiv. 5.) and saying words the other did not, but giving them no intimation that they should tell these things to Christ's disciples; and this seems to be a plain account of this matter, from the very words of the evangelists.

Obj. 2. St. John and St. Matthew say, the women stood *without the sepulchre*, when they saw the angel or angels; St. Mark and St. Luke, that they had this vision when they were come *within the sepulchre.*

Ans. That the truth of the matter of this objection may be justly questioned. For, first, as St. John saith of Mary Magdalene, she stood πρὸς τὸ μνημεῖον, *at the sepulchre*, which may signify either within or without, ver. 11. so ver. 1. he saith, she came εἰς τὸ μνημεῖον, *into the sepulchre:* and that she was upon the pavement, or in the outward sepulchre, when she is said to stand at the sepulchre, is evident from this, that only by stooping down she looked down into the cave, or inward sepulchre, where the angels stood at the place where his body had been laid, (ver. 11, 12.) St. Matthew saith nothing directly of the place where the women were when they saw the angel; but because he saith, that the angel sat upon the stone which he had rolled from the sepulchre, hence they conclude that the angel sat without the sepulchre; but the stone being rolled to the mouth of the cave, or inward sepulchre, where Christ's body lay, (Matt. xxvii. 60.) the angel might sit upon it thus rolled away, and yet sit in a part of the outward sepulchre, or pavement, as St. Mark saith he did, ver. 5. when he bid the women come, and see where the Lord lay. In a word, they were without the cave, or sepulchre, according to St. Matthew; but within the pavement, outward fence, sept or wall of the outward sepulchre, when they saw the single angel, as St. Mark saith; being invited, Mary Magdalene stoops down into the cave, or inward sepulchre, of which St. Luke and St. John speak, and sees two angels present there, in a quiescent posture, represented in Scripture sometimes by sitting, sometimes by standing.

Obj. 3. St. Mark saith, ver. 8. the women *said nothing to any man;* the other three evangelists, that they told these things to the apostles, or disciples.

Ans. And so saith St. Mark expressly, that *they went and told these things*, τοῖς μετ' αὐτοῦ, *to those who belonged to Christ*, and were usually with him, (ver. 10, 11.) And he saith only, (ver. 8.) that during their flight from the sepulchre, and amazement, before Christ's appearance to Mary, (ver. 9.) they said nothing to any whom they met about the sepulchre.

Obj. 4. St. Matthew, Mark, and Luke say, that the women came first to the sepulchre; saw the angel or angels; yea, and Christ too, say Matthew and Mark, before they came to the apostles; St. John saith, Christ was seen of Mary, after St. John and Peter had been at the sepulchre.

Ans. I answer here again, the matter of fact seems not exactly related in this objection: for John saith expressly, as the other evangelists did, that Mary Magdalene came first to the sepulchre, and saw the stone rolled away, (ver. 1.) and that she ran and told Peter and John of it: (ver. 2.) he therefore doth not, or could not say, that Peter and John came before Mary to the sepulchre. Moreover, it is plain from all the other evangelists, and especially from St. Luke, that Peter and John went to the sepulchre after she had told these things to the apostles; for having said this, ver. 10. he adds, ver. 12. that *Peter rising up, ran to the sepulchre:* and ver. 22, 23. he introduces two disciples speaking thus to Christ, *Some women of our own being early at the sepulchre, made us astonished; for they came, saying, They had seen a vision of angels, who told them that he was alive.* Vain here seems the imagination of some, who say, St. John speaks here of Peter and John first, because their testimony was to be preferred before the testimony of women; for they neither saw Christ, nor had a vision, telling them that he was risen, as the women had and did, but only saw his body was not there, which the Jews denied not. The words therefore of St. John, ver. 11. Μαρία δὲ εἱστήκει, may be rendered thus, *Mary had stood at the sepulchre, and, stooping down, had seen;* and then there is no word of any difference in the order of this narration among the evangelists, though nothing is more slight than that: or else it may be said, that St. John thus postpones the story of Mary Magdalene, because he having a particular thing to say of her, (ver. 15.) which all the other evangelists had omitted, he would put her whole story together.

Obj. 5. St. Matthew saith, the women *held Christ's feet*, (ver. 9.) but St. John, that Christ said to Mary Magdalene, *Touch me not*, (ver. 17.)

Ans. True it is that St. John saith, Christ spake thus to her; but he saith not that Christ said this before she had touched him; and therefore he saith nothing in opposition to St. Matthew. Besides, the meaning of those words, *Touch me not*, is only this, Be not so solicitous to hold me, as if I was immediately to go hence, and thou shouldest see me no more; thou mayest have time sufficient for that, for *I do not yet ascend.* (See the note on John xx. 17.)

Obj. 6. Here it is said, ver. 12, 13. that the two disciples returning from Emmaus *told these things*, (concerning our Lord's resurrection) *to the residue, neither believed they them:* but Luke xxiv. 34. it is said, that at their return they heard them, saying, *The Lord is risen again, and hath appeared to Simon.*

Ans. They said this indeed, but none with a firm faith,

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excluding doubting; for after this Jesus himself appearing to them, *doubtful thoughts arose within them:* (Luke xxiv. 38.) and when our Lord hath shewn them his hands and his feet, *they believed not yet for joy, and wondered,* ver. 41. (See Dr. Lightfoot on Luke xxiv. 34.)

APPENDIX

TO CHAP. XIV.

Concerning the day on which our Lord did eat the passover with his disciples.

FOR resolution of this question, let it be noted:

First, That the paschal lamb was to be killed in the evening of the fourteenth day of the month Nisan; for so we read, Exod. xii. 6. *And the whole congregation shall kill it in the evening,* or *between the two evenings,* saith the Hebrew: so also Lev. xxiii. 5. *In the fourteenth day of the first month at even* (Hebr. *between the two evenings*) *shall be the Lord's Passover.* Now hence we learn, that though the day of the Jews began and ended at the evening, yet was it the latter even, on the fourteenth day, in which the passover was to be killed; because the Jews had not two evenings in the morning, but only in the close of the day, the latter evening beginning at the setting of the sun: and (2.) because the fifteenth day, or *first day of unleavened bread,* began immediately after the eating of the paschal lamb; and therefore, ver. 7. is called the day *when they did sacrifice the passover;* and the seven days of it were accounted from that day to the twenty-first day of the same month; (Exod. xii. 17, 18.) whereas had they been reckoned from the beginning of the fourteenth day, there would have been not seven only, but eight days of unleavened bread. Accordingly Josephus* doth inform us, that they did kill the paschal lambs, ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης, *from the ninth hour to the eleventh.* Note,

Secondly, That the paschal lamb was to be killed and offered at a set time, and the whole congregation was never to transfer it to another season: for it is expressly said, Exod. xii. 14. *This day* (of the Passover) *shall be to you for a memorial, and ye shall keep it* (*i. e.* this same day) *as a feast by an ordinance for ever;* and, xiii. 10. *Thou shalt keep this ordinance* (of the Passover, and of the feast of unleavened bread) למועדה *in its set time from year to year:* and, Lev. xxiii. 5. *On the fourteenth day at even shall be the Lord's Passover:* whence it is evident, there could be no translation of either of these feasts to another day, time, or season, without plain violation of the law of Moses.

Moreover, The reason of the translation assigned by those who hold the Jews did thus translate it when our Saviour suffered, is this, *viz.* That this was done, that the first day of unleavened bread, being as a sabbath, might fall upon a sabbath-day, lest two sabbaths should succeed each other: whereas it is evident, that, upon this translation, two sabbaths must succeed each other; for the seventh day of unleavened bread, being a sabbath as much as the first, Exod. xii. 16. must then fall upon the Friday following, and so two sabbaths must succeed each the other.

Thirdly, That Christ did eat the last passover with his disciples at the day and time accustomed, and did not anticipate the day, seems evident from the concurrent testimony of three evangelists, and from the reason of the thing. For,

First, St. Matthew saith, xxvi. 17. that the first day of unleavened bread Christ's disciples did prepare, and at the even of that day Christ with them did eat the passover; St. Mark, xiv. 12. that the first day of unleavened bread the Jews killed the passover; St. Luke, that then came, or was coming, the day of unleavened bread, in *which the passover ought to be killed,* Luke xxii. 7. He therefore did eat the passover, ὅτε ἔθνον, *when the Jews killed it;* and in the day, ἐν ᾗ ἔδει θύεσθαι, *in which it ought to be eaten;* and on the first day of unleavened bread, which was contemporary with the Passover, according to those words of St. Mark, *After two days was the Passover, and the feast of unleavened bread.* (Mark xiv. 1.) Whereas both could not have been on the same day, had not the feast of unleavened bread begun on the fourteenth of Nisan: and therefore Maimonides and others, on Exod. xii. 15. Deut. xvi. 4. say, that the fourteenth of Nisan is called *the first day of unleavened bread;* it being said, Exod. xii. 15. at even, *the first day,* ye shall put leaven out of your houses, and yet they did this on the fourteenth after mid-day: and, Deut. xvi. 4. there *shall no leavened bread be seen with thee seven days; neither shall any of the flesh* (of the paschal lamb), *which thou sacrificedst the first day at even, remain till the morning.* Whence it appears, that though the fifteenth of Nisan was *the first day of unleavened bread,* as to the holy convocation, yet was the fourteenth the first day as to the separation of leaven from their houses: and therefore, in relation to this computation, Josephus saith,* Ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὄκτω τὴν τῶν ἀζύμων λεγομένην, *We celebrate the feast of unleavened bread eight days.* And again, that† Ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς θύσαντες τὴν λεγομένην πάσχα, *that when the feast of unleavened bread was come, they, sacrificing the passover in the days of king Josias, offered other sacrifices,* ἐφ' ἡμέρας ἑπτὰ, *for seven days following.* He therefore who did eat it *on the first day of unleavened bread,* did eat it on the fourteenth day of Nisan, and on the day when the Jews did so. Vain therefore is the observation, that Christ is said not θύειν, *to kill* or *sacrifice,* but only ποιεῖν and φάγειν, to celebrate and eat the passover, seeing he did it at the time, ὅτε ἔθνον, *when the Jews killed the passover,* and sent his disciples to prepare, *i. e.* to kill, and dress it for him, as usually (saith Dr. Lightfoot) servants did for their masters, that he might eat of it. And vainer still is the argument from the word ποιῶ, *with thee do I eat;* not ποιήσω, *I will eat the passover,* Matt. xxvi. 18. for seeing the disciples went to prepare it, that he might eat of it, Mark xiv. 12. 14. seeing they prepared it at the time when the Jews did and *ought to kill the passover,* and seeing he comes *in the evening* of that day to eat it, according to the commandment, with the twelve, Mark xiv. 17. it is evident, these words are well rendered, *I will keep* the Passover at thy house when my disciples have prepared it.

* De Bello Jud. lib. vii. cap. 45.

* Antiq. lib. ii. cap. 5. p. 65. D. † Ibid. lib. iii. cap. 14. p. 394. D.

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Arg. 2. Secondly, Christ saith to his disciples, *Ye know that after two days is the Passover*, Matt. xxvi. 2. and Mark xiv. 1. the *Passover and the feast of unleavened bread was after two days;* or, as St. Luke hath it, *The feast of unleavened bread, called the Passover*, xxii. 1. and that Christ did not eat it till the first day of unleavened bread, hath been proved already, therefore he did not eat it till after those two days, when the disciples and the Jews knew the passover was by them to be eaten.

Arg. 3. Thirdly, The day following, *i. e.* the day on which Christ suffered, was a feast-day, for Barabbas was released *at the feast*, Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17. Now the feast of unleavened bread, in which a holy convocation was held, was the day after the Passover, as we read, Lev. xxiii. 4—6. *In the fifteenth day of the first month is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread; in the first day ye shall have a holy convocation.*

Fourthly, If Christ had celebrated the Passover by an anticipation on the thirteenth of Nisan, he had violated the law, which expressly requires the celebration of it on the fourteenth day, and upon that account might have been justly liable to the censure of the Jews; nor would his disciples have come to him, before the time appointed by the law, and by the rulers of the Jews, with that question, *Where wilt thou that we prepare for thee to eat the passover?* (Matt. xxvi. 17. Mark xiv. 12.) nor would they, without scruple, have eaten with him against the letter of the law, or the custom of their nation: and that they did not so is plain, because they put this question to him only *on the first day of unleavened bread*, in which the passover ought to be eaten, saith St. Luke.

Fifthly, It is confessed on all hands, that our Lord suffered on Friday; and also, that, at the same time that he did eat the passover, he instituted the holy sacrament of the Lord's supper; and yet, that he did this the same night that he was betrayed, St. Paul informs us, 1 Cor. xi. 23. Now all the evangelists inform us, that in the morning following he was led bound to Pilate, at the *sixth hour* was crucified, at the *ninth hour* expired; therefore he must be crucified the day after he instituted the sacrament, and so the day after he celebrated the Passover: the day of his crucifixion being therefore Friday, he must have celebrated the Passover on Thursday, or on the fourteenth of Nisan, according to the law.

Lastly, The paschal lamb could not be slain, but in the place which God hath chosen to put his name there, (Deut. xvi. 6.) that is, the temple. Now this the priests would never have done for any contrary to the law, which appointed the slaying of it on the *fourteenth day betwixt the two evenings*, (ibid.) Now this, if it were not done by the priests, as Josephus intimates, but, as Philo saith,* *on a set day of every year, every one was then a priest for himself;* yet would not the apostles have either done it or have asked to do it on any other day than that which by the law and by the practice of the nation was appointed for that work. And whereas, to take off the force of this argument, some learned persons have invented a distinction betwixt πάσχα ζυτικὸν, i. e. *a Passover in which a lamb was sacrificed* according to the law, and μνημονευτικὸν, or *a commemoration of it without a sacrifice*, and say our Saviour only did the latter, this is a novel and absurd imagination: it is new; for though some of the Greek church from the fifth century have held that Christ anticipated the day, I find not one of them who says he did not eat the paschal lamb. It is also without precedent among the ancient Jews, who in the times of their captivity and dispersion never celebrated any such commemorative Passover, nor could do it without a sin like that of Jeroboam, by devising a celebration of it on their own heads against the tenor of the law; but, as Mr. Ainsworth notes, were then contented to keep the feast of unleavened bread, which being not confined to one place might be observed in their captivity and their dispersions. Moreover, admit that such an uncommanded memorial of the Passover had been kept by them, when, their temple being burnt, they could not offer sacrifice, and in their dispersions at such distance from it they could not repair to it; yet is there no one instance, nor any semblance of a reason, that this was ever done by any present at Jerusalem, where Christ was at that very time, in which, saith St. Luke, *they ought to sacrifice the passover.*

Obj. 1. But on the contrary it is objected, (1.) that it is plainly said that our Lord ate that supper in which he said, *One of you shall betray me*, and in which he gave the sop to Judas, πρὸ τῆς ἑορτῆς τοῦ πάσχα, John xiii. 1. *before the paschal feast;* and yet that supper seems to be the same with that mentioned in the other evangelists. To this I answer,

Ans. First, That it neither was the same, nor indeed could be the same, and for the very reason assigned in the objection, because it was held *before the feast of the Passover;* whereas it is already proved, our Saviour kept the paschal feast on the first day of unleavened bread, when the Jews did and ought to kill the passover, and when the feast of unleavened bread, called the Passover, was come, Luke xxii. 1. 7. (2.) Because, when Christ said at this supper to Judas going out from it, *What thou doest, do quickly*, some of the disciples thought that our Lord had bid him *prepare those things which they had need of against the feast; viz.* the paschal feast: whereas Christ keeping the feast but one night, they could not have so conceived of his words, had they then celebrated the paschal supper; nor was Judas ever employed by Christ in making preparation for the paschal supper, but Peter and John, Luke xxii. 8. (3.) The devil entered into Judas after our Lord had given the sop to him at this supper, (John xiii. 2. 7.) and yet this is evident from St. Luke, xxii. 1. 3. that Satan entered into Judas when the Passover was only near, but not yet come, (ver. 8.) And (4.) had the supper mentioned here by St. John been the paschal supper, Judas must have made his agreement to betray Christ after that supper; whereas it is plain from all the other evangelists, that he did that before the paschal supper. (See Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 4.)

Ans. 2. And (2.) there is a great difference betwixt the circumstance relating to him that should betray him here, and at the paschal supper; for here Christ privately tells John who it was that should betray him, (John xiii. 25, 26.) but at the paschal supper he makes him known to them all. (Matt. xxvi. 25. Luke xxii. 21.) Here he makes him known

* Πάσχα ἐν ᾗ θύουσι παυδημεὶ αὐτῶν ἕκαστος, τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες, ἱερουργοῦντος τοῦ νόμου χαριζομένου τῷ ἔθνει παντὶ μίαν ἡμέραν. De Decim. p. 591.

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to St. John, by giving him a sop which he himself had dipped in the dish, (John xiii. 26.) but in the paschal supper he makes him known by this, that he had his hand with him in the dish. (Matt. xxvi. 24. Mark xiv. 20.)

Obj. 2. Secondly, It is objected, that the Jews the day our Saviour suffered would not enter into the judgment-hall lest they should be defiled, and so unfit to eat the passover, John xviii. 28. whereas Christ ate of it the night before he suffered.

Ans. To this I answer, that by the passover mentioned John xviii. 28. we are to understand, not the paschal lamb, but the chagigah, or peace-offering, the sheep and oxen offered all the seven days of the feast, and which are expressly called the passover, as the whole feast of unleavened bread was, Luke xxi. 1. So Deut. xvi. 2. *Thou shalt sacrifice the passover to the Lord, of the flock and of the herd;* where the note of the Jewish doctors is, *the flocks signify the lambs and kids of the passover; the herd, the offerings for the chagigah.* Now the lamb, say they, was eaten on the fourteenth day, but the chagigah on the fifteenth. So 2 Chron. xxxvii. 7—9. where it is twice said, *that the king and the princes gave to the people and the priests, oxen as well as sheep,* lepesachim, εἰς τὸ φασὲκ, *for the passover.* And the apocryphal Esdras saith, i. 8. *Helkias, Zacharias, and Suelus, governors of the temple, gave to the priests* εἰς πάσχα, *for the passover, two thousand and four hundred sheep, and three hundred calves.* So here the rulers of the Jews would not go into the judgment-hall, that they might not be defiled, but be fit to eat the passover; *i. e.* those paschal-offerings of the herd, which were holy things, of which none might eat in their defilement. Mr. Whiston takes the passover here in the strict sense, but then he thinks that it was on the same night that the rulers would not go into the judgment-hall lest they should be defiled, and that they afterward did eat the paschal lamb betwixt two and four in the morning; which they might do: for though the paschal lamb was to be killed *betwixt the two evenings,* (Exod. xii. 8.) and to be killed *at night,* so that *none of it was to be left till the morning;* yet I find not any precise time of night limited, beyond which they might not delay the eating of it; but yet it is certain that in this instance it could not be so, for Pilate, in compliance with their scrupulosity, goes out of the judgment-hall to them three times successively, John xviii. 29. 31. xix. 4. then he brings out Christ to them, and saith, *Behold your king;* and then it was Friday at the sixth hour, or at noon; so that they who stayed without the hall that they might eat the passover, stayed there till Friday at noon, Pilate still going out to them, because they durst not go in to him.

Obj. 3. Thirdly, It is objected, that the day on which Christ was crucified is styled παρασκευὴ τοῦ πάσχα, *the preparation of the passover,* therefore the passover could not be eaten; (John xix. 14.) for as the παρασκευὴ of the sabbath is said to be προσάββατον, *the day before the sabbath,* (Mark xv. 42. Luke xxiii. 54.) so the *parasceve* of the Passover must be the day before the Passover.

Ans. 1. But (1.) according to this exposition of the words, the Jews must have eaten their passover on the sabbath-day, our Lord being crucified on the Friday; so that if that day was the day before the Passover, Saturday must be the paschal day, and so they must have eaten it at least two days after our Saviour did.

Secondly, To answer therefore positively to this objection; as παρασκευὴ, absolutely put, or with relation to the sabbath, is always Friday, so here παρασκευὴ τοῦ πάσχα is only the paschal Friday, or the Friday in the paschal festival, as *dominica paschæ,* or *Pentecostes,* is *the day of those festivals.*

THE

GOSPEL OF ST. LUKE.

WITH ANNOTATIONS.

PREFACE.

§. 1. ALL that I have to offer touching this Gospel from church-history, hath been delivered in the preface to the Gospel of St. Mark; where it hath been observed,

First, That this Gospel was received by the whole church of Christ as genuine,* and an authentic record, fit to be owned as a rule of faith, and that the Spirit of God assisted and stirred up St. Luke to indite it.

Secondly, That this Gospel was praised by St. Paul, and was approved by the apostle St. John: the first consideration is a ground sufficient to believe this Gospel to be a true and authentic record of all things contained in it; but I confess I am not so well satisfied of the truth and certainty of this second proposition, as to lay the foundation of the Divine authority of this evangelist upon it: I therefore shall endeavour to establish the authority of St. Mark and of this evangelist upon a better, and, in my apprehension, a more sure foundation.

§. 2. First, therefore, it is certain, that our Lord had not only twelve apostles, but seventy or seventy-two of his disciples to attend upon him: for, after he had sent forth

* "Dico itaque apud illas, nec solas jam apostolicas, sed apud universas quæ illis de societate sacramenti confœderantur, id evangelium Lucæ ab initio editionis suæ stare." Tertull. contr. Marc. lib. iv. cap. 5.

Ἀναγκάζει τὸ ἅγιον πνεῦμα, καὶ ἰσωνίστι τὸν ἅγιον Λοῦκαν. Epiph. Hær. 51. p. 428.

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the twelve to preach the kingdom of God, (Luke ix. 1, 2.) he sends out seventy others to go in pairs before him, and to preach in every city to which he was about to come, saying, The kingdom of God is come near to you. (Luke x. 1. 9.)

Secondly, note, That they were both sent forth to preach the kingdom of God, and therefore sent on the same errand; both sent to preach immediately from the same Lord, to preach in his name, with the same power to heal diseases, and to cast out devils: (Luke ix. 1. 17. x. 1. 10.) that as he said to the apostles, *I send you forth as sheep among wolves,* Matt. x. 16. so also saith he to the seventy, Luke x. 3. as he said to the apostles, *He that receiveth you, receiveth me,* Matt. x. 40. so saith he to the seventy, *He that heareth you, heareth me,* Luke x. 16. As therefore I have proved, that these things were said to the apostles, not so much with relation to their first mission whilst Christ was with them upon earth, as with relation to their second mission, which was to begin after our Lord's ascension, and the falling of the Holy Ghost upon them; (see note on Matt. x. 8.) so may we rationally conceive, that the like words spoken to the seventy relate to the farther commission to be given to them; and therefore, when they were returned to Christ after their first mission, as he speaks to them thus, I beheld Satan falling as lightning from heaven before you, as he was to do after our Saviour's death, John xii. 31. so doth he add, Luke x. 18, 19. *Behold, I give you power to tread upon scorpions and serpents, and over all the power of the enemy, and nothing shall by any means hurt you:* which words seem plainly to give a new commission to the seventy, relating not, as their former, to their preaching before him to the cities of Israel only, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world to preach the gospel to all nations. (Mark xvi. 15—18.) As then the apostles were to execute this second mission by the Holy Ghost sent down from heaven, and upon that account are bid to stay at Jerusalem till they received this power from on high, by the descent of the Holy Ghost upon them, Luke xxiv. 49, 50. Acts i. 4. 8. so may we reasonably believe, the seventy were to be endued with the same power for the execution of their mission. Note,

Thirdly, That both St. Mark and St. Luke were of the number of the seventy disciples, as we learn from the testimonies of Origen* and Epiphanius: for when Origen† had said, that the disciples of Christ, John and Matthew, Mark and Luke, γεγραφήκασιν τὰ εὐαγγέλια, *writ the Gospels,* he proves this; because Christ first sent his apostles, and after them the seventy-two, εὐαγγελίζεσθαι, *to evangelize;* and that therefore Mark and Luke preached the gospel with Paul the apostle, St. Luke being mentioned as an attendant on St. Paul, (see note on Acts xvi. 10.) and St. Mark as one of the circumcision, who was συνεργὸς αὐτοῦ εἰς τὴν βασιλείαν τοῦ Θεοῦ, *his fellow-worker unto the kingdom of God.* (Coloss. iv. 10, 11.) Epiphanius‡ having told us, that Mark εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the seventy-two, adds, that the work of writing was committed to Luke, ὄντι καὶ αὐτῷ ἐκ τῶν ἑβδομήκοντα δύο,* *he also being one of the seventy-two.* But against this it is objected,

Obj. 1. That St. Luke confesses, that he was not from the beginning an eye-witness and minister of the word, (Luke i. 1, 2.) and therefore is thought to have his Gospel from the information of St. Paul, and other of the apostles; so Jerome and others, ancient and modern, have conjectured from these words.

Ans. The words of the evangelist are so far from giving any ground to this assertion, that they plead fairly for St. Luke's personal knowledge of all the things written in his Gospel, even from first to last: for, saith he,

Ver. 1. *Forasmuch as others have undertaken to set forth in order a narrative of those things which are most surely believed among us* (Christians),

Ver. 2. *Even as they who, from the beginning, were eye-witnesses and ministers of the word, have delivered them to us* (Christians);

Ver. 3. *It seemed good to me, who have had a perfect knowledge of all things* (performed among us in Judea), *from the very first* (rise of them, in the vision made to Zacharias concerning the birth of his son, John the Baptist), *to write to thee in order* (of them). Now here I say,

First, That these words do not affirm, that any of those men who set forth these narratives, did it from the instruction they received from these eye-witnesses, or ministers of the word, but only that they pretended to do it agreeably to what these eye-witnesses said; much less do they give us the least hint that St. Luke received his instructions from them.

Secondly, They, saith he, declare their narrative agreeably to what is delivered by those who were eye-witnesses from the beginning, and the ministers of the word. It therefore seemeth good to me, who have had a certain knowledge of the same things, ἄνωθεν, from the first rise of them (as these eye-witnesses had), to write to thee in order of them; and then he begins his narrative from a higher rise, than either St. Matthew or St. Mark hath done; not giving the least hint that he received his knowledge of these things from any other. It is true, that Irenæus† saith, that Luke ἐν βιβλίῳ κατέθετο, writ in a book the gospel which St. Paul preached; but he saith not, he did this in his Gospel, and not in the Acts of the Apostles: his Gospel also contains in substance the same great things which St. Paul preached for the conversion of the Jews and gentiles; as also doth the Gospel of St. Matthew: but hence it doth not follow, that the one rather than the other is to be ascribed to St. Paul. Yea, it is certain, that St. Luke could not receive his Gospel from St. Paul, as an eye-witness of it; because we know St. Paul was no eye-witness of it, but a convert to Christianity, after all that Luke had written was accomplished.

Obj. 2. We are told, that Luke was converted by St. Paul at Thebes.

Ans. But this we have only from Nicephorus; and it is the less credible, not only because it comes to us so late, but because it appears not from any credible author that St. Paul was ever there. It is more probable, from the silence of St. Luke and St. Paul, who never calleth him his

* Μάρκος οὖν καὶ Λουκᾶς ἐκ τῶν οβ' ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐαγγελίζοντο. Dial. de rectâ fide. p. 8.

† Ibid. p. 7.

‡ Hær. 51. §. 6. p. 428.

* P. 433.

† Apud Euseb. H. Eccl. v. cap. 8.

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son, that he was a Christian, or a believer, long before; and having, as Theophylact observes, ἐβραϊκὴν παιδείαν, *his instruction in the Jewish religion* at Jerusalem, he might be so from the beginning of Christ's preaching. Note,

Fourthly, That the Holy Ghost on the day of Pentecost came down upon all that were then assembled with the apostles; for being ἅπαντες, altogether with one accord, ver. 1. they were all filled with the Holy Ghost, ver. 4. even all the one hundred and twenty, mentioned Acts i. 15. as it is proved in the note on Acts ii. 1. And again, the apostles being dismissed by the high-priest and his council, they go to their own company, that is, to the one hundred and twenty, Acts iv. 24. (see the note there): and when they had prayed for ability to preach the word with boldness, and that God would confirm it by signs and wonders done in the name of Jesus, they were all filled with the Holy Ghost, and spake the word with boldness, ver. 29—31. Note,

Fifthly, That it is highly reasonable to conceive, the seventy were part of the one hundred and twenty that were then present, and assembled with the apostles: not only from the tradition of the church,* that Matthias, and Joseph called Barsabas, were chosen out of the seventy, but also from the nature of the thing itself. For St. Peter saith, an apostle must be chosen out of those that had been with them all the time that the Lord Jesus went in and out among them, to succeed in the place of Judas, and be a witness of our Lord's resurrection. (Acts i. 21, 22.) Now, whence should they choose such men but from the seventy? And St. Paul speaks of men coming up with Jesus after his resurrection from Galilee, who were his witnesses to the people, Acts xiii. 31. and sure the seventy must be of this number. Moreover, What was become of the seventy, if they came not up with their raised Saviour to Jerusalem? Can we think that men so full of hopes that he would now restore the kingdom to Israel, (Acts i. 6.) would stay behind in Galilee? and if they came up to Jerusalem, would they not consort as formerly with the apostles? Can we think that one hundred and twenty other persons should adhere thus closely to them, and yet the seventy should absent themselves, especially at the feast of Pentecost, when they had so much reason to expect the promise of the Father?

Moreover, it is certain from St. Luke, that Christ had made them labourers in his harvest, (Luke x. 2.) and so far ministers of his gospel, as to declare, that he who heard them, heard him; and he that despised them, despised him, (ver. 16.) and also given them commission to work miracles, and cast out devils in his name, (ver. 9. 17.) And I have shewed that after their return to Christ they received a new commission like to that given to the apostles, when they were sent to preach to all nations, and which, as far as we can learn from the evangelists, they never executed till after our Lord's resurrection, when we are sure that all who by Eusebius, Hist. Eccles. lib. i. cap. 12. and by Epiphanius† in the heresy of the Herodians, are mentioned as belonging to the seventy, did it. Now, if the seventy disciples had a commission from our Lord to preach to other nations; if, after he was seated at the right hand of his Father, he sent not only the twelve, but, as Epiphanius there expressly saith, the seventy-two, to be κήρυκας εἰς ὅλην τὴν οἰκουμένην, *preachers throughout all the world*, and, among them, as he there saith, St. Mark and Luke; they also must be enabled by the Holy Ghost to speak with tongues and prophesy, that so they might be able to preach to those nations whose languages they understood not: and hence Eusebius* reckons among those who were enabled, as St. Paul was, to write μύρια καὶ ἀπόῤῥητα, *a thousand mysteries*, the twelve apostles, and the seventy disciples: and therefore Origen† says well, that Christ having such disciples, it is more reasonable to think, he should commit the writing of his gospel to them, rather than to those who were not his disciples.

If then St. Mark and St. Luke were of the number of those men who had a commission from Christ to preach the gospel after his ascension, not only to the Jews, but to other nations also; if the Holy Ghost which fell on the apostles, fell on them in like manner also for that end; if the universal church of Christ hath held, that they as well as the apostles did indite their Gospels by the assistance of the Holy Ghost, and upon that account received them as a rule of faith, as much as the Gospels written by St. Matthew and St. John, who were undoubtedly apostles of our Lord, and were by his Spirit assisted to indite their Gospels; then have we equal reason to receive the Gospels of St. Mark and St. Luke as the oracles of God, and so as a most certain rule of faith, as we have to receive the Gospels of St. Matthew and St. John under that character.

As to the time of writing this Gospel, I find it most uncertain; Irenæus‡ is positive, that it was written after the death of the apostle Paul; for, speaking of St. Peter and St. Paul, he saith, that *after their decease, St. Mark and St. Luke writ their Gospels:* whereas Theophylact§ saith expressly, μετὰ πεντεκαίδεκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως συνεγράψατο, *it was written within fifteen years after our Lord's ascension*, that is, about ten years before the death of the apostle Paul: and so also saith the Synopsis, attributed to Athanasius. And, could we depend on the opinion of Origen,‖ and others of the ancients, that those words of St. Paul, *whose praise is in the gospel throughout all the churches*, did belong to the Gospel of St. Luke, we might conclude from the writing the Second Epistle to the Corinthians, that St. Luke's Gospel, writ before it, must be written at or before the time assigned by Athanasius and Theophylact: but Theodoret¶ being positive, that St. Paul in these words meant not St. Luke, but Barnabas, who travelled with St. Paul, and preached the gospel throughout all the churches, Acts xiii. 2. xvi. 36. and who was chosen by the churches about Antioch to travel with St. Paul, to bring their charity to the brethren in Judea, Acts xi. 30. we must be content to leave the time when St. Luke writ this Gospel still uncertain: only, because it is certain from the

* Euseb. H. Eccl. lib. i. cap. 12. † Hær. 50. §. 4.

* Οἱ λοιποὶ τοῦ σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν ἀποστολοι, ἑβδομήκοντα δὲ μαθηταί. Hist. Eccl. lib. iii. cap. 24.

† Ἔχων μαθητὰς ὁ Χριστὸς, οὐ μᾶλλον τούτοις ἐνεγχείριζεν ἢ τοῖς μὴ οὖσι μαθηταῖς. L. de recta fide. p. 7.

‡ Μετὰ δὲ τὴν τούτων ἔξοδον, Μαρκὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφοις παραδέδωκε· καὶ Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Lib. iii. cap. 1. Euseb. H. Eccl. v. cap. 8. Pseud. Ambrosius in procem.

§ Præf. in Luc. ed. Coteler. p. 300.

‖ Τινὲς μὲν τὸν Λουκᾶν, τινὲς δὲ τὸν Βαρνάβαν· Chrys. "pro Luca faciunt," Interp. Ep. Ignat. ad Ephes. §. 15. Sophron. et Hieron. verbo Lucas.

¶ Τὸν τρισμακάριον Βαρνάβαν τὰ εἰρημένα χαρακτηρίζει. In locum.

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beginning of the Acts, that it was writ before that treatise; and highly probable from the conclusion of the Acts of the Apostles, that these Acts were written and finished in the ninth of Nero; we may hence probably conclude this Gospel must be indited before that time; and consequently, that Irenæus must mistake, in saying it was written after the death of the apostle Paul.

CHAP. I.

1. FORASMUCH [1] as many have taken in hand to set forth in order a declaration of those things which are most surely believed, *(or have assuredly been performed)* among us *(by the Lord Jesus)*,

2. Even as they delivered them to us, who from the beginning were eye-witnesses, and *(who are now)* ministers of the word; *(or have the ministration and dispensation of the word committed to them,* see Acts xiii. 5. 1 Cor. iv. 1.)

3. [2] It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order *(of them)*, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been [3] instructed.

5. THERE was in the days of Herod, the king of Judea, a [4] certain priest named Zacharias, [5] of the course of Abia *(i. e. the eighth of the twenty-four courses of the priests, which ministered in the temple by their weeks)*: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, *(as)* walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they [6] were both now well stricken in years (Gr. *were aged in their days*).

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, [7] his lot was *(i. e. he was chosen by lot)* to burn incense, when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time [8] of *(his burning)* incense.

11. And *(whilst he was doing this)* there [9] appeared to him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said to him, Fear not, Zacharias: for thy [10] prayer *(for the people)* is heard *(God meaning now suddenly to send the Messiah)*; and thy wife Elisabeth shall bear thee a son *(who shall be his forerunner)*, and thou shalt call his name John.

14. And thou shalt have joy and gladness *(for the fruit of her womb)*; and *(not only thou, but others also, for)* many shall rejoice at his birth.

15. For he shall be [11] great in the sight of the Lord *(as being highly favoured by him)*, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb (*i. e. very early*).

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in [12] the spirit and power of Elias, *(who turned the people from Baal to God,* 1 Kings xviii. 37.) to turn the hearts of the fathers to *(or with)* the children, and the disobedient to the wisdom of *(him who is emphatically styled)* the Just *(One,* Acts iii. 14. *and so)* to make ready a people prepared for *(the reception of)* the Lord.

18. And Zacharias said to the angel, Whereby shall I know *(the truth of)* this *(of which I have cause to doubt)*? for I am an old man, and my wife *(also is)* well stricken in years.

19. And the angel answering said to him, I am Gabriel, that stand in the presence of God; and am sent *(by him)* to speak *(this)* to thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the *(inner)* temple.

22. And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he *(only)* beckoned to them, and remained [13] speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and *(through devotion, or to avoid discourses)* [14] hid herself five months, saying,

25. Thus *(graciously)* hath the Lord dealt with me in the days wherein he looked on me, to take away *(that barrenness, which was)* my reproach among men.

26. And in the sixth month *(the same)* angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27. To a [15] virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel *(of the Lord)* came in to her, and said, Hail thou that art [16] highly favoured *(of God)*, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be *(or what might be the import of it)*.

30. And the angel said to her, Fear not, Mary: *(for)* thou hast found favour with God.

31. And, behold, thou *(being a virgin)* shalt *(yet)* conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. And he shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David *(or that spiritual kingdom promised to the Messiah the son of David)*:

33. And he shall [17] reign over the house of Jacob for ever *(whilst he hath any seed in being)*; and of his kingdom there shall be no end *(as there hath and shall be of the four great monarchies)*.

34. Then saith Mary to the angel, [18] How shall this be, seeing I know not a man?

35. And the angel answered and said to her, The Holy

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Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God.

36. And, behold, thy [19] cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month *(from her conception)* with her that was called barren: *(nor is this to be doubted of,)*

37. For with God nothing shall be impossible. (Gen. xviii. 14.)

38. And Mary said, Behold the handmaid of the Lord; be it to me according to thy word. And *(then)* the angel departed from her.

39. And Mary arose in those days, and went into the [20] hill country with haste, to a city of Juda *(named Hebron, to visit her cousin of whom the angel spake);*

40. And *(she)* entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost *(i. e. the spirit of prophecy):*

42. And she spake out with a loud voice, and said, Blessed art thou among women, and [21] blessed is the fruit of thy womb.

43. And whence is this *(honour done)* to me, that *(she who is)* the mother of [22] my Lord should come to me?

44. For, lo, *(this so affected me that)* as soon as the voice of thy salutation sounded in mine ears, the babe [23] leaped in my womb for *(the)* joy *(that transported me).*

45. And blessed is she that believed *(the words of the angel):* [24] for there shall be a performance of those things which were told her from the Lord.

46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath *(highly)* regarded the [25] low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done [26] to me great things; and holy *(and reverend)* is his name. (Psal. cxi. 9.)

50. And *(as)* his mercy is *(to me, so will it be)* on them that fear him, from generation to generation.

51. *(To shew that he is mighty)* he *(in all ages)* hath shewed strength with his [27] arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and hath exalted them of low degree.

53. *(And through his mercy to them that fear him),* he hath filled the hungry with good things; and *(but)* the rich he hath sent empty away.

54. He hath [28] holpen his servant Israel, in remembrance of his mercy;

55. As he spake to our fathers, to Abraham, and to his seed, *(promising them one who should be a blessing to them)* for ever.

56. And Mary abode with her *(cousin)* about three months, and *(then)* returned to her own house.

57. Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59. And it came to pass, that on the [29] eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60. And his mother answered and said *(to them so naming him, It shall)* not *(be)* so; but he shall be [30] called John.

61. And they said to her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, *(to know)* how he would have him called.

63. And he *(by signs)* asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? [31] And the hand of the Lord *(i. e. his favour)* was with him *(in a special manner to assist and prosper him).*

67. And his father Zacharias was filled with the Holy Ghost, and [32] prophesied, saying,

68. Blessed be the Lord God of Israel; for [33] he hath visited and redeemed his people,

69. And he hath raised up [34] a horn of salvation *(a mighty, royal Saviour)* for us in the house of his servant David;

70. As he spake by the mouth of his holy prophets, which have been *(successively)* [35] since the world began: *(promising by them)*

71. That we should be saved from our enemies, and from the hands of all that hate us:

72. *(And this he hath done)* to perform the mercy promised to our fathers, and to remember his holy covenant; (ver. 54, 55.)

73. *(And)* the [36] oath which he sware to our father Abraham, *(That in his seed should all the families of the earth be blessed,* Gen. xxii. 18. *and)*

74. That he would grant (Gr. *to grant)* to us, that we, being delivered out of the hands of our enemies *(sin, death, and Satan),* might [37] serve him without fear *(of them),*

75. In holiness and righteousness before him, all the days of our life.

76. And thou, *(my)* child, shalt be called [38] the Prophet of the Highest *(God):* for thou shalt go before the face of the Lord *(Christ)* to prepare his way;

77. To give knowledge of salvation *(i. e. of the Messiah, styled by the prophets the salvation of God:* see note on ii. 30.) to his people, for the remission of their sins,

78. Through the tender mercy of our God; whereby the [39] day-spring from on high *(or rising sun, as Christ is styled,* Zech. iii. 8.) hath visited us,

79. To give light *(not to us only, but also)* to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80. And the child grew, and waxed strong in *(the)* Spirit *(or had the Spirit of God daily shewing himself more conspicuously in him),* and was in the desert till the day of his shewing *(himself)* to Israel *(by the execution of his office among them).*

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ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *FORASMUCH as* πολλοὶ ἐπιχείρησαν, *many have taken in hand to set forth a narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the things which have most surely been believed and done among us,* Ver. 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses* (of what Christ did), *and ministers of the word* (of the gospel).] Here note,

First, That πράγματα πεπληροφορημένα, refers not only to things believed, but also to things performed by Christ and his apostles. This first treatise being designed to mention the things which Jesus himself said or did, (Acts i. 1.) as they were delivered by the apostles who had been with Christ from the beginning, (John xv. 27. Acts i. 21.) which the seventy disciples were not; his second to declare the acts of the apostles, who being sent to *preach the gospel to all nations, beginning at Jerusalem,* were in that ὑπηρέται τοῦ λόγου, *ministers of the word. Let a man so account of us apostles,* saith St. Paul, ὑπηρέτας Χριστοῦ, *as the ministers of Christ, and stewards of the mysteries of God.* (1 Cor. iv. 1.) He also was himself ordained to be ὑπηρέτης, *a minister,* and witness of what he had seen, and of what Christ should reveal to him; (Acts xxvi. 16.) *i. e.* a witness of what he had seen, and a minister of Christ's revelations made to him. So when Barnabas and Paul were preaching the word of God in the synagogues of the Jews, they had with them John ὑπηρέτην, *a minister* of this word. (Acts xiii. 5.) And when St. Luke saith, they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they were done, but that they were performed with such circumstances as gave them πληροφορίαν τῆς πίστεως, *a full assurance of faith,* (Heb. x. 22.) as to the truth of the doctrines taught, and the works done by Christ and his apostles, as the word signifies continually in the Epistles; as when it is said that Abraham was πληροφορηθεὶς, *fully assured that what God had promised he was able to perform,* Rom. iv. 21. and xiv. 5. *Let every one be fully assured,* πληροφορείσθω, *in his own mind;* when St. Paul wishes to his Colossians *the riches* τῆς πληροφορίας τῆς συνέσεως, *of the full assurance of knowledge;* (Col. ii. 2.) when he saith his Thessalonians *received the word* ἐν πληροφορίᾳ πολλῇ, *in much assurance,* (1 Thess. i. 5.) and desires the believing Jews to be careful to attain εἰς πληροφορίαν, *to a full assurance of hope to the end.* (Heb. vi. 11.)

Secondly, Hence note, that there is no necessity that the *many who had taken in hand to make a narrative of what was believed or done by Christians,* should have done this at all by writing, rather than by word of mouth, and much less they should all be writers of gospels, rather than of the acts of the apostles; it is certain also that St. Luke is so far from blaming them for these performances, that he places himself in the rank of them, and saith, they made their narrative of these matters, even as the apostles had delivered them.

Thirdly, Hence I conclude, that though St. Luke was no apostle, he might be one of the seventy mentioned Luke x.; for neither were they with Christ ἀπ' ἀρχῆς, *from the beginning,* nor *chosen to be the witnesses of what he did,* nor, in the primary sense, ὑπηρέται, τοῦ λόγου, *the ministers of the gospel.* And yet, besides these words which prove nothing to the contrary, I see not why St. Luke, who was before a proselyte to the Jewish religion, and who had, saith Theophylact, ἑβραικὴν παιδίαν, his instruction in the Jewish religion at Jerusalem, should not see and converse with Christ, and be one of the seventy, as Origen and Epiphanius say he was. (See the preface to this Gospel, §. 2. n. 3.)

[2] Ver. 3. *It seemed good to me also, having had perfect understanding of all things* ἄνωθεν, *from the very first, to write unto thee* καθεξῆς, *in order, most excellent Theophilus.*] Here note,

First, That it is not certain that ἄνωθεν here signifies *from above,* i. e. οὐρανόθεν, *from heaven,* as it is done, John iii. 3. 7. 31. xix. 11. James i. 17. iii. 15. 17. seeing it as often signifies from the top, rise, or beginning of a thing; as when *the veil of the temple* is said to be *rent* ἀπὸ ἄνωθεν, *from the top to the bottom,* Matt. xxvii. 51. Mark xv. 38. Christ's coat to be *woven* ἐκ τῶν ἄνωθεν, *from the top,* John xix. 24. St. Paul to be known of the Jews ἄνωθεν, *from the beginning,* Acts xxvi. 5. and the evangelist here beginning his narrative higher than St. Matthew or Mark had done, even from the promise made to Zacharias of the Baptist, or forerunner of the Lord, I think it more reasonable to adhere to our translation, and not to lay the authority of St. Luke's Gospel upon uncertainties.

Secondly, It being certain that St. Luke in his Gospel doth not give us Christ's miracles, sermons, and journeys, in that order of time in which they were done and spoken, it remains, that when he promised to write καθεξῆς, *in order,* we understand this of Christ's conception, birth, circumcision, baptism, preaching, death, resurrection, and ascension, of which he truly writes in order; or that he would write to him first of what these eye-witnesses had delivered to him of Christ, and then of what these ministers had done in propagation of the gospel, as in the Acts he doth. Note,

Thirdly, That the Theophilus to whom he writes, seems not to be a feigned name, importing only any Christian, who was *a lover of God,* as Salvian conceived; for we have no such instance in the sacred history of feigned names thus used. 2. The word κράτιστος is used in the New Testament as a title of excellency, and never otherwise. (See Acts xxiii. 26. xxiv. 3. xxvi. 25.) And, 3. had he intended this only as a dedication of his work to the true lovers of God, why writes he still in the singular number, and never in the plural?

[3] Ver. 4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, *That thou mayest know the certainty of those things in which thou hast been instructed.*] Κατήκησις is an instruction, not only by questions and answers, but also by a continual discourse. (Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19.) But that which is hence chiefly to be observed against the Romanists, is (1.) against oral tradition, that St. Luke thought not what was delivered by word of mouth only, even by the *eye-witnesses* and *ministers of the word,* sufficient to give Theophilus a knowledge of the certainty of these things without writing the Gospel; and this the wisdom of God shewed in causing them to be written, saith Irenæus,* *to be the pillar and foundation of the Christian faith.* (2.) That St. Luke held it not unlawful, or unfit for a layman, or any Christian, to read the Scriptures, nor such a one insufficient by thus

* Lib. iii. cap. 1.

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reading to understand the things in which he had been instructed; and seeing it is certain that he, and other Christians were instructed in all things necessary to be believed and done by them to salvation, it follows that these writings must contain fully, and with sufficient clearness, all that was necessary to be believed or done by him in order to his salvation, they being written for this very end, that Theophilus *might know the certainty of all those things in which he had been instructed;* and then surely the writings of the whole New Testament must be much more sufficient for that end.

[4] Ver. 5. Ἱερεύς τις, *A priest named Zacharias.*] That he was not, as some have imagined, a high-priest, appears, (1.) because St. Luke calls him simply ἱερεὺς, *a priest,* not ἀρχιερεὺς, a *high-priest,* as he who bore that office was still called, iii. 2. ix. 22. xxii. 2. 4. 52. 54. 66. xxiii. 4. 10. 13. 23. Acts iv. 6. v. 17. 21. 24. vii. 1. ix. 1. 14. (2.) Zacharias was chosen by lot to burn incense; the high-priest did it by right of succession, and burnt it in the holy of holies, into which Zacharias entered not. (3.) Josephus* saith, that Simon son of Boethus was high-priest that year: and, lastly, Zacharias was *priest of the course of Abia,* whereas the high-priest was of no course at all. Of the twenty-four courses appointed by David for the service of the temple, when it should be built, this of Abia was the eighth. (1 Chron. xxiv. 10.) These several courses began on the sabbath-day, and continued to serve till the next sabbath, 2 Kings xi. 7. 2 Chron. xxiii. 8. ἀπὸ σαββάτου ἐπὶ σάββατον, *from sabbath to sabbath,* Joseph. Antiq. lib. vii. cap. 11. p. 248.

[5] *Of the course of Abia.*] Most chronologers that I have read agree in this, that no certain computation can be made from these courses touching the conception or birth of the Baptist. Mr. Whiston's attempt in this matter seems unsuccessful on several accounts. For,

First, Whereas he† begins that computation with the rabbinical tale, that after the return of the priests from the captivity, they were divided again into twenty-four courses, he ought to have observed from the same tale, that the course of Jedajah‡ was then put before that of Jojarib; because he was of the high-priest's family, and so should have begun those courses not from Jojarib, but from Jedajah.

Secondly, Whereas he saith, that *it is highly probable that when Judas Maccabeus restored the daily sacrifice, and afresh appointed the courses of the priest, he would begin those courses with the first family:* it remains to be proved, that he did then appoint any of these courses at all to serve, and that all the priests did not then serve together, as at the other three great festivals. Secondly, There is no reason why he should alter the courses appointed by Solomon in the month Tisri, and that he did not do it is supposed by Dr. Lightfoot,§ who therefore in his account of these courses makes the first of them to begin in that month. In a word, if there were made any alteration at all, St. Luke cannot refer to the course of Abia as it is placed, 1 Chron. xxiv. and then, seeing the family of Abia was not then extant among the courses (there being no mention of their return out of captivity), who can tell where to place it? If he does refer to it, that course must continue in the same order in which it was before, and so was not changed by Judas Maccabeus.

Thirdly, As for this historical evidence from a Jewish rabbinical chronicle, it can be of no validity to them who know they were the worst of chronologers, as the learned have observed, and as is evident from the chronology of David Ganz, and Vorstius's notes upon it, and his famous chronicle, Seder Olam Rabbi; with which he is not much acquainted, though it pretends to some antiquity, yet, saith Buxtorf, "Videtur seipsum in fine libri prodere, dum inquit, Hamar Rabbi Jose," *He betrays himself by adding, Thus saith R. Jose.*

Fourthly, His corollary from all these uncertainties, that the blessed Virgin conceived in the beginning of the sixth month from the conception of Elisabeth, is built upon a mistake, it being plain from Luke i. 36. that her sixth month was completed when the Virgin came to her (which she did presently after the angel appeared to her), for she stayed with her but almost three months, and then Elisabeth's full time was come, (ver. 56, 57.)

[6] Ver. 7. *They were both* προβεβηκότες, *well stricken with age.*] Here, saith Theophylact, because a virgin was to bring forth a son προωκονόμησεν ἡ χάρις ἵνα γραῦς τέκῃ, οὐ κατὰ νόμον φύσεως, εἰ καὶ μετ' ἀνδρὸς, *God provided that an old woman should bring forth a son, not according to the course of nature, though with a man, they being both aged.*

[7] Ver. 9. Ἔλαχε τοῦ θυμιάσαι, *His lot was to burn incense.*] The law required that the priest should burn incense morning and evening upon the altar of incense, placed before the veil of the most holy: (Exod. xxx. 6—8.) but because they who thus served in every course were many, it was necessary they should by lot choose the man who was to perform that service for that week, and so the Jews say they did. (See Dr. Lightfoot here.)

[8] Ver. 10. *And all the multitude of the people were praying without,* τῇ ὥρᾳ τοῦ θυμάματος, *at the time of incense.*] When the priest went into the sanctuary, or within the first veil, to offer incense, notice was given by the sound of a little bell, that it was then the time of prayer; and every one present then offered up his prayers to God silently: and though this silent prayer was not commanded, yet there seems a manifest allusion to it in those words of John, where, at *the first offering of incense with the prayers of the saints,* it is said, there *was silence in heaven for half an hour.* (Rev. viii. 1—3.) Whether that of the high-priest Simon, mentioned Ecclus. l. belongs to this matter, or rather to the great day of expiation, I will not determine.

[9] Ver. 11. Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, *An angel of the Lord appeared to him.*] That they had former examples of their priests who had seen visions in the temple seems reasonable to conceive from the words, ver. 22. where from his silence it is said, *the people knew that he had seen a vision;* and yet, if you reject the story of Simon the Just seeing an angel going into the holy of holies yearly, on the day of expiation, you will hardly find another instance: for Hyrcanus the high-priest saw no vision, only as he was offering incense, φάσι,* *some say he heard a voice, declaring that his sons had got the victory.*

Ver. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.] This

* Antiq. lib. xv. cap. 12. p. 537.
‡ Lightf. Temple Serv. cap. 6.
† P. 156. §. 3.
§ Harm. par. i. p. 22.

* Antiq. lib. xiii. cap. 8.

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verse is wanting only in the Ethiopic version, being in all the other versions, in Theophylact, in Hilary the deacon, in Jerome, and Chrysostom, ed. Mor. tom. v. p. 475. and yet Dr. Mills suspects *hunc versum fictum esse ab aliquo ob similia quæ ad Mariam dicuntur*, ver. 24. Append. p. 20. though this suspicion be confuted by the words following μὴ φοβοῦ Ζαχαρία.

[10] Ver. 13. Εἰσηκούσθη ἡ δέησίς σου, *Thy prayer is heard.*] Not that this good man was now praying for himself, that he might have a child; he is so far from any expectation of that, that when an angel appearing to him in God's temple, and so unquestionably as a messenger from God speaks to him of this matter, he believeth not his words; the meaning is, Thy prayers for the delivery of thy people, for the coming of the Messiah, and the consolation of Israel, and the remission of their sins, is so graciously heard, that from thy very loins shall now come the forerunner *to prepare his way;* and thou wilt now quickly have occasion to acknowledge, that *God hath visited and redeemed his people, and raised up a horn of salvation for them,* (ver. 68, 69.)

[11] Ver. 15. Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, *He shall be great in the sight of* (or before) *the Lord.*] Either before the Lord Christ, as being *the prophet of the Highest, to go before the Lord to prepare his way,* as the angel saith, ver. 17. and Zacharias, ver. 76. or in the sight of God, as David *found favour* ἐνώπιον Θεοῦ, *in the sight of God,* Acts vii. 46. It follows, *and he shall neither drink wine nor strong drink.* This being the description of a Nazarite, Numb. vi. 3. Judg. xiii. 4. the words *from the womb,* may refer to the same thing, as it is said of Samson, *the child shall be a Nazarite to God from the womb,* Judg. xiii. 5. xvi. 17. (see note on ver. 28.) or if they refer to his being filled with the Holy Ghost, they must be interpreted as Dr. Hammond paraphrases them, *the power of the Holy Ghost shall be discerned to be upon him very early.* So Job xxxi. 18. *I have guided the widow from my mother's womb:* Psal. lviii. 3. *The wicked are estranged from the womb, as soon as they are born they go about and tell lies:* Isa. xlviii. 8. *Thou wast called a transgressor from the womb.* This exposition I prefer to that of Grotius, that he is said to be filled with the Holy Ghost from the womb, because he being in the womb was part of his mother who was filled with the Holy Ghost.

[12] Ver. 17. Ἐν πνεύματι καὶ δυνάμει Ἠλίου, *In the spirit and power of Elias.*] Not in his power of working miracles, for *John did no miracles,* (John x. 41.) but in his power of turning the people to the Lord. (1 Kings xviii. 37.) So the angel expounds it in the following words, cited from Mal. iv. 6. *To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just, and so to make ready a people prepared for the Lord;* that is, he shall turn the hearts of the fathers עַל to the children, as that preposition signifies, Josh. ii. 8. 1 Sam. xxii. 11. by causing them to lay aside their discords, and unite, of what sect soever they were, in a general profession of repentance, and a free confession of their sins; and so the son of Sirach saith, *he is appointed,* ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, *to turn the heart of the father to the son:* (xlviii. 10.) or else, He shall turn the hearts of the fathers, *al, with the children,* as *al* signifies, Exod. xii. 8, 9. xxxv. 22. calling them all to a general confession of, and repentance for, their sins; and so *turning the disobedient to the wisdom,* revealed to them by Christ, *the Just One,* as he emphatically is styled, Acts iii. 14. And this the Baptist did by preaching to all sorts, young and old, conversion and repentance, and uniting them all in one baptism of repentance, for the remission of sins. (Matt. iii. 5, 6. Mark i. 5.) He was sent to bear witness of Christ *that all men might believe on him;* (John i. 7.) and this he also did so effectually, that many, finding that all that John said of him was true, *believed on him.* (John xiii. 41, 42.) Josephus informs us that he was *a good man, who instructed the Jews by the exercise of virtue,* καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς Θεὸν εὐσεβείᾳ, *and by piety towards God, and righteousness or justice towards one another, to come to his baptism; and that hereupon there was great concourse made to him, the people being much delighted with his doctrine.* (Antiq. lib. xviii. cap. 7. p. 626. F. G.)

[13] Ver. 22. Καὶ διέμενε κωφὸς, *And remained speechless.*] It seemeth that he was both dumb and deaf, for we read that he was σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, *not able to speak,* and dumb, ver. 20. and that he was not able to hear is evident, because they nodded and made signs to him and he to them, ver. 22. 62. and therefore it was only by a sign that he asked for a writing-table, ver. 63. And this was the result of his infidelity, in that he believed not an angel appearing to him, in a place where evil angels durst not come, in the name of our Lord, and telling him *his prayer was heard,* which evil angels could not do, and of things which tended to the glory of God, the completion of his promises, and the welfare of mankind, which they would not do.

[14] Ver. 24. Καὶ περιέκρυβεν ἑαυτὴν, *And she hid herself five months.*] Partly from devotion to bless God for a mercy so singular and unexpected, and partly from respect to the child, lest she should be any way defiled, and so derive uncleanness upon the Nazarite in her womb.

[15] Ver. 27. Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ) ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.] Which words I would render thus, *To a virgin of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary.* For, first, of this συμπλοκὴ, or placing of words not in due order of construction, I have given many instances, note on Mark ix. 13.; and I think there is an instance of it here, ver. 15. *He shall neither drink wine nor strong drink from his mother's womb, and he shall be filled with the Holy Ghost.* And this construction I prefer, as being most suitable to those words of the angel, *The Lord God shall give him the throne of his father David.* The Virgin therefore must be of the house of David, for seeing the angel had plainly told her, she should not have this son by the knowledge of a man, it was not Joseph's but Mary's being of the house of David, which made David his father; see also ver. 69. where this *horn of salvation* is said to be *raised up in the house of his servant David:* now thus he was raised up in the house of David, not by Joseph's espousal, but by his birth of the Virgin; for from her also was it, that Christ was ἐκ καρπου τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα, *of the fruit of the loins of David according to the flesh,* Acts ii. 30. ἀπὸ τοῦ σπέρματος, *of the seed of David,* xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Such reason had the evangelist here to say, rather that Mary than Joseph was of the *house of David.*

[16] Ver. 28. Κεχαριτωμένη, *Thou who art highly favoured.*]

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Or, who hast found mercy, or favour with God, as it is expounded, ver. 30. It answers to the Hebrew חסד which signifies χάρις and ἔλεος, mercy and favour. So Psal. xviii. 26. עם חסד μετὰ κεχαριτωμένου χαριτωθήσῃ, *with the merciful thou wilt shew thyself merciful;* or, to him that shews favour to others, thou wilt shew favour: and Eph. i. 6. *to the praise of his glorious grace,* ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, *through which he hath dealt graciously with us,* or made us favourites *by the beloved,* or, in Christ Jesus. Thus χαριεργὸς, he that doth kind and grateful offices, is in Suidas τὰ κεχαριτωμένα ἐργαζόμενος, *he that doth kind things,* and χαρίεντα in Phavorinus is κεχαριτωμένα. And the son of Sirach saith, A word, *i. e.* a kind word, is better than a gift, but both come παρὰ ἀνδρὶ κεχαριτωμένῳ, *from a kind man,* to one that shews favour, Ecclus. xviii. 17. It follows, εὐλογημένη σὺ ἐν γυναιξίν, *blessed art thou among women.* So it is said of Jael, εὐλογηθείη ἐν γυναιξίν, *blessed be Jael among women,* Judg. v. 24. of Ruth, iii. 10. εὐλογημένη σὺ, *blessed art thou of the Lord, O daughter!* and so David speaks to Abigail, 1 Sam. xxv. 33. so also, *the Lord is with thee,* is said to Gideon, Judg. vi. 12. And the words, ver. 30. εὗρες χάριν παρὰ τῷ Θεῷ, *thou hast found favour with God,* are also said of Noah, Gen. vi. 8. of Joseph, Gen. xxxix. 4. of David, Acts vii. 46. So that here is nothing said of the blessed Virgin in this salutation, which was not before said of others.

[17] Ver. 33. *And he shall reign over the house of Jacob,* εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, *for ever; and of his kingdom there shall be no end.*] *i. e.* Whilst the house and the seed of Jacob, or the world lasts; his kingdom being never to give place to any other kingdom, as the four monarchies did, Dan. vii. 14. but yet when death, the last enemy of his church, shall be dissolved, he shall give up this mediatory kingdom *to the Father.* (See note on 1 Cor. xv. 28.)

[18] Ver. 34. Πῶς ἔσται τοῦτο; *How shall this be, seeing I know not a man?*] She so inquires after the manner, as not to doubt of the fact, but she says not she was under a vow not to know a man: for, (1.) virginity amongst the Jews was not matter of praise, but reproach; (Psal lxxviii. 63.) insomuch that Grotius with all his learning could bring no instance of any women who were παρθέναι δι' ἁγνείαν, or kept their virginity, but from a testimony of Philo * concerning some old women among the essenes, who were known enemies to matrimony: (see the note on Coloss. ii. 21.) and, (2.) marriage is numbered by them among the precepts of the law, Targum on Gen. i. 28. which they only were exempted from, who devoted themselves wholly to *the study of the law:* and, (3.) if she made this vow before her espousals, why should she marry? if after, it was void, as being not made with the consent of her husband.

Ver. 35. Διὸ καὶ τὸ γεννώμενον ἅγιον, *Therefore that holy thing which shall be born of thee.*] Here it is evident that our interpreters followed the other reading, *viz.* τὸ γεννώμενον ἐκ σοῦ ἅγιον, for which they had good reason, for so read all the ancient versions; so Irenæus, lib. iii. cap. 26. Tertullian, contra Prax. cap. 20. Novat. de Trin. cap. 19. Author Quæst. et Respons. ad Orthodox. q. 46. p. 430. Epiphan. Anchor. p. 69. Chrysost. ed. Mor. tom. v. p. 476. Autor Dial. contra Marcion. p. 121. where he notes that the evangelist saith not διὰ σοῦ but ἐκ σοῦ. (See Examen Millii.)

[19] Ver. 36. *Elisabeth thy cousin,* συγγενής σου.] Though Elisabeth was of the tribe of Aaron, ver. 5. it follows not that Mary was so; for a woman might marry into another tribe, provided she were not an heiress that carried the paternal inheritance along with her, care being taken only against that by the law, Numb. xxxvi. 8, 9.

[20] Ver. 39. *Mary went* εἰς τὴν ὀρεινὴν—εἰς πόλιν, *into a city of Juda.*] *i. e.* To Hebron, which was situated in the hill country, (Josh. xi. 21.) and was given to the posterity of Aaron for an inheritance; (Josh. xxi. 10, 11.) it was also the city where David was anointed king over Judah. (2 Sam. ii. 4.)

[21] Ver. 42. Καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, *And blessed be the fruit of thy womb.*] These words shew that Christ had not his body from heaven, but from the womb of the Virgin, and so was truly the seed of David, according to the flesh, Rom. ix. 5. (See Matt. i. 20. Gal. iv. 6. and the note on 1 Cor. xv. 47.)

[22] Ver. 43. *The mother of my Lord.*] She calls him, saith Woltzogenius, her Lord, as David had done, Psal. cx. 1. and in his note on Matt. xxii. 45. he saith, he was so styled by him, *because, by virtue of his exaltation to the right hand of Power, or of God, he was made Lord of angels, and of all men.* Now he who is *Lord over all men, and angels,* must have Divine power and wisdom to rule and govern them, and so partake of the Divine nature. Hence of him, whose name is *King of kings,* and *Lord of lords,* Rev. xix. 16. St. John doth also say, his name is ὁ λόγος τοῦ Θεοῦ, *the Word of God,* ver. 13. and in the beginning of his Gospel, that *this Word was God.*

[23] Ver. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος. *The child leaped in my womb.*] *By reason of the joy which transported me,* saith Dr. Hammond; for it was when Elisabeth heard the salutation of Mary, that the babe leaped in her womb, ver. 41. nor is any infant in the womb capable of any joy, as having no apprehensions of good to be enjoyed, or evil to be avoided; and so he cannot be capable of that joy which results only from these apprehensions: if you object, that the angel had foretold that this child should be *filled with the Holy Ghost from his mother's womb,* ver. 15. and upon that account he might rejoice whilst he was in it, see the answer, note on ver. 15.

[24] Ver. 45. *And blessed is she that believed, for* (ὅτι, *that*) *there shall be a performance of these things.*] As the Hebrew כי signifies not only *for,* but *that;* as Job iii. 12. כי אינק *that I might suck;* and Psal. xi. 3. the wicked bend their bow, &c. *that the foundations* may be destroyed: (see note, p. 406.) so doth the Greek ὅτι.

[25] Ver. 48. Ὅτι ἐπέβλεψεν ἐπὶ ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded* (or compassionately looked upon) *the low estate of his handmaid.*] The word here is not ταπεινοφροσύνη, *the humble-mindedness,* but ταπείνωσις, *the mean, low,* or *afflicted state* of the Virgin, which appeared in her offering for her purification, Luke ii. 24. So the word constantly signifies both in the Old and the New Testament: so speaks Leah, Gen. xxix. 32. *The Lord saw* τὴν ταπείνωσιν, *my affliction, and hath given me a child:* so Jacob, Gen. xxxi. 22. *The Lord saw my affliction:* so Deut. xxvi. 7. 1 Sam. ix. 16. 2 Kings xiv. 26. Neh. ix. 9. Psal. ix. 13. xxiv. 18. xxx. 7. cxix. 153. Lam. i. 9. Acts viii. 33.

* De Vita Contemp. p. 695.

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[26] Ver. 49. *For he that is mighty hath done to me* μεγαλεῖα, *great things;*] *i. e.* He hath wrought a great miracle upon me; so μεγαλεῖα, and τὰ μεγάλα, often signify the miracles God wrought in Egypt and in the wilderness, Deut. x. 21. xi. 7. xxxiv. 12. Psal. lxxi. 19. Ecclus. xvii. 8. xxxvi. 8. xliii. 15.

[27] Ver. 51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath shewed strength with his arm.*] Here Grotius notes, that God's great power is represented by his finger, his greater by his hand, his greatest by his arm; the production of lice was *by the finger of God*, Exod. viii. 19. his other miracles in Egypt were wrought *by his hand*, Exod. iii. 20. the destruction of Pharaoh and his host, in the Red Sea *by his arm*, Exod. xv. 6. The following words seem to be taken from the song of Hannah, 1 Sam. ii. 4—6. and need no farther explication than that which they have received in the paraphrase.

[28] Ver. 54. Ἀντελάβετο, &c. *He hath holpen his servant Israel*, &c.] The word ἀντιλαμβάνεσθαι signifies, to hold by the hand, to sustain from falling, or to lift up when fallen, and so to afford aid or help, Jer. xxxi. 32. Zech. xiii. 13. This he hath done, saith the Virgin, in remembrance of his mercy; for then God is said signally to remember his people, when, after a long oppression, in which he seemed to have forgotten them, he works a mighty salvation for them: so Psal. cxxxvi. ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, *the Lord remembered us in our affliction*, (ver. 23.) *and delivered us out of the hand of the enemy;* and he did this also in pursuance of his promise made to our forefathers, to send the Messiah to be an everlasting blessing to all that believed in him, and so became the seed of Abraham by faith.

[29] Ver. 59. Ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, *On the eighth day they came to circumcise the child.*] Not before that day, because the mother was unclean seven days, (Lev. xii. 1, 2.) and so was the child by touching her, and therefore he was not then fit to be admitted into covenant: moreover, till that time he was weak, and could not well endure the pain of circumcision. (See the note on Phil. iii. 5.) Note also, that the law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was done sometimes by women, (Exod. iv. 25.) and here in the house of Elisabeth, as appears by her presence at it, (ver. 60.) The Jews did it sometimes in their schools, not out of necessity, but to have more witnesses of the fact. Then also they gave the name to the infant, because, when God instituted circumcision, he changed the names of Abraham and Sarah.

[30] Ver. 60. *He shall be called John.*] This she might learn from her husband, giving her in writing a relation of what the angel said to him, (ver. 13.) Now, *God is gracious*, which is the import of that name, is a name very fit for him, who was to be the first preacher of the kingdom of grace, and who was to point out him, *for whose fulness we receive grace for grace.* (John i. 16.)

[31] Ver. 66. Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the hand of the Lord was with him.*] Here by the *hand of the Lord* we are not to understand the spirit of prophecy, for this is still described by *the hand of the Lord being* ἐπ' αὐτὸν, *upon the prophet*, Ezek. i. 3. iii. 22. xxxvii. 1. xl. 1. but the care, providence, and assistance of God, as Psal. lxxx. 17.

[32] Ver. 67. Καὶ Ζαχαρίας ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε, *And his father Zachary was filled with the Holy Ghost, and prophesied.*] Notwithstanding all that the critics here say, I know but two significations of the word prophesying, especially when it is said to be done by one *filled with the Holy Ghost;* as here; and two senses, in which any one in Scripture is called a prophet. And,

First, According to the grammatical import of the word, a prophet is ὁ προφάσκων τὸ μέλλον, *one who foretells, that something future, and contingent in respect of us, shall certainly fall out:* so Phavorinus, Προφήτης ἐστὶν ὁ δι' ἐνεργείας πνευματικῆς τὰ μέλλοντα δηλῶν, *A prophet is one who declares things future, by the assistance of the Spirit:* thus, when Ezekiel had prophesied of the desolation of Jerusalem by the sword, and by wild beasts, *When this* (saith he) *cometh to pass, ye shall know that a prophet hath been among you:* (Ezek. xxxiii. 27. 33.) and in the time of their captivity, they thus complain, *We see not our signs; there is no prophet more, not one that can tell us how long* these calamities shall last, or when they will have an end. (Psal. lxxiv. 9.) And in this sense Zacharias here prophesies, foretelling what should be done by his son, and by the Messiah hereafter.

Secondly, a prophet, in the Scripture language, is a revealer of the will of God. So Phavorinus, Προφήτης ἐστὶν ἄνθρωπος θεῖος πνευματοφόρος, *A prophet is a Divine man, endued with an afflatus of the Holy Spirit.* In this sense is Abraham styled a prophet, by reason of the many Divine revelations made to him, Gen. xx. 7. and by him left unto posterity, xviii. 19. and John the Baptist is here styled a prophet, ver. 76. because he received his commission and doctrine from heaven, Matt. xxi. 25. John i. 6. though we read of no predictions made by either of them. And to such a prophet it was absolutely necessary, that he should receive his doctrine by revelation from God; for *as the things of man knoweth no man, but the spirit of man that is in him; so the things of God knoweth no man, but the Spirit of God:* (1 Cor. ii. 11.) so that he who reveals his will must be ἄνθρωπος ὁ πνευματοφόρος, *a man inspired by the Spirit;* for, saith St. Peter, *no prophecy is of private motion or incitation, but holy men of old spake as they were moved by the Holy Ghost.* (2 Pet. i. 20, 21.) Hence are they styled so often *the messengers of the Lord, the prophets who had spoken in the name of the Lord,* 2 Chron. xxxvi. 16. Hag. i. 13. Mal. ii. 7. 1 Pet. i. 10. 2 Pet. iii. 2. Their prophecies are called the *word* and *burden* of the Lord; and their style runs, *Thus saith the Lord.* Hence, lastly, this is still the character of the false prophets, that *they run when God had not sent them, and prophesied when God had not spoken to them;* nor have these words any other sense in Scripture, nor were they ever used otherwise by the ancient Jews: this sense the word plainly bears, when it is said, Exod. vii. 1. *I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet; i. e.* the revealer of what thou, the god of Pharaoh, shalt say to him; nor does it ever signify to expound or interpret Scripture, otherwise than by a Divine afflatus, or gift of prophecy. (See the note on 1 Cor. xiv. 6.) It also signifies a Divine afflatus enabling a man to compose hymns, or psalms of praise, but still *as they were moved by the Holy Ghost.* (See the same note.) In the example of Saul, it signifies to rave in prophesying; *i. e.* to be, as the Septuagint hath it, Hos. ix. 7. ἐξεστηκὼς, a prophet in *ecstasy* and

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madness; but still by the afflatus of an evil spirit, according to that distinction of prophecy Phavorinus gives us, that it is either πνευματικὴ ἢ καὶ διαβολικὴ, *by the afflatus of the good or evil spirit;* as in this instance, the evil spirit came upon Saul, *and he prophesied in his house.* (See the opinion of the Jews, note on 2 Pet. i. 21.) And, lastly, when the body of Elisha is said by the son of Sirach to prophesy by raising the dead man, Ecclus. xlviii. 14. he intended not to say, it wrought a miracle, but only that it foretold a thing to come, *viz.* the fall of the Syrians, who, saith Elisha there, *shall be smitten three times,* and the rising up of God's oppressed people, or the reviving of them; and so is to be reduced to the first acceptation of the word.

[33] Ver. 68. Ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, *He hath visited in mercy,* &c.] So Ruth i. 6. Psal. lxxix. 15. cv. 4. so as to do them good; as he visited Sarah, Gen. xxi. 1. and Hannah, 1 Sam. ii. 21. and his people oppressed by the Egyptians, Gen. l. 24, 25. Exod. iii. 16. when the people rejoiced, ὅτι ἐπεσκέψατο, *that God hath visited the children of Israel,* iv. 31. xiii. 19. as he did then by granting them the deliverance they desired, and here by granting the Messiah they so earnestly expected, who was to save his people from their sins, and so to work redemption for them.

[34] Ver. 69. Κέρας σωτηρίας.] Either a strong or mighty salvation; the metaphor being taken from beasts, whose strength is in their horns, as Jer. xlviii. 25. Lam. ii. 3. 17. Or a *royal salvation;* the horn signifying royal power, Psal. cxxxii. 17. Dan. vii. 7, 8. Zech. i. 18. this relating to the setting up the kingdom of David by the Messiah, who was to reign over the house of Jacob, ver. 33. 73. so that it is eminently κέρας τοῦ Χριστοῦ αὐτοῦ, *the horn of his Christ,* 1 Sam. ii. 10.

[35] Ver. 70. Τῶν ἀπ' αἰῶνος προφητῶν, *Which have been since the world began.*] From the beginning of ages, the promise being made to Adam, Gen. iii. 15. *that the seed of the woman should bruise the serpent's head.* So Jerusalem hath been a rebellious city, *min Jomath holma,* ἀφ' ἡμερῶν αἰῶνος, i. e. *from time of old,* Ezra iv. 15. 19. and ἡμέραι ἀρχαῖαι, the days of old, and ἥτη αἰώνια, are the same, Psal. lxxvii. 5. (See the note on Tit. i. 2.)

[36] Ver. 73. *To perform the oath,* &c.] This oath was made to Abraham, Gen. xxii. 16, 17. Now that being *an immutable thing,* (Heb. vi. 17.) it could neither be hindered nor retarded by the sins of the Jews, as they say the coming of their Messiah was! and the words following, δοῦναι ἡμῖν, *that he would give us this horn of salvation,* or this seed, in which all the families of the earth should be blessed, are the subject of that oath, Gen. xxii. 18. and therefore these words are rather to be joined to this verse, as in the Greek, than to be added to the beginning of the next, as it is in our translation.

[37] Ver. 74. Ἀφόβως λατρεύειν αὐτῷ, *To serve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, *to serve,* is evident, as Mr. Le Clerc notes, from the harshness of the other expression, *to be delivered without fear;* and from the nature of the Christian constitution, which delivers us *from the spirit of bondage unto fear,* under which the Jews were held, (Rom. viii. 15.) from the fear of death, the last enemy, and of Satan, who had the power of death; (Heb. ii. 14, 15.) God having *not now given us the spirit of fear,* (2 Tim. i. 17.) but that love which casts out fear. (1 John iv. 18.) But then, when Mr. Le Clerc adds, that *at this time the Syrians, Egyptians, and other heathen nations bordering on Judea, were troublesome to the Jews; nor were they without fear of the Romans themselves, so that they could not exercise their religion* ἀφόβως, *without fear;* and that *Zacharias speaks of the Messiah, as of one that was about to rescue the Jews from those dangers, in agreement with the common opinion; nor did the spirit of prophecy undeceive him as to this matter:* this is one of those bold strokes, which if that learned man could abstain from, he would give less offence to the Christians, and less advantage to the antiscripturists; for if one *filled by the Holy Ghost,* and prophesying by an afflatus from him, may prophesy deceit, and promise to his fellow Jews that a temporal kingdom should be erected by the Messiah, which their common opinion made them to expect; though this opinion was not only false, but wholly opposite to the nature of Christ's kingdom, and that which chiefly hindered the Jews from receiving Christ as their Messiah: why might not others, *though filled with the Holy Ghost,* speak other things according to the common though false opinion of the Jews, and the spirit of prophecy *not undeceive them?* And if so, where is our certainty of the rule of faith? But surely, if Christ's kingdom be spiritual, his subjects must be so, and their enemies spiritual, sin, death, and Satan; from all which we shall obtain a full deliverance by *serving God in righteousness and holiness before him all the days of our life.*

[38] Ver. 76. Ὁ προφήτης ὑψίστου, *The prophet of the Highest.*] The God of Israel seems to have been still owned by those heathens who had any knowledge of him, as a God above all gods; by Cyrus he is styled, by way of emphasis, ὁ Θεὸς, *the God,* Ezra i. 3. by Rahab the harlot, the God of heaven above, and in the earth beneath, Josh. ii. 11. by Cyrus, 2 Chron. xxxvi. 33. Ezra i. 2. by Darius, Ezra vi. 9, 10. by Artaxerxes, Ezra vii. 21. 23. by Nebuchadnezzar, Dan. iv. 37. by Hiram, the God that made heaven and earth, 1 Chron. ii. 12. And as in Scripture he is exalted above all others, by the name of אל עליון the most high God, Gen. xiv. 18. so also he is styled by Cyrus, Esd. ii. 3. by Nebuchadnezzar, Dan. iv. 34. by Darius, Esd. vi. 31. by Artaxerxes, Esd. viii. 19. 21. by the emperor Augustus, Josephus Antiq. lib. xvi. cap. 10. p. 561. by Tiberius, Philo legat. ad Caium, p. 785. E. by Tatnai and Shethar-boznai, Θεὸς ὁ μέγας, the great God, Ezra v. 8. by Artaxerxes, the highest, the greatest, and the living God, Esth. xvi. 16.

[39] Ver. 78. Ἀνατολὴ ἐξ ὕψους, *The day-spring from on high hath visited us.*] He who is here styled *the day-spring from on high,* or rising sun, is by Zachary called, iii. 8. Ἀνατολὴ, *the rising sun, my servant;* and, vi. 12. *the man whose name is* Ἀνατολὴ, *the rising sun:* and by Malachi iv. 2. *the Sun of righteousness,* as being to arise upon the Jew and gentile, and spread his bright beams on those *who sat in darkness and in the shadow of death,* Isa. ix. 2. Whence by old Simeon he is said *to be a light to lighten the gentiles,* Luke ii. 32. and by the Baptist, *to be a light shining in darkness,* John i. 5.—

An addition. It is evident to any one who inspects the Greek, that this hymn is deficient as to the full sense of it, from ver. 71. to 75. and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, ver. 72. which we translate *to perform the mercy*

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promised to, should rather be translated, *to perform the mercy* (covenated) *with our fathers, and to remember his holy covenant;* according to the words of the blessed Virgin, *He hath holpen his servant Israel, in remembrance of his mercy* (covenanted) *to Abraham, and to his seed for ever:* it being therefore very usual, both in the Old and the New Testament, to supply what is defective from the preceding words, I look upon the whole following hymn to ver. 76. as a descant upon those words in the beginning, to wit, ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, *he hath visited and redeemed his people;* and therefore fill up the sense of it thus, ἐποίησε λύτρωσιν, *He hath performed redemption to them: viz.* ver. 71. σωτηρίαν, *Salvation from our enemies, and from the hands of all that hate us.* Ἐπεσκέψατο, ver. 72. ποιῆσαι ἔλεος, *He hath visited us, to perform the mercy covenanted with our fathers, and to remember his holy covenant;* καὶ μνησθῆναι, ver. 73. τὸν ὅρκον, *and to remember the oath which he sware to our father Abraham,* τοῦ δοῦναι ἡμῖν, *to give us the heirs of the promise,* (Heb. vi. 17.) *this horn of salvation,* ver. 69. *this Redeemer, this deliverer out of Zion,* styled ὁ ῥυόμενος, to enable us, ῥυσθέντας, *thus delivered from the hands of our enemies, to serve him without fear,* &c.

CHAP. II.

1. AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that [1] all the world should be taxed *(i. e. should have their names and conditions of life set down in court-rolls, according to their families).*

2. (And this taxing was [2] first made *(before that made)* when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also [3] went up from Galilee, out of the city of Nazareth, to Judea, to [4] the city of David, which is called Beth-lehem, because he was of the house and lineage of David;

5. To be taxed with [5] Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first-born son, [6] and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country [7] shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them (Gr. *stood by them),* and the [8] glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said to them, Fear not; for, behold, I bring you good tidings of great joy, which shall be *(so)* to all people.

11. For to you is born this day in *(Beth-lehem)* the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign to you *(of the truth of my words, That going thither)* ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. [9] Glory *(be)* to God *(who dwelleth)* in the highest *(heavens),* and *(or, for by this Saviour is procured)* on earth peace, *(and God's)* good-will towards men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Beth-lehem, and see this thing which is come to pass, which the Lord hath made known to us.

16. And they came with haste *(thither),* and found Mary and Joseph *(there),* and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them *(by the angel)* concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things they had heard *(from the angel)* and seen, as it was told them *(by him).*

21. And when eight days were [10] accomplished *(i. e. when the eighth day was come)* for the circumcising of the child, his name was called JESUS, which was so named of *(or, the name imposed on him by)* the angel before he was conceived in the womb.

22. And when the days of her [11] purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord;

23. As it is written in the law of the Lord, [12] Every male that openeth the womb shall be called holy to the Lord *(i. e. shall be consecrated to God, and so made holy);*

24. And to offer a sacrifice *(for the woman at her purification),* according to that which is said in the law of the Lord, *(That he who is not able to bring a lamb, should bring)* a [13] pair of turtle-doves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just *(towards men)* and devout *(towards God, and he was)* [14] waiting for the consolation of Israel: and the [15] Holy Ghost was upon him.

26. And it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by *(motion of)* the Spirit into the temple: and when the parents *(at the same time)* brought in the child Jesus, to do for him *(i. e. to pay the price of his redemption as being their first-born)* after the custom of the law *(concerning the first-born),*

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant [16] depart in peace, *(seeing it hath been with me)* according to thy word:

30. For mine eyes have seen *(the Messiah, called)* thy [17] salvation,

31. Which thou hast prepared before the face of all people *(as well gentiles as Jews, he being sent as)*

32. [18] A light to lighten the gentiles, and *(to be)* the glory of thy people Israel.

33. And Joseph and his mother marvelled at these things which were spoken of him.

34. And Simeon blessed them, and said to Mary his mother, Behold, this child is set for [19] the fall *(of many*

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through infidelity), and *(for the)* rising again *(or up)* of many in Israel *(through faith in him)*; and for a sign that shall be spoken against *(by the scribes and pharisees, and rulers of the people, who shall blaspheme his person, contradict his doctrine, and set him up as their mark to shoot at)*;

35. Yea, a sword *(that of martyrdom)* shall pierce through thy own soul also *(and this contradiction of him, God in his wisdom shall permit)*, that the thoughts of many hearts *(i. e. the inward tempers and dispositions of many)* may be revealed.

36. And there was *(also)* one [20]Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; *(and)* she was of a great age, and had lived with a husband seven years from her virginity;

37. And she was a widow of about fourscore and four years *(old)*, which departed not from the temple, but served God with fastings and prayer night and day *(at evening and morning service)*.

38. And she coming at that instant *(that the child was there)* gave thanks likewise to the Lord, and [21] spake of him to all them that looked for redemption in Jerusalem *(as the person from whom it was to be expected)*.

39. And when they had performed all things according to the law of the Lord *(and had fled into Egypt for the safety of the child, after the death of Herod)*, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong in spirit, *(being)* filled with wisdom: and the grace of God was upon him *(i. e. the favour of God was with him)*.

41. Now his parents went to Jerusalem every year at the feast of the Passover.

42. And when he was twelve years old, they went up *(with him)* to Jerusalem after the custom of the feast.

43. And when they had fulfilled the *(seven)* days *(of the feast)*, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, *(they)* went a day's journey; and *(then)* they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that [22] after three days *(the third day)* they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said to him, Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing.

49. And he said to them, How is it that ye sought me? wist ye not that I must be about my Father's [23] business (Gr. *in my Father's house*)?

50. And they understood not the saying which he spake to them.

51. And he went down with them, and came to Nazareth, and was subject to them: but his mother kept all these sayings in her heart.

52. And Jesus [24] increased in wisdom, and stature, and in favour with God and man.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. 'ΑΠΟΓΡΑ'ΦΕΣΘΑΙ *πᾶσαν τὴν οἰκουμένην, That all the world should be taxed.*] Not only the Roman empire, but all the precedent empires were styled οἰκουμένη, *the world*; and the governors of them were said *πάσης ἐπικρατῆσαι τῆς οἰκουμένης, to rule over the whole world.* (See the note on Heb. ii. 5.) Hence the counsel of God against the *empire of Babylon* is styled his counsel, *ἐπὶ τὴν ὅλην οἰκουμένην, against all the earth*; her desolation is represented as the desolation *ὅλης τῆς οἰκουμένης, of the whole world*; and the evil brought upon her, as evils which extended *τῇ οἰκουμένῃ ὅλῃ, to the whole world.* (Isa. xiv. 17. 26.)

[2] Ver. 2. *Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, Now this taxing was first made when* (or, was before that, when) *Cyrenius was governor of Syria.*] I dare not allow of the boldness of those critics, who for Κυρηνίου read Κυιντηλίου, or Σατυρνίνου, there being no footsteps of any such reading either in ancient writers, versions, or MSS.; and were there place for conjecture here, I would rather read *πρὸ τῆς* than *πρώτη*; as if the evangelist should say, This taxing or enrolling was before that, which was made by Cyrenius, that being so unhappy and pernicious to the Jews,* by reason of the sedition then raised, upon occasion of the tax, by Judas Gaulonites, and which, saith Josephus,† gave the rise to all their future troubles.

Now this, saith Josephus, was after Judea was made *προσθήκη τῆς Συρίας, an addition to the province of Syria*; and when Archelaus was banished, and so above ten years after that mentioned here, as done at our Saviour's birth, and fit to be thus separated from that, which was attended with those ill effects; this being in design highly salutary, that being very fatal to the Jewish nation. But neither do we need this criticism, since the words *πρῶτος* and *πρότερος* are by the LXX. oft used according to this sense: of the word *πρότερον*, this is beyond doubt, God saying twice *ἀποστελῶ σφηκίας* לפניך *προτέρας σου, I will send hornets before thee*; (Exod. xxiii. 28. Josh. xxiv. 12.) in which sense you will find this word above twenty times in Kircher's Concordance in the word פנה: that *πρῶτος* also is used in the sense of priority, we learn from these instances, *πρωτότοκος ἐγὼ ἢ σύ*, Heb. אני ממך *I am before thee, I am elder than thou*; *καὶ ἵνα τι οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος*. Chald. קדימוצא לי kaddemotza li, *why then was not the word first spoken to me?* cur mihi non annuntiatum est priori? 2 Sam. xix. 43. Isa. lxv. 16. *The former troubles are forgotten*, Gr. *ἐπιλήσονται τὴν θλῖψιν αὐτῶν τὴν πρώτην*, and ver. 17. *οὐ μὴ μνησθῶσι τῶν προτέρων, they shall not remember the former*: so John i. 15. 30. *ὅτι πρῶτός μου ἦν, for he was before me*; and, xv. 18. *know that they hated ἐμὲ πρῶτον, me before you*; 1 Cor. xiv. 30. *ὁ πρῶτος, let the former hold his peace*; and 1 John iv. 19. *we love him, ὅτι πρῶτος, because he loved us before*; and in Aristophanes, *ἀλλ' οὐκ ἂν πρώτου* is interpreted *ἀλλ' οὐκ ἂν πρότερον*, Neph. p. 122. and so Theophylact interprets the words here, *τουτέστι πρότερα ἡγεμονεύοντος, ἦγουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος*. As for this *ἀπογραφὴ*, that it was not a money tax, but an en-

* *Κυρήνιος ἐπὶ Συρίας παρὼν ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος.* Joseph. Antiq. lib. xviii. cap. 1.

† *Καὶ τῶν αὖθις κακῶν κατειληφότων ῥίζας ἐφύτευσαν.* Ibid.

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rolling of persons according to their families and estates, see Dr. Hammond, note *b*.

[3] Ver. 4. Ἀνέβη δὲ καὶ Ἰωσὴφ, &c. *And Joseph went up from Galilee—to the city of David called Beth-lehem.*] Here, first, interpreters observe, that ἀναβαίνειν, *to ascend*, or *go up*, does not always signify to go from a lower to a higher place, but to go from one place to another, as Judg. xvi. 18. Secondly, That admirable was the providence of God in ordering this enrolment, intended by Augustus to be done before, to be deferred to this very time, that so Christ might be born in Beth-lehem, according to the prediction of the prophet, Micah v. 2. And, thirdly, that the stock and family of Christ might at that time be known and preserved in the public tables, as Justin Martyr, Tertullian, and Chrysostom, (hom. 8. in Matt.) testify.

[4] Εἰς πόλιν Δαβὶδ, *To the city of David.*] That musterings and enrollings, as in other nations, so especially in Judea, were made according to their tribes, cities, and families, we learn from the sortition which Joshua made by tribes, families, and households, Josh. vii. 14. Now this could not be done, especially after their manifold dispersions, unless every one went to that city to which his family belonged.

[5] Ver. 5. Σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, *With Mary his espoused wife.*] She was not only espoused now, but married also to him, but is still called espoused, because Joseph used her as such, not knowing her *till she had brought forth* υἱὸν αὐτῆς τὸν πρωτότοκον, *her first-born son*, Matt. i. 25. (See the note there.) Moreover, hence it is probably collected, that the blessed Virgin Mary was also of the house and family of David, as hath been shewed, note on Luke i. 27. for, if he went to Beth-lehem to be enrolled because he was of the house and family of David, she must go thither for the same reason also; "nam alioqui ipsa in familiæ suæ urbe profiteri debuerat;" *for otherwise* (saith Grotius) *she ought to have been enrolled in the city of her own family*, and not at Beth-lehem: for it is said, ver. 3. *that all* (men and women) *went to be taxed, every one in his own city.*

[6] Ver. 7. Καὶ ἐσπαργάνωσεν, &c. *And she wrapped him in swaddling-clothes.*] By doing this herself it is thought her labour was without the usual pangs of childbed.

[7] Ver. 8. Καὶ ποιμένες ἦσαν—φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c. *And there were shepherds—keeping watch over their flock*, or *the watches of the night over their flock.*] Here note, 1. That as Abraham and David, to whom the promise of the Messiah was first made, were shepherds, so was the completion of this promise first revealed to shepherds. 2. The watches of the night were four; the first of them is mentioned Lam. ii. 19. the second and third, Luke xii. 38. and the fourth, Matt. xiv. 25. being the morning watch, Exod. xiv. 24. These flocks being kept in the field, they watched severally in their courses, to preserve them from thieves and wild beasts, and had their little cottages erected for that purpose.

[8] Ver. 9. Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτοὺς, *And the glory of the Lord shone round about them.*] *i. e.* Not only a great light, but such a glorious splendour as useth to represent the presence of God; of which, see note on Phil. ii. 6. Heb. i. 3. and was oft attended with a host of angels, as here, ver. 13. styled the heavenly host, 1 Kings xxii. 19. Neh. ix. 6. Psal. ciii. 20. who, as they sang together at the first creation, Job xxxviii. 7. so do they now at the redemption of the world, praising God, and saying,

[9] Ver. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *Glory to God on high, and on earth peace, good-will towards men.*] Here note, first, that this is not a hymn of prayer, that glory may be given to God, peace may be upon earth, &c. but rather a declaratory hymn of glory due to God for what he hath done already; for the angels are said to *praise* God, saying, *Glory*, &c. Now praise is for what is done already. Secondly, Some, observing that καὶ is sometimes casual, and signifies *for*, give the sense of this hymn thus, Glory be to God; because, by the birth of this Saviour, who is our peace, (Eph. ii. 14.) there will be peace on earth, and the good-will of God to man is manifest. Others thus: The good-will of God to man, shewed in the incarnation of our Saviour, is matter to him of the highest glory, and the foundation of our peace on earth: and because some copies read ἐν ἀνθρώποις εὐδοκίας, *to men of good-will*; some, following that reading, give the sense thus: Peace will be on earth to men whom God accepts. But this is less to be regarded, because all the Greek fathers (Orig. in Joh. xi. 14. Euseb. Demonst. Evang. lib. iv. cap. 10. p. 163. Epiph. Hær. 30. §. 29. Constit. Apost. lib. vii. cap. 47.) read otherwise. (See Examen Millii in locum.)

[10] Ver. 21. Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, *And when eight days were accomplished for the circumcising of the child.*] That is, not when the eighth day was ended, but when it was come: so ver. 22. so Acts ii. 1. ἐν τῷ συμπληροῦσθαι, *when the day of Pentecost was come.* Now Christ was circumcised, that he might wear the badge of a child of Abraham, and that he might be *made under the law, to redeem them that were under the law*, (Gal. iv. 4.) καὶ ἐκλήθη, and then was his name called Jesus. So καὶ signifies, Gen. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vii. 9. Lev. iv. 3. 14. 23. 28. Numb. v. 15. 21. Deut. vi. 21. viii. 10. Josh. i. 15. xxiv. 20. 1 Sam. i. 11. Matt. ix. 7. Luke ii. 28.

[11] Ver. 22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς—αὐτῶν, *And when the days of her purification, according to the law of Moses, were accomplished.*] I formerly thought that the reading *her* purification, and not the purification of *them both*, was to be retained, that only being agreeable to the law, and to the version of the LXX. because the law of purification belonged only to the mother, who till that time remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in the blood of her impurity*, till the days καθάρσεως αὐτῆς, *of her purifying were fulfilled:* (Lev. xii. 4, 5.) then, saith the text, shall she bring her offering, *and the priest* ἐξιλάσεται περὶ αὐτῆς καὶ καθαριεῖ αὐτὴν, *shall make an atonement for her, and she shall be cleansed from the issue of her blood: this is the law for her that hath born a male or female*, (ver. 7, 8.) But I have since found cause to judge otherwise: for that the ancient reading was αὐτῶν is evident from these words of Origen,* *Si scriptum esset propter purgationem ejus;* i. e. *Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam quæ homo erat, purgatione indiguisse post partum; nunc vero in eo quod ait, dies* purgationis eorum, *non videtur unum significare, sed alterum, sive plures.* So also read St. Jerome, Con. Helvid. tom. ii.

* Hom. 14. in Lucam, F. 100. D.

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F. 7. lit. A. Euthymius, Theophylact, and the Syriac version; nor is there any fear of ascribing any moral impurity to the holy Jesus by allowing this reading, since this purgation imports only a compliance with a ceremonial law, in order to their admittance into the congregation of God's people, to which Christ, being made of a *woman made under the law,* was to submit, that he might *fulfil all righteousness:* on which account also he was made relatively holy, by being consecrated to the Lord, according to the law concerning every male that openeth the womb, ver. 23.

[12] Ver. 23. Πᾶν ἄρσεν διανοῖγον μήτραν, *Every male that openeth the womb.*] The words of the law concerning every male that openeth the womb, being here applied to the blessed Virgin, bringing forth her first-born, sufficiently confirm the assertion of Irenæus,* Tertullian,† Origen,‡ and others of the fathers, cited by Petavius, that she brought forth Christ after the usual manner; and yet the contrary opinion, though built upon fables, and superstitious imaginations, and spurious authorities, prevailed almost generally in the fourth and fifth centuries. (See the treatise of Traditions, par. i. cap. 1. §. 4.)

[13] Ver. 24. Καὶ δοῦναι θυσίαν—ζεῦγος τρυγόνων, *And to offer——a pair of turtles.*] This being the oblation appointed only for the poor, (Lev. xii. 6. 8.) discovers the poverty of Joseph and Mary, that they could not reach to a lamb of the first year; the offering which they who had ability were to make.

[14] Ver. 25. Προσδεχόμενος τὴν παράκλησιν τοῦ Ἰσραήλ, *Waiting for the consolation of Israel.*] This was the familiar phrase they used when they spake of the coming of the Messiah; to see those days being, in their way of speaking, *to see the consolation of Israel,* or *the years of the consolation to come.* See the Targum on Isa. iv. 3. on Jer. xxxi. 6. and 2 Sam. xxiii. 1. and they were wont, saith Dr. Lightfoot, to swear *by their desire to see this consolation.*

[15] Καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτὸν, *And the Holy Ghost was upon him.*] *i. e.* He had received *the gift of prophecy;* for that having ceased four hundred years, began to dawn again at the birth of the Messiah in some pious persons, as Zachary, Simeon, and Anna the daughter of Phanuel.

[16] Ver. 29. Νῦν ἀπολύεις, *Lord, now lettest thou thy servant depart.*] Here Grotius well notes, that ἀπολύειν and ἀπόλυσις, both in sacred and profane authors, signify to depart out of this life, or to die; as when Abraham says, ἐγὼ ἀπολύομαι ἄτεκνος, *I die childless,* Gen. xv. 2. ἀπελύθη Ἀαρὼν, *Aaron died,* Numb. xx. 29. Thus Tobit prays, *Command my spirit to be taken from me,* ὅπως ἀπολυθῶ, *that I may be dissolved,* ἐπίταξον ἐπιλυθῆναί με, Tobit iii. 6. and Sarah saith, εἶπον ἀπολύσαί με ἀπὸ τῆς γῆς, ver. 13. *I desired God to take me from the earth;* and one of the seven children saith to the tyrant, σὺ ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, *thou takest away our present life.* Thus, saith Lycon,§ this is my testament, μετὰ τὴν ἐμὴν ἀπόλυσιν, *after my dissolution.* Themistius‖ notes that it was customary to some to call death ἀπόλυσις, and to say of them that they did ἀπολύειν. So Theophrastus¶ calls death ἀπόλυσις; and Heraclitus** saith, *perhaps the soul presageth* ἀπόλυσιν αὐτῆς, *her dissolution;* all which expressions confirm the old traditions of the distinction of the soul from the body, and her continuance in a state of separation.

[17] Ver. 30. Ὅτι εἶδον ὀφθαλμοί μου τὸ σωτήριόν σου, *For mine eyes have seen thy salvation.*] So the deliverance God sent to his people is called σωτήριον τοῦ Θεοῦ, *the salvation of God,* Psal. xcviii. 3. how much more may the salvation sent by Christ be styled, as it is emphatically, ἡ σωτηρία, *the salvation,* Isa. xlix. 6. lii. 7. yea, σωτηρία παρὰ τοῦ Θεοῦ, *salvation from God,* ver. 10.?

[18] Ver. 32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν· *A light to enlighten the gentiles.*] It is wonderful that, after so many clear prophecies in the Old Testament of the calling of the gentiles, the Jews should have been all so blind as to imagine God had no kindness for them. (Acts x. 45. xi. 18.)

[19] Ver. 34. Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, *This child is set for the fall and rising of many in Israel.*] Doubtless God's first design in sending his Son into the world was that *through him the world might be saved,* (John ii. 16.) and he was designed especially *to save his people from their sins,* and be a *horn of salvation* to them. (Luke i. 69.) But to persons who were worldly-minded and had no relish for spiritual things, which was the case of the generality of the Jews, who were much given to the flesh, as Tacitus observes of them, who were puffed up with a vain conceit of their own wisdom and singular piety, full of vain-glory, greedy of empire and applause, and affected with worldly pomp and grandeur, as were the scribes and pharisees, and rulers of the people, he was to be *a stone of stumbling,* and *a rock of offence,* because these things obstructed their reception of his doctrine and spiritual kingdom, so different from that which they expected; and to discover who had hearts well disposed to embrace his doctrine upon conviction, and who by those prejudices and corrupt affections would shut their eyes against the light, is here *to manifest the thoughts of men's hearts* by their actions. When Simeon adds, καὶ σοῦ δὲ αὐτῆς ψυχὴν διελεύσεται ῥομφαία, *and a sword shall pass through thine own soul;* though grief is said to pierce as with a sword, both in profane authors and in the Psalmist, xlii. 10. yet, seeing this comes not up to the height of this expression, this seemeth rather to respect her martyrdom, or being taken away by death, saith Epiphanius, ὡς γέγραπται, *as it is written, A sword shall pass through her soul, or herself.* (Hæres. 78. §. 32.)

[20] Ver. 36, 37. *Anna, a prophetess, of the tribe of Aser, a widow of about eighty-four years,* καὶ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, *and she departed not from the temple, but served God with fastings and prayers night and day.*] Note, (1.) that this fourscore and four years must be reckoned, not from the beginning of her widowhood, but of her life, otherwise she must be a very decrepit woman, not able to fast after this manner; and (2.) she is said to be always in the temple, because she was so constantly there at *the hours of prayer:* so Aaron and his sons are bid *not go out of the door of the tabernacle,* (Lev. x. 7.) *i. e.* not to do it during the time of their ministry.

[21] Ver. 38. Ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ, *She spake of him to all that looked for redemption in Jerusalem.*] This being the time when the whole Jewish nation was looking for the *consolation of Israel,* ver. 25. for *redemption* here, and even the scribes

* "Fuit filios hominis porus, porum aperiens vulvam." Iren. lib. iv. cap. 66.

† "Virgo quantum à viro, non virgo quantum à partu——peperit enim ipsa patefacti corporis lege." Tertul. de Carne Christi, cap. 23.

‡ "Matris Domini eo tempore vulva reserata est, qua partus editus." Orig. hom. 13. in Levit. tom. ii. E. 101.

§ Apud Laert. lib. v. p. 348.

‖ Apud Stob. Serm. 119.

¶ Hist. Plant. 8. 17.

** Ad Amph. ep. 1.

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and pharisees *expected that the kingdom of God should immediately appear;* and this being, say Tacitus* and Suetonius,† *the old and constant opinion which had obtained through the east;* " ut eo tempore Judææ profecti rerum potirentur," *that some, or rather one, out of Judea should obtain the government of the world,* as Josephus hath it; we may be certain that the Jews of that age did so interpret the prophecies concerning their Messiah, as agreeing only to the time when our Christ did come, and when Simeon was assured by the Holy Ghost that this Messiah was to come. This, saith Josephus,‡ πολλοὶ τῶν σοφῶν, *many of our wise men gathered from the sacred oracles.* And indeed this seemed so certain, that though they rejected our Jesus, yet the fable soon obtained among them, that their Messiah was or might be come, though for a season he lay hid, by reason of their sins; as we learn from Trypho,§ and the Targum‖ of Jonathan.

Ver. 40. Καὶ ἐκραταιοῦτο πνεύματι.] Here, saith Dr. Mills, πνεύματι, *adjectum est ex hujus evangelio,* (cap. 1. 80. Proleg. p. 44.) not only against the reading of Theophylact, and all the versions, but against the fierce dispute betwixt the Arians and the orthodox about these words; the Arians objecting that he, who *increased in spirit,* could not be God; some of the orthodox answering, that this related only to Christ's human nature, *viz.* Athanasius, Epiphanius, Ambrose, Cyril Alex. and Fulgentius; and others, that he thus waxed strong in spirit, not in his own person, but in the person of the church, or in the demonstration of the Spirit; as Origen, and many others cited by Maldonate on the place, but none of them questioning this reading; for Titus Bostrensis, the only father produced by the doctor, is by Dr. Cave proved to be spurious.

[22] Ver. 46. Μεθ' ἡμέρας τρεῖς, *After three days they found him.*] *i. e.* The third day, for they journeyed one day, returned to Jerusalem the second, and found him the third.

Ver. 47. Ἐπὶ τῇ συνέσει καὶ ἀποκρίσεσιν αὐτοῦ, *At his understanding and answers.*] As the word ἀποκρίνομαι often signifies only *to speak,* both in the Old and New Testament, and so is often used by the Septuagint, to answer to *dabar* in the Hebrew; so also doth the noun ἀπόκρισις in these words, Deut. i. 22. *They shall bring us word;* Sept. ἀπόκρισιν. Here then being no mention of any questions put to Christ, or of any answers he gave to the doctors, the words may be rendered thus, *They were amazed at his understanding and speeches.*

[23] Ver. 49. Ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με, *I ought to be in my Father's house.*] So Origen, Dionysius, Alexandrinus, Titus Bostrensis, Chrysostom, Euthymius, and Theophylact. See Dr. Hammond here: for as ἐν τοῖς τοῦ Διὸς, in Josephus, is, *to be in the temple of Jupiter,* so to be ἐν τοῖς τοῦ Πατρός μου, must signify to be *in the temple of his Father,* where they found him.

[24] Ver. 52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, &c. *And Jesus increased in wisdom, and stature,* &c.] Vain hence is the conclusion of Woltzogenius, that Christ could not be God, because he cannot wax strong in spirit, either by advancing in the perfections of his mind, or by the teachings of the Spirit, as Christ did, or increase in wisdom; this being spoken of Christ, according to his human nature; these being, say the fathers,* τῆς ἀνθρωπότητος διηγήματα, *the indications of humanity,* and are to be understood κατ' ἀνθρωπίνην ψυχὴν, *according to his human soul:* and though the λόγος was united to the human soul from his conception, yet might the Divinity, or the Holy Ghost, manifest itself to the human nature as it thought fit, and by degrees insinuate into it its gifts and illuminations, as St. Luke here teacheth; so that we need not say with others, Christ did not really increase in wisdom, but only seem to others so to do: for seeing the evangelist here joins three things together, his increase in age and stature, in favour with men, and wisdom, as he increased truly and literally in the two first, so seems he to have done also as to his wisdom, and the endowments of his mind.

CHAP. III.

1. NOW in the fifteenth year of Tiberius Cæsar, Pontius Pilate being governor *(or procurator)* of Judea, and Herod being tetrarch of Galilee, and his brother Philip *(being)* tetrarch of Iturea and of the region of Trachonitis, and Lysanias *(being)* tetrarch *(i. e. governor of a fourth division of the kingdom, named)* of *(the city Abyla)* Abylene,

2. [1] Annas and Caiaphas being the high-priests *(to whom was committed the civil and ecclesiastical government of the Jews according to their laws; Annas being the ruler of the people,* Acts xxiii. 5. *and Caiaphas the father of the Sanhedrin),* [2] the word of God came to John, the son of Zacharias, in the wilderness.

3. And he *(having received this commission from God)* came into all the country about Jordan, preaching the baptism of repentance for *(procuring to them)* the remission of *(their)* sins:

4. *(And he came)* as it is written in the book of the words of Esaias the prophet, saying *(of him,* xl. 3. *This is)* the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight *(for the coming of the king Messiah).*

5. [3] Every valley shall be filled, and every mountain and hill shall be brought low; and *(the ways that are)* crooked shall be made straight, and the rough ways shall be made smooth *(as it useth to be when great kings take a journey into any part of their dominions);*

6. [4] And all flesh shall see *(the Messiah, who is emphatically styled,* Isa. xlix. 6. lii. 7. 10.) the salvation of God. (See note on ii. 30.)

7. Then said he to the multitude that came forth to be baptized of him, *(but more especially to the pharisees and sadducees,* Matt. iii. 7.) [5] O generation of vipers, who hath warned you to flee from the wrath *(which is)* to come *(upon this nation)?*

8. Bring forth therefore *(if you indeed desire to escape this wrath)* fruits worthy of repentance, and begin not *(or be not willing, in lieu of it)* to say within yourselves, We have Abraham to our Father *(and so by that have a sufficient right to the blessings of the Messiah, promised to him and his seed):* for I say to you, That *(if ye repent not, you*

* Tacit. Hist. lib. v. p. 621. † Suet. in Vespas. cap. 4.

‡ De Bel. Jud. lib. vii. p. 961.

§ Χριστὸς δὲ εἰ καὶ γεγίνηται καὶ ἔστι που, ἄγνωστός ἐστι, &c. Tryph. Dial. p. 226.

‖ "Tu autem, Christe Israelis, qui absconditos es propter peccata cœtus, Sion ibi venturum est regnum." In Mich.

* Epiph. Anchor. §. 38. Orig. tom. i. in Matt. p. 330.

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are to be cut off; and think not that you being so, no children of Abraham will be found to whom this promise can be made good; for) God is able of these stones to raise up children to Abraham. (See note on Matt. iii. 9.)

9. And *(to excite you to this repentance, know that even)* now also the axe is laid to the root of the trees: every tree therefore that bringeth not forth good fruit is *(to be)* hewn down, and cast into the fire.

10. And the people asked him, saying, What shall we do then *(to prevent or avert this ruin)?*

11. He answereth and saith to them, He [6] that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise *(i. e. he prescribed to them an extensive charity to all that wanted what they had to spare).*

12. Then came also publicans to be baptized, and said to him, Master, what shall we do *(to escape this wrath)?*

13. And he saith to them, [7] Exact no more than that which is appointed you *(to receive).*

14. And the soldiers likewise demanded of him, saying, And what shall we do? and he said to them, Do [8] violence to no man, neither [9] accuse any *(man)* falsely *(or, oppress no man);* but *(and)* be content with your wages.

15. And as the people were in expectation *(of the promised Messiah),* and *(so)* all men mused in their hearts of John, [10] whether he were the Christ, or not;

16. John answered *(their surmises by)* saying to them all, I indeed baptize you with water *(and by that baptism call you to repentance, to fit you to believe on the Messiah, who will suddenly reveal himself);* but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose *(i. e. whose servant I am not worthy to be):* he shall baptize you with the Holy Ghost and with fire *(i. e. in the symbol of fire):*

17. *(And he will come as one)* whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other *(such)* things in his exhortation preached he to the people.

19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20. Added yet this above *(them)* all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended *(hovering)* in [11] a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself *(when he was baptized)* [12] began to be about thirty years of age, being, as *(it)* was supposed, the son of Joseph, which was the son of Heli,

24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

35. Which was the son of Saruch, which was the son of Ragau, which was the son of Phaleg, which was the son of Heber, which was the son of Sala,

36. Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, *Annas and Caiaphas being high-priests.*] It is a rule of the Jews, that *they do not constitute two high-priests together;* and yet we have not only mention in Josephus* of *Jonathan and Ananias, Ananus and Jesus,* as high-priests at the same time, but also of a στάσις τῶν ἀρχιερέων, *a contention of the high-priests against the priests and chief Jews;* and mention of one Jesus, as γεραίτατος τῶν ἀρχιερέων,† *the eldest of the high-priests* after Ananus. There were then doubtless many that bore that name, even all that ever had been so; as we still call them colonels and captains, who once bore those offices; and especially those of them, who were rulers in the great Sanhedrin, their supreme civil judicature. But then they being many, why are these two only mentioned as high-priests? to this Mr. Selden answers, That as in the first verse St. Luke had given an account of their external government by tetrarchs and procurators, so in this he gives an account of that civil and sacred govern-

* De Bello Jud. lib. ii. cap. 21. lib. iv. cap. 18.

† Antiq. lib. xx. cap. 6. p. 696. De Bello Jud. lib. iv. cap. 16. p. 878.

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ment, which was left to be managed by themselves, by the Sanhedrin and high-priest; and because Annas was then their *nasi*, or prince of the Sanhedrin, whence he is called the *ruler of the people*, Acts xxiii. 5. and Caiaphas was high-priest that year, and, as he conjectures, the *father of the Sanhedrin;* therefore they only are here named, as having the chief authority, civil and sacred, in their hands.

[2] Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, *The word of God came to John.*] These are the very words used of the prophets of the Old Testament, Τὸ ῥῆμα Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν, *The word of the Lord came,* or *which came, to Jeremiah,* i. 2. iv. 11. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιὴλ, *And the word of the Lord came to Ezekiel,* i. 3. vi. 1. vii. 1. xii. 1. xiii. 1. xiv. 2. 12. and so it is said of the rest. Shall we then think, that this forerunner of the Messiah spake *the word of the Lord,* as did the prophets of the old testament; and that the prophets and apostles of the new testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by like Divine assistance?

[3] Ver. 5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, *Every valley shall be filled up, and every mountain and hill shall be made low.*] These words refer to a known custom of great kings, who, when they travelled any whither, ὁδοποιοὶ, *waymen* were sent before them to make plain their way, by filling up deep places, and levelling those that were high, and smoothing the places that were rough, and making straight the crooked. So Josephus saith, That when Titus came to the wars, * προῆγον μὲν βασιλικοὶ, καὶ πᾶν τὸ συμμαχικὸν, ἐν οἷς ὁδοποιοὶ, *there went before him all the royal aids, and all the military men, and those who planed the ways.* Thus the Targum upon Canticles saith, *The cloud went before the Israelites in the wilderness three days' journey, to take down the hills, and fill up the valleys before them,* according to that of the Psalmist, lxviii. 4. rendered by the Greek ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ τῶν δυσμῶν; and by Ainsworth, from the Hebrew, *Sollu, make a highway for him that rideth in the deserts,* as the word δυσμὸς signifies, Numb. xxxiii. 48. 50. xxxvi. 13. Deut. i. 1. Josh. v. 10. 2 Sam. iv. 7.: and this also do they still expect, when they return from their captivity. Thus Baruch saith, *God hath commanded,* or *appointed,* ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ φαράγγας πληροῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, *that every high mountain and bank of long continuance should be cast down, and every valley filled up, that Israel may go safely in the glory of God,* v. 7. So that as, when God led his people out of captivity, through the great desert to the land of promise, a highway was made for him, riding in the cloud before them: so, when Christ comes to proclaim liberty to the captives to sin and Satan, and lead them through the wilderness of this world to the heavenly Canaan, a voice is again heard in the wilderness, saying, *Prepare ye the way of the Lord,* &c.

[4] Ver. 6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, *And all flesh shall see the salvation of God.*] These words are cited from Isa. lii. 10. in which chapter the ancient Jews allow, that the prophet is speaking of the Messiah: the Targum on the thirteenth verse saying, *Behold, my servant the Messiah shall be exalted;* and the apostle applying the seventh verse to *the preaching of the gospel,* Rom. x. 15.

[5] Ver. 7. Γεννήματα ἐχιδνῶν, *O generation of vipers.*] What in St. Matthew, iii. 7. is said to be spoken to the pharisees and sadducees, is here said to be spoken τοῖς ὄχλοις, *to the multitude,* coming forth to be baptized; partly, because it was spoken to the pharisees mixed with the multitude, and in their audience, and agreed to them, not only as being generally of one of these two sects, but being also an adulterous generation, degenerated from the seed of Abraham to be the seed of the serpent.

[6] Ver. 11. Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω, *He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise.*] The Baptist doth not here make it unlawful to have two coats; for Peter had two, Acts xii. 8. and Paul likewise, 2 Tim. iv. 13. but only saith, that he that hath one coat, which his brother wants, and he at present doth not, should rather give it to him, than suffer him to be in want; and he that hath βρώματα περισσεύοντα, *meats above what he himself needs,* should, in like cases, feed his hungry brother with it; teaching us, that it is not lawful for us to abound in those things which our brother wants, when we have sufficient both to relieve his and our own necessities. Nor could this precept seem hard to those philosophers, who taught that ἑνὶ χρῆσθαι χιτῶνι τοῦ δεῖσθαι δυοῖν προτιμητέον, *that it was better to use one coat, than to want two.* (Stob. Ser. 1. p. 18.)

[7] Ver. 13. Μηδὲν πλέον παρὰ τὸ διατεταγμένον, ὑμῖν πράσσετε, *Exact no more than that which is appointed you.*] The office of the publicans was to collect the tribute-money, which in Greek is πράττειν φόρους, as in Thucydides and Athenæus: and their name was infamous, saith Strabo, διὰ τὴν πλεονεξίαν, for their exacting more than they ought: saith Tacitus, *ob illicitas exactiones,* for their unjust exactions. (See the note on Matt. ix. 11.) And hence we see the reason and the pertinency of this exhortation; it being not to be expected, that any one should begin to be good till he ceaseth to be unjust.

[8] Ver. 14. Μηδένα διασείσητε, *Do violence to no man.*] This word primarily signifies to shake, and terrify by shaking, and so to force money from any, by fear of what they may suffer if they do not give it; and secondarily, "calumniis insectari," *to calumniate* a person, as in Aristophanes, in Equit. ver. 203. which is to shake his reputation, and so to render him obnoxious to a mulct.

[9] Μηδὲ συκοφαντήσητε, *Nor accuse any man falsely.*] This word answers to the Hebrew עשק, and signifies not only to accuse falsely, but to circumvent and oppress. So Gen. xliii. 18. *We are brought in,* τοῦ συκοφαντῆσαι ἡμᾶς, *that he may oppress us;* Job xxxv. 9. Ἀπὸ πλήθους συκοφαντουμένων κράξονται, *They shall cry for the multitude of oppressors:* so Psal. lxxii. 4. *He shall break in pieces,* συκοφάντην, *the oppressor;* Psal. cxix. 122. Μὴ συκοφαντησάτωσάν με, *Let not the proud oppress me;* and, ver. 134. *Deliver me* ἀπὸ συκοφαντίας, *from the oppression of men;* Prov. xiv. 31. Ὁ συκοφαντῶν πένητα, *He that oppresseth the poor, despiseth his Maker:* so xxviii. 3. 16. and Eccles. iv. 1. *I saw* πάσας τὰς συκοφαντίας, *all the oppressions that are under the sun, and beheld the tears* τῶν συκοφαντουμένων, *of those that were oppressed, and they had no comforter; and in the hands*

* De Bello Jud. lib. vi. cap. 6. p. 907. B.

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τῶν συκοφαντούντων, *of those who did oppress them, there was strength.*

[10] Ver. 15. Μήποτε αὐτὸς εἴη ὁ Χριστὸς, *Whether,* or *if so be, he were the Christ.*] Of this sense of μήποτε, see note on 2 Tim. ii. 25.

[11] Ver. 22. Καὶ καταβῆναι τὸ ἅγιον πνεῦμα σωματικῷ εἴδει, ὡσεὶ περιστερὰν ἐπ' αὐτὸν, &c. *And the Holy Ghost descended upon him in a bodily shape as a dove.*] *viz.* As a dove uses to descend upon any thing, hovering, and overshadowing it: for that this relates not to the bodily shape, as if that had resembled a dove, but to the descent of that bodily shape, is evident from this, that had it related to the first, it should have been ὡσεὶ περιστερᾶς, *as of a dove,* not ὡσεὶ περιστερὰν, *as a dove:* so Acts ii. 3. there appeared to them *cloven tongues,* ὡσεὶ πυρὸς, *as of fire.* This bodily shape seems rather to have been that of light, or a bright cloud, in which God usually appeared under the old testament, and from which he spake, and which is usually called ἡ δόξα τοῦ Κυρίου, *the glory of the Lord.* So when the voice here mentioned was uttered a second time, it is expressly said, that ἡ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, *a bright cloud overshadowed* or *hovered over them, and a voice came from the cloud,* Matt. xvii. 5. or, as St. Peter saith, *from the magnificent glory,* 2 Pet. i. 17. and this Holy Spirit might here be said to descend after the manner of a dove, because that bird was anciently by the Jews looked upon as the symbol of the Holy Spirit: so Cant. ii. 12. *The voice of the turtle is heard;* that is, saith the Chaldee paraphrast, הוּרא רקוּרשׁא קל, *the voice of the Holy Ghost.*

[12] Ver. 23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *And Jesus himself began to be about thirty years of age.*] *i. e.* He was entering into his thirtieth year, when he was thus baptized, and consecrated to his office. It is therefore certain from the first verse, that in the fifteenth year of Tiberius, our Lord was but beginning or entering upon the thirtieth year of his age: and then he suffering, as all agree, in the nineteenth year of Tiberius, could be but thirty-three years and a half when he was crucified. I know the critics say, that ἦν ἀρχόμενος ὤν, is a tautology; but ὤν belongs not to this, but the following sentence; ὢν ὡς ἐνομίζετο, being, as was supposed, the son of Joseph. They add, that it is not rightly said, ἄρχομαι ἐτῶν τριάκοντα; but if ἀρχόμενος τέχνης, i. e. ἀπὸ τέχνης, in Plato,* be good Greek, why may not ἀρχόμενος ἐτῶν τριάκοντα, i. e. ἀπ' ἐτῶν τριάκοντα, be good Greek in St. Luke? Moreover, let ἀρχόμενος here be put absolutely for Christ's beginning his office, and the sense will run thus, That Jesus was then about thirty years of age when he began his office. And if we consider, that this was the age appointed for the Levites to begin the service of the sanctuary; that John the Baptist began his office at that age; and that all the ancients † do agree in this, That our Lord entered on his office in the thirtieth year of his age; yea, that Irenæus and Eusebius justify this Greek against our critics; and some of them take this for granted upon the authority of St. Luke; all this will justify our version. And then impossible is it to be true, that our Lord suffered in the thirty-eighth; or, as Irenæus saith, lived either till fifty, or between forty and fifty, as he proves from the testimony of the disciples of St. John in Asia, declaring, "id ipsum eis tradidisse Johannem;" *they did this, not by conjecture from the countenance of Christ, but by tradition from the mouth of the apostle John;* yea, that some of them heard, "hæc eadem," *the very same things from the mouth of other apostles,* "et testantur de hujusmodi relatione," *and give in testimony to this relation.* Now Irenæus had laid down this as certain, that Christ "per omnem venet ætatem," *passed through all ages, that he might sanctify them all,* i. e. *infants, little ones, boys, young men,* "et seniores" *and old men:* he therefore, saith he, was made, "infantibus infans, sanctificans infantes," *an infant to sanctify them of that age;* "juvenibus juvenis," *to young men, whose age* (saith he) *begins at thirty, and extends to forty, he was made a young man, being baptized in his thirtieth year;* and this he proves from Scripture, and the confessions of the Valentinians and gnostics, against whom he disputes. He goes on, and says, "sic et senior senioribus," *so was he made an old man for the sake of them; for* (saith he) *from the fortieth or fiftieth year, man's life declines* "in ætatem seniorem," *in old age;* "quam habens Dominus noster docebat, sicut evangelium et omnes seniores testantur," *to which age our Lord having obtained, taught, as the gospel and all the seniors testify*—the gospel in those words of the Jews, *Thou art not yet fifty years old,* (John viii. 57.) and the seniors, as having received it by tradition from the mouth of John and of other apostles. Who sees not now, that Irenæus both doth, and, by his gradation from infants to young men, and from young men to old, was obliged to assert, that our Lord taught *after the age of forty,* if not till he was fifty years old; and that this was the tradition he speaks of, as received by the elders from the mouth of St. John and other apostles?

* De Legib.

† Ἦν δὲ Ἰησοῦς ἀρχόμενος ἀπὸ τὸ βάπτισμα ὡς ἐτῶν λ'. Clem. Al. Strom. p. 340. "Ad baptismum venit nondum qui triginta annos impleverat, sed qui inceperat esse tanquam triginta annorum." Iren. lib. ii. cap. 39. Ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ἐπὶ τὸ Ἰωάννου βάπτισμα παραγίνεται. Euseb. lib. i. cap. 10. "Et ipse erat Jesus incipiens." Orig. hom. in 28. in Lucam. Ἐβαπτίσθη ἐν τῷ ἰορδάνῃ ποτάμῳ τοῦ τριακόστου ἔτους τῆς ἐν σαρκὶ γενήσεως, κατὰ Λοῦκαν, ἦν δὲ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν λ'. Epiph. Hær. 51. n. 24. Vide Ignat. Ep. Interp. ad Trull. §. 10. Hieron. in Ezek. cap. 1. Theoph. in locum.

CHAP. IV.

1. AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2. Being [1] forty days *(invisibly)* tempted of the devil. And in those days he did eat nothing *(nor was he hungry):* and *(but)* when they were ended, he afterward hungered.

3. And *(then)* the devil *(visibly appearing)* said to him, If thou be the Son of God, command this stone *(this heap of stones)* that it may be made bread.

4. And Jesus answered him, saying, *(There is no necessity of that, for)* [2] it is written, That man shall not live by bread alone, but by every *(thing appointed to feed him by the)* word of God.

5. And *(then)* the devil, taking him up into a high mountain, shewed him *(as in a map)* all the kingdoms of the world in a moment of time.

6. And the devil said unto him, All this power *(i. e. the power of these kingdoms)* will I give thee, and the glory of them: for that is delivered to me, and to whomsoever I will I give it.

7. If thou therefore wilt [3] worship me, all shall be thine.

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8. And Jesus answered and said to him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And *(then)* he brought him to Jerusalem, and set him on a pinnacle *(or battlement)* of the temple, and said to him, If thou be the Son of God, cast thyself down from hence:

10. For it is written, (Psal. xci. 11.) He shall give his angels charge over thee, to keep thee:

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said to him, It is said, Thou shalt not tempt *(i. e. distrust)* the Lord thy God *(as I should do, if, after a voice from heaven, saying to me, Thou art my beloved Son, I should require any farther experiment of that truth).*

13. And when the devil had ended all the *(se)* temptations, he departed from him for a [4] season.

14. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him throughout the region round about.

15. And *(for)* he taught in their synagogues, being glorified of all.

16. And he came to Nazareth, [5] where he had been brought up; and, as [6] his custom was, he went into the synagogue on the sabbath, and [7] stood up for to read.

17. And there was delivered to him the book of the prophet Esaias. And when he had opened *(i. e. unfolded)* the book *(the roll),* he found the place where it was written, (Isa. lxi. 1.)

18. The Spirit of the Lord is upon me, because he *(the Father)* hath anointed me *(with the Holy Ghost at my baptism,* iii. 22.) to [8] preach the gospel to the poor *(in spirit);* he hath sent me to heal the broken-hearted, to preach deliverance to the captives, *(who are in bondage to the law of sin and death,* Rom. vii. 23.) and recovering of sight to the blind *(Jews and pharisees, who have eyes and see not,* John ix. 40, 41. *and the blind gentiles,* Rom. ii. 19.) and to set at liberty those that are bruised *(with the weight of their sins),*

19. To preach the [9] acceptable year of the Lord *(the year of jubilee and rest, which was on that account very acceptable to servants and debtors).*

20. And he closed *(or, folded up)* the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him.

21. And he began to say to them, This day is this Scripture fulfilled *(which hath been read)* in your ears.

22. And *(when he had expounded to them how it was fulfilled)* all bare him witness *(that so it was),* and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said to them, You will surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thy *(own)* country *(i. e. do that at home, which it is famed thou hast done at Capernaum).*

24. And he said, Verily I say to you, No prophet is *(so well)* accepted in his own country, *(as elsewhere, they finding exceptions against him either for his parentage,* ver. 22. *or his kindred,* Mark vi. 3, 4. *or his habitation,* John i. 47. *or his country,* John vii. 52.)

25. But I tell you of a truth, *(you deserve for your infidelity to be dealt with as Elias dealt with the Israelites; for)* many widows were in Israel in the days of Elias, when the heavens were shut up [10] three years and six months, when great famine was throughout all the land:

26. But to none of them was Elias sent, save to Sarepta, a city of Sidon, to a woman that was a widow.

27. And *(as in the case of Elisha; for)* many lepers were in Israel, in the time of Eliseus the prophet, and *(but)* none of them was cleansed, save Naaman the Syrian *(even so now the gentiles are more worthy, to whom I should be sent, than you Jews).*

28. And all they in the synagogue, when they heard these words, [11] were filled with wrath,

29. And rose up, and thrust him out of the city, and led him to the brow of the hill, whereon their city was built, that they might cast him down headlong *(thence).*

30. But he passing *(miraculously)* through the midst of them went his way,

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32. And they were astonished at his doctrine; his word was *(attended)* with *(the)* [12] power *(of miracles to confirm it).*

33. And *(for)* in the synagogues there was a man, who had a spirit of an unclean devil, and *(he)* cried out with a loud voice,

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us *(before the time)?* I know thee who thou art; *(viz.)* the Holy One of God.

35. And *(but)* Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a *(wonderful)* word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

40. Now when the sun was setting *(and so the sabbath was ending),* all they that had any sick with divers diseases brought them to him; and he laid his hands on every one of them, and healed them.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak *(refusing to receive testimony from them, though they spake the truth):* for they knew that he was Christ.

42. And when it was day, he departed and went into a desert place: and the people sought him, and came to him, and *(would have)* stayed him, that he should not depart from them.

43. And *(but)* he said to them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

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ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΗΜΕΡΑΣ *τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου—καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε, Being forty days tempted of the devil,—and when they were ended, he afterward hungered.*] He was tempted of the devil only inwardly, and invisibly, during those forty days; afterward by Satan appearing in a visible shape: for the devil came unto him, Matt. iv. 3. and departed from him, ver. 11. and tempted him to worship before him. Moreover, seeing Christ did eat nothing during those forty days and nights; they who, during the like number of days, abstain only from flesh, eating fish, and drinking wine plentifully on those days, do nothing less than imitate the example of Christ here: and seeing they cannot, for forty days, *οὐδὲν φάγειν, eat nothing,* they can be no more obliged in this to imitate our Lord than Elias. (See the note on Matt. iv. 2.)

[2] Ver. 4. *Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ, It is written, Man shall not live by bread alone, but by every word of God.*] The words in Deut. viii. 3. run thus: *He suffered thee to hunger, and then fed thee with manna* (a light aerial sort of food), giving thee as great strength and vigour from that, as from the bread and flesh thou didst eat in Egypt; and this he did, providing it miraculously every day, *that he might teach thee* (by this example) *that man doth not live by bread only, but by every word of God; i. e.* every thing that he shall please to command to give him nourishment; so that though I am now hungry, as they were, I have no need to work a miracle myself to satisfy my hunger, seeing I know, by this example, that God, though he suffer his children to want bread, yet will command some other thing to preserve them alive, and will himself rather work a miracle, than they shall want nourishment.

[3] Ver. 7. *Σὺ ἐὰν προσκυνήσῃς ἐνώπιόν μου, If thou wilt worship before me: ἐὰν πεσὼν προσκυνήσῃς μοὶ, If thou wilt fall down, and worship me,* Matt. iv. 9.] Hence Dr. Lightfoot collects, that it is the same thing to *worship the devil,* and *before the devil;* and so, in like manner, to worship before an image, and to worship an image: and this indeed is true, when that before which we worship is the object, and the reason of the worship, as in this case it would have been; but it is otherwise, when that before which we worship is only a circumstance; as when the Jews worshipped *before the ark,* or *sanctuary,* as Psal. xcix. 5. 9. cxxxii. 7. the object of that worship being God, the ark only the circumstance, to wit, the place of his peculiar residence; and much less, when it is a mere accidental circumstance; as when old Jacob worshipped God upon his bed, and so bowed down to some part of it.

Ver. 8. Ὕπαγε ὀπίσω μου Σατανᾶ. See the defence of this reading, Examen Millii.

[4] Ver. 13. *Ἀπέστη ἀπ' αὐτῷ ἄχρι καιροῦ, He departed from him for a season.*] Till the time of his passion; for then only he returned, John xiv. 30. and that was *his hour,* Luke xxii. 53. And if this enemy of mankind omitted no season of tempting Christ, we have reason to believe he will omit no opportunity of tempting us.

[5] Ver. 16. *Καὶ ἦλθεν εἰς τὴν Ναζαρὲθ οὗ ἦν τεθραμμένος, And he came to Nazareth, where he had been brought up.*] That he, by his example, might teach us, saith Theophylact, first to teach and to do good to those of our own family and abode.

[6] *Καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν· And, as his custom was, he went into the synagogue on the sabbath-day.*] That the synagogue-worship was then loaded with rites and ceremonies of human invention, and that the manners of those who met there were much corrupted, no man, who is acquainted with the Scriptures and the Jewish history, can doubt; and yet Christ, with his disciples, go customarily to these synagogues, as members of the church of Nazareth, every sabbath-day; and he joins with them in their worship, condemning, by his example, the niceness of our sectaries.

[7] *Καὶ ἀνέστη ἀναγνῶναι,* Ver. 20. *καὶ πτύξας τὸ βιβλίον ἐκάθισε, And stood up to read.——And, closing the book, he sat down.*] Here Christ conforms to the ceremonies of the Jewish doctors, who, in honour of the law and the prophets, stood up when they read them; because, as the law was given with reverence, so is it, say they, to be handled with reverence; and he sits down to teach; because it was the custom in their schools and synagogues to do so. So the Targum on Judg. ii. 6. *The wise men returned to sit in the houses of the synagogues with their heads covered, and to teach the people the words of the law:* so again, ver. 9. That this was our Lord's constant custom, when he taught the people, we learn from his own words, *I sat daily teaching in the temple,* Matt. xxvi. 55. and from his practice throughout the evangelists. (See Luke ii. 46. John viii. 2.) Moreover, the book which he read in, being made of skins of parchment sewed to each other, and joined to a stick, upon which it was rolled; he that was to read unrolled it, till he came to the place where he was to read, and this was *ἀναπτύξαι, to unfold it;* and when he had done reading he did, *πτύξαι, roll it up again,* and gave it to the *chasan,* styled here, *ὑπηρέτης, the minister of the synagogue.*

[8] Ver. 18. *Εὐαγγελίζεσθαι πτωχοῖς, To preach the gospel to the poor.*] To the humble, or poor in spirit, Matt. v. 3. (see note on Matt. xi. 5.) *ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, to heal the broken-hearted; i. e.* those who are so pierced in heart, and contrite in spirit for their sins, as to repent, and turn from them, Isa. lvii. 15. Psal. xxxiv. 18. li. 17. *κηρύξαι αἰχμαλώτοις ἄφεσιν, preach deliverance to the captives,* to the Jews in bondage to the law, Gal. iv. 9. to both Jew and gentile, under captivity to the law of sin, Rom. vii. 23. *and recovering of sight to the blind Jews and pharisees,* who had eyes, and saw not, John ix. 40, 41. and the blind gentiles, Rom. ii. 19. (see the note there); *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, to set at liberty those that are bruised* with the chain of their sins. (See Examen Millii here.)

[9] Ver. 19. *Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, To preach the acceptable year of the Lord.*] The year of jubilee and rest, when liberty was to be proclaimed throughout the land to all the inhabitants of it; (Lev. xxv. 8.) when debts were to be remitted, and possessions restored to the poor, the Hebrew servant of the Jew set free, and he that was sold to a sojourner was to be redeemed, (ibid.) Hence this jubilee is by Josephus rendered *ἐλευθερία, liberty,* and by Aquila, *ἄφεσις, remission;* and that the Jews themselves thought this jubilee did signify a spiritual redemption, is proved by

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Voisin de Jubilæo, lib. i. cap. 2.: and the forty-second and sixty-first of Isaiah being, by the Jews themselves, interpreted of the Messiah, (see Targum on Isa. xlii. 1. and Synopsis on lxi. 1.) well might our Lord say, ver. 21. *This day is this Scripture fulfilled in your ears.*

Ver. 23. That do, ἐν τῇ πατρίδι σου, *in thy own country.*] For though Nazareth and Capernaum were both in Galilee, yet Nazareth was in the lower Galilee; whereas Capernaum, being a Decapolitan city, was in Galilee of the gentiles, that is, in upper Galilee.

[10] Ver. 25. Ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, *When heaven was shut up three years and six months.*] For Elias tarried a year at the brook Kerith, (1 Kings xvii. 7.) and then in the middle of the third year came to Ahab. (1 Kings xviii. 1.)

[11] Ver. 28. Καὶ ἐπλήσθησαν πάντες θυμοῦ, *And they were all filled with wrath.*] When they heard Christ declaring them unworthy of the benefit of those miracles, which he had done at Capernaum; and, by the instances of the Sidonian widow and Naaman the Syrian, plainly intimating, that this gospel should chiefly be received among the gentiles, they, in a furious zeal, seek to destroy him; but he, by passing unseen through the midst of them, or restraining their violence, gave an instance of his Divine power.

[12] Ver. 32. Ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, *For his word was with power.*] That is, either as being confirmed by his miracles; so *with great power gave the apostles testimony to the resurrection of the Lord,* Acts iv. 33. Mark xvi. 20. (See note on Matt. vii. 29.) or he taught them as a prophet sent from God, and delivering his message to them, which, from the time of the prophets, had not been done; whence it was usually said by the Jews of the times of Ezra, *Hitherto the prophets, the wise men follow,* (see 1 Macc. ii. 27. xiv. 41.) and of a difficult question, *We leave it undecided till a prophet shall arise,* (1 Macc. iv. 46.) and when Christ came, they say, *A great prophet is risen up among us,* (Luke vii. 16.) and inquire of him, ποίᾳ ἐξουσίᾳ, *by what* extraordinary *authority he did these things, and who gave him that authority?* (Matt. xxi. 23.)

CHAP. V.

1. AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by *(the shore of)* the lake; but the fishermen were gone out of them, and were washing (Gr. *having washed)* their nets.

3. And he entered into one of the ships, *(viz. that)* which was Simon's, and prayed him that he would thrust out *(the ship)* a little from the land. And *(this being done)* he sat down, and taught the people out of the ship.

4. Now when he had left speaking *(to the people),* he said to Simon, Launch out into the deep, and let down your nets for a draught *(of fishes).*

5. And Simon answering said to him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down their net.

6. And when they had done this, they enclosed a great multitude of fishes; and the net brake.

7. And they *(finding this)* beckoned to their partners, which were *(now)* in the other ship, that they should come and help them. And they came, and filled both ships so *(full),* that they began to sink *(with the weight of the fishes).*

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a [1] sinful man, O Lord, *(and so unworthy of the presence of so Divine a person as I perceive thou art.*

9. *This he spake from a great sense of the majesty of Christ;)* for he was astonished, and all that were with him, at the draught of fishes which they had taken:

10. And so were also James and John, the sons of Zebedee, which were partners with Simon *(and were in the other ship).* And *(but)* Jesus said to Simon, Fear not; from henceforth thou shalt catch men; *(i. e. shalt be instrumental to draw men into the net of the gospel,* see Acts ii. 41.)

11. And when they had brought their ship to land, they forsook all *(their other business),* and followed him.

12. And it came to pass, when he was in *(the confines of)* a [2] certain city, *(to wit, Capernaum,* Mark ii. 1.) behold a man *(was there)* full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth his hand, and [3] touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man: but *(or, and said to him)* go, and shew thyself to the priest *(first),* and [4] offer for thy cleansing, according as Moses commanded, for a testimony to them *(that thou art cleansed from thy leprosy).*

15. But so much the more *(did he divulge it, so that thence)* went there a fame abroad of him: and great multitudes came together to hear *(him),* and to be healed by him of their infirmities.

16. And he withdrew himself into the wilderness, and prayed (Gr. *he was withdrawn into the wilderness, and praying).*

17. And it came to pass on a certain day, as *(that)* he was teaching, that (Gr. *and)* there were pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the [5] power of the Lord was present *(with him)* to heal them *(who came to be healed of their infirmities,* ver. 15.)

18. And, behold, men brought in a bed a man that was taken with a palsy: and they sought means to bring him in *(to the house),* and lay him before him.

19. And when they could not find by what way they might bring him in because of the multitude, they went up on the housetop, and let him down through the tiling, with his couch, into the midst *(of the people)* before Jesus.

20. And when he saw their faith, he said to him, Man, thy sins are forgiven thee.

21. And the scribes and pharisees began to reason, saying, Who is this who speaketh *(these)* blasphemies, *(making himself God? for)* who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answered and said to them, *(For)* what *(cause)* reason ye *(thus)* in your hearts?

23. *(For)* whether is easier to say, Thy sins be forgiven thee; or to say *(effectually, that which is a certain indica-*

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tion, that the punishment of them is remitted, viz.) Rise up and walk?

24. But *(I choose to say the first)* that ye may know that the Son of man hath power upon earth to forgive sins: *(then)* he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go to thine house.

25. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they *(who saw this)* were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27. And after these things he went forth, and saw a publican, named [6] Levi *(or Matthew)*, sitting at the receipt of custom: and he said to him, Follow me.

28. And he left all *(his toll-business, and)* rose up *(instantly)*, and followed him.

29. And Levi made him a great feast in his own house: and there was a great company of publicans and others that sat down with him *(and his disciples,* Matt. ix. 10.)

30. But [7] their scribes and pharisees *(i. e. the scribes and pharisees of that place)* murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31. And Jesus answering said to them, *(This is done, because they most need my help, for)* they that are whole need not the physician; but they that are sick.

32. *(And this suits best with the reason of my advent, for)* I came not to call the righteous, but sinners to repentance.

33. And they *(who followed John,* Matt. ix. 14.) said to him, Why do *(we)* the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees; but thine eat and drink *(on our fasting-days)?*

34. And he said to them, Can ye *(reasonably)* make the children of the bridechamber *(or guests of a marriage-feast)* fast, while the bridegroom is with them?

35. But the days will *(shortly)* come, when the bridegroom shall *(by death)* be taken from them, and then they shall fast in those days.

36. And he spake also a parable to them *(relating to the same purpose, saying)*, No man putteth a piece of new garment upon an old *(garment)*: if otherwise, then both the new maketh a *(fresh)* rent, and the piece that was taken out of the new agreeth not with the old.

37. And *(in like manner)* no man putteth new wine into old bottles; else *(or, if so)* the new wine will burst the bottles, and be spilled, and the bottles will perish.

38. But new wine must be put into new bottles; and *(so)* both are preserved: *(even so my young disciples, taken not from the schools, but from their fishing-trades, must not presently be put to severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall off from me.)*

39. No man also having drunk old wine *(which is smooth, grateful to the palate, and agreeable to the stomach,)* straightway desires *(to exchange it for)* new *(which is harsh to the palate, and, by reason of the lee in it, offensive to the stomach)*: for he saith, The [7] old is better; *(even so my raw disciples must not be presently engaged in those austerities of life, which may be offensive to them at the first, but, by degrees, be brought to observe them.)*

ANNOTATIONS ON CHAP. V.

[1] Ver. 8. Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε, *Depart from me: for I am a sinful man, O Lord.*] Not in that famous sense in which the sinner is joined with publicans and heathens, and denotes one who hath cast off the fear of God, and given up himself to wickedness; for this his fear was an indication of a religious mind. Moreover, hence it is probable, that St. Peter had higher apprehensions of Christ than of a mere man, seeing, of old, men were only struck with such a fear from the presence of the Divine Majesty, or of some angels delivering their message in his name. (Gen. xxxii. 30. Judg. vi. 22. xiii. 22. Isa. vi. 5.)

[2] Ver. 12. Ἐν τῇ μίᾳ τῶν πόλεων, *When he was in one of the cities.*] *i. e.* When he came down from the mount, (Matt. viii. 2.) being about to enter into Capernaum, *(into which he entered after he had healed the leper,* Mark ii. 1.) a leper meets him in the field of that city, the law not admitting such to come into a city; he is therefore here said to be in the city, as being in the field near to it: so, to be in Jericho, Josh. v. 13. is to be in the field of Jericho, or by Jericho; and to smite them *begibajon in Gibeion,* Josh. x. 10. is to do it in the fields of Gibeon. This leper came to him, πεσὼν ἐπὶ πρόσωπον, *bowing down with his face to the earth,* saith Luke here; προσκυνῶν, *worshipping,* Matt. viii. 2. γονυπετῶν, *bending his knees,* Mark i. 40.: so, Luke viii. 41. Jairus came to him, πεσὼν παρὰ πόδας, *falling down at his feet;* προσκυνῶν, Matt. ix. 18.

[3] Ver. 13. Ἥψατο αὐτοῦ, *He touched him.*] To shew, that he, being a prophet, was not obliged to observe the punctilios of the ceremonial law.

[4] Ver. 14. *Offer for thy cleansing.*] Pious here is the note of Theophylact, that μεθ' ὅτις καθαρίσθη, ἄξιός ἐστι προσφέρειν τὸ δῶρον· *then only is a man fit to offer to God his gift, when he is cleansed from his sin.* Hence the unclean person, who came into the sanctuary, was, by the law of Moses, to be cut off from his people, Numb. xix. 20.

[5] Ver. 17. Καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *And the power of the Lord was present to heal them.*] Who came to be healed of their infirmities, ver. 15. not the pharisees and lawyers, who had no faith to be healed, and perhaps no need of it; it being a known rule, that pronouns often do refer not to the immediate precedent, but the remoter noun. So Matt. xi. 1. *he taught,* ἐν ταῖς πόλεσιν αὐτῶν, not in the cities of his disciples, for they had none, but of the Jews: so Psal. xcix. 8. *Thou answeredst them,* Moses and Aaron, ver. 6. and *tookest vengeance on their inventions, i. e.* the inventions of the people. (See Matt. xii. 9. Acts xv. 11. see Glass. de Pronom. lib. iii. Tr. 2. Can. 10.)

[6] Ver. 27. Τελώνην ὀνόματι Λευΐν, *A publican named Levi.*] That this Levi was not the same with Matthew, mentioned Matt. ix. 9. Grotius, and those who follow him, conceive, (1.) because Matthew never calls himself Levi, nor doth Mark (ii. 14.) or Luke ever call Levi, Matthew: to which argument St. Jerome * answers, that Matthew, out of modesty, and in remembrance of his former life, styles himself *Matthew the publican,* (x. 3.) but Mark and Luke never call him the *publican,* but mention his more honourable

* In Matt. ix. 9.

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name, "ne antiquæ conversationis recordantes," *lest they should seem to reproach him by remembering his former conversation;* it is enough that St. Mark calls his Levi *the son of Alpheus,* as Matthew is in church-history said to be the *son of Alpheus:* as therefore Saul, after his conversion, is almost always called *Paul,* so might *Matthew the publican* by these two evangelists be called *Levi.* (2.) He adds, that Heracleon, who was near to the apostles' time, reckons Matthew, and Philip, and Thomas, and Levi, among them who had no occasion to own Christ before princes, or suffer martyrdom on that account, as Clemens of Alexandria testifies.* I answer, there is no regard to be had to this Valentinian heretic, especially when he contradicts the opinion of all the ancients, in saying that Matthew, and Philip, and Thomas, did not suffer martyrdom. (See Dr. Cave in the Life of Matthew, p. 134. of Philip, p. 125. of St. Thomas, p. 139.) Against him we oppose the Apostolical Constitutions, introducing him speaking thus, Ἐγὼ Ματθαῖος ὁς καὶ Λευὶ, *I Matthew, named also Levi;* the testimonies of St. Jerome and Sophonius, in voce Matthæus, and others of the ancients. See Cotelerius in Constit. Apost. p. 315. (3.) He adds, that when Celsus objected that our Lord gathered publicans, Origen† confesses that Matthew was a publican, but he denies that Levi was so. To this it is answered, that the same Origen, in his preface to the Epistle to the Romans, and in the place cited in the *catenæ* on St. Matthew, says expressly, that he whom St. Matthew styles by the name of *Matthew the publican, is by St. Luke called Levi.* (See another answer in Cotelerius, ibid.) In a word, sure it must be in vain to object against a history in Mark and Luke, where he is called Levi, so exactly agreeing with that in St. Matthew, where he is called Matthew, that not a circumstantial difference can be discerned; insomuch that even Mr. Clerc, who, in his annotations, quarrels with Dr. Hammond for following an opinion confuted by Grotius, in his Harmony, is himself forced to do what he corrects Dr. Hammond for doing. His words are these, *vidit publicanum cui nomen erat Levi, seu Matthæus.* Moreover, that this Levi, being called, instantly left all, and followed Christ, both Mark and Luke attest: now this is the note of an apostle, Matt. xix. 27. (See also Examen var. Lect. Mill. in Matt. x. 3.)

[7] Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their scribes and pharisees murmured, saying,* διατί; *Why eateth?*] *i. e.* The scribes and pharisees, not the guests that sat down μετ' αὐτῶν, *with them,* ver. 29. (for then they must themselves have been guilty of the same crime, for which they murmured against Christ), but the *scribes of the Jews;* for what is here, *their scribes,* is absolutely, Mark ii. 16. *the scribes.* So *in their cities,* Matt. xi. 1. is *in the cities,* not of Christ's disciples, but of the Jews; and he entered εἰς συναγωγὴν αὐτῶν, *into a synagogue of theirs,* xii. 9. *i. e.* not into a synagogue of the pharisees to whom he spake, ver. 2. but of the Jews. Schmidius also here observes, that διατί here is as much as, *by what privilege?* for εἰς τί and ἵνα τί denote the final cause, but διατί the antecedent reason.

[8] Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he saith, The old is better.*] So Cicero, de Amicitiis, "veterrimæ quæquæ, ut ea vina quæ vetustatem ferunt, esse debent suavissimæ," *old friendships, as old wines, are to be deemed the sweetest.*

Ver. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα. See this reading defended, Examen Millii.

CHAP. VI.

1. AND it came to pass on the [1] second sabbath after the first (Gr. *on the first sabbath after the second day of the feast of unleavened bread),* that he *(Christ)* went through the corn-fields, and his disciples plucked the ears of corn, and did eat *(of them),* rubbing them in their hands.

2. And certain of the pharisees said to them, Why do ye that which *(it)* is not lawful to do on the sabbath-days?

3. And Jesus answering them said, Have ye not read so much as this, *(which is a case parallel to that of my disciples, viz.)* what David did, when himself was a hungered, and they that were with him?

4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which *(bread by the letter of the law)* it is not lawful to eat, but for the priests alone?

5. And *(moreover)* he said to them, That the Son of man is Lord also of the sabbath *(i. e. he who came to save men's lives must have power, in such cases as concern the good and welfare of men, to dispense with the strict rest required by the law of the sabbath).*

6. And it came to pass also on another sabbath, that he entered into a synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and pharisees *(having asked him, whether it was lawful to heal on the sabbath-day,* Matt. xii. 10.) watched him, whether he would heal on the sabbath-day; that *(if he did so)* they might find an accusation against him, *(as one that kept not the sabbath-day,* John ix. 6.)

8. But he knew their thoughts *(or reasonings),* and said to the man who had the withered hand, Rise up, and stand forth in the midst *(of the synagogue).* And he arose and stood forth.

9. Then said Jesus to them, I will *(also)* ask you one thing; *(viz.)* Is it lawful on the sabbath-days to do good, or to do evil? to save life or to destroy it?

10. And looking round about upon them all *(and receiving no answer from any of them),* he said to the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11. And they were filled with madness; and communed one with another what they might do to Jesus, *(i. e. how they might destroy or punish him with death, for violating the sabbath,* Matt. ix. 14.)

12. And it came to pass in those days, that he went out to a mountain to pray, and continued all night in [2] prayer to God (Gr. ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in God's house of prayer, or in a synagogue dedicated to his service).*

13. And when it was day, he called to him his disciples: and *(out)* of them he chose twelve *(to be his constant attendants, and witnesses of his actions,* John xv. 27.) whom also he named apostles; *(i. e. persons whom he would send to preach in his name to the Jews first, and after to the gentiles;*

* Strom. iv. p. 501. D. 502.

† Lib. i. contr. Celsum, p. 48.

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14. *Viz.)* Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17. And he came down with them, and stood in the plain, and *(with him were)* the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. And they that were vexed with unclean spirits: and they were healed.

19. And the whole multitude *(of them who came to be healed)* sought to touch him: for there went virtue out of him, and healed them all *(who thus touched him).*

20. And he lifted up his eyes on his disciples, and said, [3] Blessed be ye *(who are)* poor *(in spirit):* for yours is the kingdom of God.

21. Blessed are ye that hunger now *(after righteousness):* for ye shall be filled. Blessed are ye that weep now *(with that godly sorrow which works repentance):* for ye shall *(find that comfort which will make you)* laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil *(doers),* for the Son of man's sake; *(i.e. for the sake of the Messiah, styled by Daniel the Son of man,* Dan. vii. 14.)

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven *(your case being like, in this, to those holy prophets who are now in heaven):* for in the like manner did their fathers to the prophets.

24. But woe to you that are rich *(and by those riches are indisposed to follow me)!* for you have received your consolation *(in this life).*

25. Woe to you that are full *(and therefore do not hunger after righteousness)!* for ye shall hunger. Woe to you that laugh now *(when you are called to repentance, to fit you to receive the gospel)!* for ye shall mourn and weep, *(when ye find yourselves excluded from the kingdom of God,* Matt. viii. 12.)

26. Woe to you, when [4] all *(the)* men *(of the world)* speak well of you *(this being a sign that you imitate those false prophets, who spake things pleasing to the people)!* for so did their fathers to the false prophets.

27. But I say to you that hear *(me),* Love your enemies, do good to them that hate you,

28. Bless them that curse you, and pray for them that despitefully use you.

29. And to him that smiteth thee *(with his palm)* on the one cheek, offer *(i. e. permit)* also the other *(to be smitten);* and him that taketh away thy cloak, forbid not to take thy coat also *(rather than contend by force, or before the magistrate, about supportable injuries).*

30. Give to every *(indigent)* man that asketh of thee *(what he wants, and thou canst spare);* and of him [5] that taketh away thy goods ask them not again, *(in a judiciary manner;* see note on Matt. v. 42. *or urge not the restoring them to the detriment of charity, or so as to quarrel, or shew a contentious spirit about them).*

31. And as you would that men should do to you, *(in equal circumstances)* do ye also to them likewise.

32. For if [6] ye love them *(only)* that love you, what thank have ye? *(i. e. what reward can ye expect for that which even the worst of men will do?* ver. 35.) for sinners also love those that love them.

33. And if ye do good to them *(only)* which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them *(only)* of whom ye hope to receive *(what ye lend),* what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and [7] lend, *(though)* hoping for nothing again; and your reward *(in heaven)* shall be great, and ye shall *(shew yourselves to)* be the children of the highest *(God):* for he is kind to the unthankful and to the evil.

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not *(unnecessarily),* and ye shall not be judged: condemn not, and ye shall not be condemned: forgive *(others their trespasses)* and ye shall be forgiven *(yours).*

38. Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall [8] men give *(by God's disposal, or* δώσουσι, *shall be given;* see the note,) into your bosom. For with the same *(liberal)* measure that ye mete withal, it shall be measured to you *(by God)* again. (2 Cor. ix. 6. 8. 10.)

[*To this sermon of Christ the evangelist here adds other things spoken by Christ at other times; but tending to engage men to observe these precepts, or to take off their exceptions against them.*]

39. And *(first, against the pharisees, who, being covetous, derided these charitable doctrines,* Luke xvi. 14.) he spake a parable to them *(that heard him, saying),* Can the blind *(pharisees)* lead the blind *(in the right way? if they commit themselves to their conduct,)* shall they not both fall into the ditch?

40. *(And to remove that fear of poverty, reproach, and injuries, to which this practice might subject his followers, he said,)* The disciple is not *(to expect to be)* above his master; but every one that [9] is perfect *(i. e. fully instructed in these rules)* shall *(will)* be as his master, *(i. e. conformed to him in these things;* see Matt. x. 25.)

41. And *(as for his command not to judge others, when we ourselves are greater criminals, his question upon that occasion was,)* why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either *(or)* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly *(how)* to pull out the mote that is in thy brother's eye.

43. For *(then only wilt thou be fit to direct others well, both by example and by words, when thou art good thyself, seeing)* a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of *(or, from)* a bramble-bush gather they grapes.

45. *(And, in like manner,)* a good man out of the good

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treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of *(from)* the abundance of his heart his mouth speaketh.

46. And *(he said, moreover)* why *(to what purpose)* call ye me Lord, Lord *(i. e. profess yourselves my disciples)*, and *(yet)* do not the things which I say *(ye ought to do)?*

47. *(For)* whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. He is like a man who built a house and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and *(yet)* could not shake it: for it was founded upon a rock.

49. But he which heareth *(my words)*, and doeth *(them)* not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ, *It came to pass in the second sabbath after the first.*] This should have been rendered, *in the first sabbath after the second day of the Passover;* for after the first day of the Passover, which was a sabbath, Exod. xii. 16. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, from the morrow after the sabbath, (that is, saith Josephus, τῇ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the second day of unleavened bread, that is, the sixteenth of the month, Antiq. lib. iii. cap. 10.) ye shall count unto you seven sabbaths complete, (Lev. xxiii. 15.) reckoning that day for the first of the first week, which was therefore called δευτερόπρωτον, the first sabbath from this second day of unleavened bread; the second was called δευτεροδεύτερον, the second sabbath from that day; and the third δευτεροτρίτον, the third sabbath from that second day; and so on till they came to the seventh sabbath from that day, *i. e.* to the forty-ninth day, which was the day of Pentecost. The mention of the seven sabbaths to be numbered, with relation to this second day, answers all that Grotius objects against this exposition; see Petavius on Epiphan. Hær. 30. n. 32. where Epiphanius expressly says, our Lord's disciples did this, τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, *on the sabbath following the day of unleavened bread;* which, if understood of the second day, is the truth. And if Pentecost was called *the feast of harvest*, Exod. xxiii. 16. (as Bochart, Hieroz. par. i. lib. iii. cap. 13. Nicholas Fuller, Miscell. lib. iii. cap. 11. Mr. Mede, Disc. 46. p. 355. Dr. Lightfoot, and the Jews say, see Temple Serv. cap. 14. sect. 4.) because then their barley and wheat-harvest were gathered in, this feast could not be Pentecost, as Grotius conjectures; because then the corn must be gathered in: and therefore could not be plucked by Christ's disciples in the field.

[2] Ver. 12. Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ, *And he continued all night in prayer to God.*] Or, in a house of prayer of God, or in a synagogue dedicated to the service of God: though synagogues were not, as far as we can find, of Divine institution; yet, being necessary for the performance of God's service, they, by the Psalmist, are styled the houses of God, Psal. lxxiv. 9. and here a house of prayer of God: and in like manner may our churches, for the same reason, be styled the houses of God: for, as *the mountain of God*, Exod. iii. 1. iv. 27. *the bread of God*, Lev. xxi. 17. *the lamp of God*, 1 Sam. iii. 3. *the vessels of God*, 1 Chron. xxii. 19. *the altar of God*, Psal. xliii. 4. *the sacrifices of God*, Psal. li. 17. *the gifts of God*, Luke xxi. 4. *the ministers of God*, 2 Cor. vi. 4. *the tabernacle of God*, 2 Chron. i. 3. *the temple of God*, Matt. xxi. 12. and *the synagogue of God*, Psal. lxxiv. 8. are all things consecrated or appropriated to God's service; so προσευχὴ τοῦ Θεοῦ must, in all reason, be a house of prayer of God; whence it is called τόπος προσευχῆς, *a place of prayer*, 1 Macc. iii. 46. And so the word προσευχὴ is certainly used, Acts xvi. 13. and by Philo* in his oration against Flaccus, where he complains, that αἱ προσευχαὶ, *their houses for prayer were pulled down;* and there was no place left, in which they might worship God, or pray for Cæsar: and by Josephus,† who says, the multitude was gathered, εἰς τὴν προσευχὴν, *into the house of prayer:* and so Juvenal‡ speaks of the mendicant Jew, "Ede ubi consistas, in quâ te quæro proseuchâ?" *In what house of prayer may I find thee begging*, or asking alms?

[3] Ver. 20—26. Μακάριοι οἱ πτωχοὶ, &c. *Blessed are the poor, the hungry, the mourners, for the Son of man's sake.*] Here being but four of the eight beatitudes mentioned Matt. v. and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other auditors; so it is only probable, not necessary, that they should bear the same sense. However, it seems necessary that what is here added to the last clause should agree to them all, Blessed are they who patiently suffer poverty and hunger, grief and persecution, for the sake of Christ, that they may obtain that kingdom and that reward in heaven he hath promised to his faithful servants; or, that the poor should be the poor in spirit; the hungry, those that hunger after righteousness; and the mourners, those that sorrow to repentance after a godly manner, (2 Cor. vii. 9.) for to those that are otherwise poor and hungry, and upon other accounts, these blessings cannot always belong; and the opposite woes, which seem to favour the first interpretation of these four beatitudes, must be restrained to them, who, by the love of riches, pleasures, and plentiful provisions, are kept from preparing themselves by repentance for, and so from, entering into Christ's kingdom, or choosing that narrow and afflictive way which leadeth unto life eternal: for even here the very Christian sufferer is to rejoice, and leap for joy; and the rich man, who is ready, when Christ calleth, to leave all, and follow him, who is rich in good works, ready to give, and willing to distribute, layeth up for himself a good foundation against the time to come. (1 Tim. vi. 19.)

[4] Ver. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Woe unto you when all men speak well of you! for so did their fathers to the false prophets.*] For he that will be pleasing to all, must speak things grateful to all, and do what they like; now that cannot be good, which is grateful to bad men: thus the false prophets, whom the Jews commended, spake to them *smooth things;* (Isa. xxx. 10.) they *prophesied lies*, because *the people loved to have it so;* they

* P. 752. F. 760. E. † De Vita sua, p. 1020. C. E.
‡ Sat. 3. v. 215.

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prophesied of peace, when war was at hand, Jer. vi. 14. viii. 11. xiv. 13. Ezek. xiii. 10. 16. Zech. x. 2. they *strengthened the hand of evil-doers,* Jer. xxiii. 14. *and daubed with untempered mortar,* Ezek. xiii. 10, 11. (See Examen Millii.)

[5] Ver. 30. *From him that taketh away what is thine,* μὴ ἀπαίτει, *ask it not again.*] *i. e.* If any man will not ask, but without asking will take away, or detain from thee what is thine; ask it not again, either in a judiciary manner, (see note on Matt. v. 40. 42.) or urge not the restoring of it, to the detriment of charity or mercy; they who would interpret these words thus, *From him that received any loan from thee, exact no usury,* put a double force upon the words: for (1.) our Saviour doth not here say, as he doth Matt. v. 42. τὸν θέλοντα ἀπό σου δανείσασθαι, *from him that would borrow of thee, turn not thou away;* but ἀπὸ τοῦ αἴροντος τὰ σὰ, *from him that will take up, or take away that which is thine, ask it not again.* Now he that is willing to borrow of me, owns that which he would borrow to be mine, and so cannot be willing at the same time to take away what is mine. (2.) Whereas they render the word ἀπαιτεῖν, *to exact usury,* and for this sense appeal to the use of it in Nehemiah; it is evident, that there it hath no such sense, but plainly relates to their unjust exactions of debts and services of their brethren against the law, requiring them to remit those debts and services every seventh year, saying, *Every seventh year thou shalt make a release; and this is the manner of the release: Every creditor that lendeth any thing to his neighbour,* πᾶν χρέος ἴδιον ὃ ὀφείλει σοι ὁ πλησίον, *every debt of thine thy neighbour oweth thee, thou shalt release; and of thy brother,* οὐκ ἀπαιτήσεις, *thou shalt not exact it; of a foreigner,* ἀπαιτήσεις, *thou mayest exact it; but to thy brother thou shalt remit thy debt,* Deut. xv. 1—3. and so for services, Exod. xxi. 2. Jer. xxxiv. 14. Accordingly, saith Nehemiah, let us remit the seventh year, ישא כל יד καὶ ἀπαίτησον χειρὸς, *and the exaction of every debt:* so Deut. xv. 2. כל משה ידו πᾶν χρέος ἴδιον, *all thy own debt thou shalt remit.* When therefore he saith, v. 10. *Let us remit, I pray you* τὴν ἀπαιτήσει ταύτην, *this exaction,* he must refer to the same debt; and when he says, ver. 7. ἀπαιτήσει, *should a man exact of his brother,* ἃ ὑμεῖς ἀπαιτεῖτε, *the things which ye exact?* he plainly refers to the sin taxed in the Jews by Jeremy, chap. xxxiv. of demanding service of them again after these years of release were expired: so also Ecclus. xx. 14, 15. *The gift of a fool will do thee no good,* σήμερον δανεῖ, καὶ αὔριον ἀπαιτήσει, *he will lend to-day, and ask it again to-morrow.* And, lastly, if the first words referred to Matt. v. 42. μὴ ἀπαιτεῖν here must be the same with μὴ ἀποστρέφειν there, which sure hath no relation to usury.

[6] Ver. 32. Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις; &c. *If you love them that love you, what thank have you? for sinners also love those that love them.*] Here saith Theophylact, If you only love them that love you, you are only like to sinners and heathens; but if you love those that do evil to you, you are like to God; Ποῖον οὖν θέλετε ὅμοιοι εἶναι, τοῦ ἁμαρτολοῦ ἢ τοῦ Θεοῦ; *Which therefore should you choose, to be like sinners, or like God?*

[7] Ver. 35. Καὶ δανείζετε, μηδὲν ἀπελπίζοντες, *And lend, hoping for nothing again.*] They who render these words, *making no man to despair,* put a double force upon the words; first, reading μηδένα, *no man,* for μηδὲν, *nothing;* and, secondly, interpreting ἀπελπίζειν, *to make to despair;* of which sense they afford no instance. They who render them, *distrusting nothing, i. e.* not fearing lest thou shouldest be reduced to poverty by this charity, give a sense alien from the text; for when they say, the *heathens give and lend, knowing that they may want themselves;* this they add of their own to the words of Christ, who says, *They lend,* ἵνα ἀπολαβῶσι τὰ ἴσα, *that they may receive as much again;* and they reject that sense the text doth manifestly require: for so run the preceding words, *If ye lend to those,* παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *from whom you hope to receive again* what you lend, *what thank have you? for, do not sinners lend to sinners to receive, or that they may receive, what they lend again?* But lend not you on so mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, that the word ἀπελπίζω bears no such sense; I hope the credit of Stephanus, who says, the word is rightly rendered by the Vulgar, *nihil inde sperantes;* and of Casaubon, who saith, ἀπελπίζειν is ἀπὸ τοῦ πράγματος τὴ ἐλπίζειν, *to hope for something from a person, or matter;* may be sufficient to support the credit of our translation; especially when we read in the life of Solon, that he made no law against parricides, διὰ τὸ ἀπελπίσαι, *because he did not expect* that such a crime would be committed, (Diog. Laert. lib. i. p. 17.) and find this like composition in the word ἀπέχειν, when it signifies, ἀπό τινος ἔχειν, to *receive,* ἀπογεύομαι, ἀπό τινος γεύομαι, *I taste of something;* and in the word ἀπεσθίειν, which, saith Athenæus, is used, ἀντὶ τοῦ ἀπό τινος ἐσθίειν, for *to eat of any thing.* But (2.) where it is rendered by them, *to despair,* or *to be desperate,* the sense is still the same, *viz.* to be μηδὲν ἀπελπίζοντες, *hoping for nothing from men,* and therefore repairing to God. This is the plain sense of it, Isa. xxix. Jud. ix. 12. Esth. xiv. 19.: so Ecclus. xxii. 21. xxvii. 21. μὴ ἀπελπίζῃς, is, *Be not without hope of reconciliation with thy friend;* and why then may not the word here signify, *Being without hope of receiving any thing again from him you lend to?* So that it is not to be doubted, that these words are well rendered by Chrysostom,* Πρὸς ὧν οὐ προσδοκῶμεν ἀπολαμβάνειν, *From whom you expect not to receive.*

[8] Ver. 38. Δώσουσι] "Impersonaliter interpretandum," *Is to be rendered impersonally,* saith Grotius. (See note on xvi. 9.)

[9] Ver. 40. Κατηρτισμένος δὲ πᾶς ἔσται ὡς διδάσκαλος αὐτοῦ, *But every one that is perfect, shall* (will) *be as his master.*] Καταρτίζεσθαι is to be perfect in any thing, Matt. xxi. 16. 2 Cor. xiii. 9. 11. Heb. xiii. 21. 1 Pet. v. 10. The sense therefore of these words may be this, The disciple that perfectly understands the rules, and sees the example, of his master, will think it is his business to tread exactly in his steps, to do and suffer, upon like occasions, as his master did, and so he will be like his master.

CHAP. VII.

1. NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear to him, was sick, or ready to die *(or near death).*

3. And when he *(the centurion)* heard *(the fame)* of

* In Matt. v. 42.

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Jesus, he [1] sent to him *(some of)* the elders of the Jews, beseeching him *(by them)* that he would come and heal his servant.

4. And when they came to Jesus, they besought him instantly *(or earnestly)*, saying, That he was worthy for whom he should do this *(i. e. he well deserved this kindness)*:

5. For he loveth our nation *(and religion)*, and *(as an indication of this)* he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent *(other)* friends to him, saying to him, Lord, trouble not thyself *(to come to me)*; for I am not worthy that thou shouldest enter under my roof:

7. Wherefore neither thought I myself worthy to come to thee: but say in a word *(thy pleasure)*, and *(I believe)* my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *(How much more then canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant?)*

9. When Jesus heard these things, he marvelled at him, and turned him *(self)* about, and said to the people that followed him, I say to you, I have not found so great faith, no, not in Israel; *(and upon this faith, he told them that were sent, it should be as he believed*, Matt. viii. 13.)

10. And they who were sent, returning to the house, found the servant whole that had been sick.

11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, *(who was)* the only son of his mother, and she was a widow *(and so by the loss of this son left destitute)*: and much people of the city was with her *(to attend the funeral)*.

13. And when the Lord saw her, he had compassion on her, and said to her, Weep not.

14. And *(then)* he came and touched the bier: and they that bare him stood still. And he said, Young man, [2] I say to thee, Arise.

15. And *(at that word)* he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on *(them)* all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people *(by sending to them the promised Messiah)*.

17. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. And John calling to him two of his disciples [3] sent them to Jesus, saying *(in the name of their master, who sent them for their own satisfaction)*, Art thou he that should come *(the Messiah)*? or look we for another?

20. When *(therefore)* the men were come to him, they said, John *(the)* Baptist hath sent us to thee, saying *(or, to say)*, Art thou he that should come? or look we for *(are we to expect)* another?

21. And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and to many that were blind he gave sight, *(according to the prophecy of Isaiah concerning him:* see the note on Matt. xi. 5.)

22. Then Jesus answering said to them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is he, whosoever shall not be offended in me *(i. e. who shall not fall off from me by reason of the afflictions he may suffer, as John doth, or by reason of my mean circumstances in this present world)*.

24. And when the messengers of John were departed, he began to speak to the people concerning John *(saying)*, What went ye out into the wilderness to see? *(Was it)* a reed shaken with the wind *(a man wavering in his doctrine or testimony)*?

25. But what went ye out for to see? A man clothed in soft raiment *(a courtier and parasite)*? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? *(Was it)* a prophet? Yea, I say to you, and *(one that is)* much more than a *(an ordinary)* prophet.

27. *(For)* this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. *(More, I say, than an ordinary prophet,)* For I say to you, Among those that are born of women there is not a greater prophet than John the Baptist; but *(yet)* he that is *(the)* [4] least *(prophet)* in the kingdom of God is greater than he.

29. And all the people that heard him, and the publicans, justified God *(i. e. approved the wisdom and justice of his counsel, in calling them, by the Baptist, to repentance)*, being baptized with the baptism of John.

30. But the [5] pharisees and lawyers rejected the counsel of God against *(towards)* themselves, being not baptized of him *(as being confident they were righteous*, Luke xviii. 9. *and so needed no repentance)*.

31. And the Lord said, Whereunto shall I liken the men of this generation? and to what are they like?

32. They are like to children sitting in the market-place, and calling one to another, and saying, We have piped to you *(as at a festival)*, and ye have not danced; we have mourned to you *(as they do at funeral solemnities)*, and ye have not wept *(i. e. you have neither complied with us, when we called you with mirth nor sadness)*.

33. For John the Baptist came neither eating bread nor drinking wine *(his meat being only locusts, and his drink water)*; and ye say *(of him)*, He hath a devil *(or, is a melancholy, frantic person)*.

34. The Son of man is come eating and drinking *(in the usual manner)*; and ye say *(of him)*, Behold, *(he is)* a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. But Wisdom is [6] justified *(i. e. approved)* of all her children *(i. e. of all true lovers of wisdom)*.

36. And *(or, then)* one of the pharisees desired him that he would eat with him. And *(thereupon)* he went into the pharisee's house, and sat down to meat.

37. [7] And, behold, a woman in the city, which was *(for-*

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merly) a sinner, when she knew that Jesus sat at meat in the pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner *(and so by touching must defile him).*

40. And Jesus answering *(to his thoughts)*, said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on.

41. *(Jesus then began his discourse thus,)* There was a certain creditor which had two debtors: the one owed *(him)* five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose he to whom he forgave most. And he said to him, Thou hast rightly judged.

44. And he turned to the woman, and said to Simon, Seest thou this woman? *(When)* I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. [8] Wherefore, I say to thee, *(This is a testimony that)* her sins, which are many, are forgiven; for she *(hath)* loved much: but to whom little is forgiven, the same loveth little.

48. And *(then)* he said to her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this *(man)* that *(he)* forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee *(from the punishment of thy past sins)*; go in peace.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. ΑΠΕ'ΣΤΕΙΛΕ *πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, He sent to him the elders of the Jews.*] *And,* ver. 6. *the centurion sent to him friends:* by Matthew, viii. 5. *the centurion came to him;* and, ver. 8. *the centurion said to him.* To reconcile this difference, note,

First, That St. Luke relating this story more largely than St. Matthew doth, and with this signal circumstance said by his messengers, *I thought not myself worthy to come unto thee,* (ver. 7.) these circumstances must be as they are related by St. Luke. Note,

Secondly, That it being a rule among the Jews, that "apostolus cujusque est quisque," *the disciple,* messenger, or proxy, *of any man is as himself;* and, among the civilians, "quod facimus per alium, id ipsum facere judicamur," *we ourselves are reputed to do that which by another we do:* St. Matthew might well say, the centurion who sent these elders and friends, came to him by them. So Jethro comes to Moses by a messenger, Exod. xviii. 6. and Solomon speaks to Hiram by his servants, 1 Kings v. 7. James and John came to Christ with a petition presented by their mother, Mark x. 35. compared with Matt. xx. 20. John the Baptist speaks to Christ by his disciples, Matt. xi. 3. Note,

Thirdly, That though it seems probable from those words of Christ to the centurion, *Go thy way, and as thou hast believed, be it done unto thee,* (Matt. viii. 13.) that when Christ was nigh to the house, the centurion might come in person to him, yet neither is this necessary; for when David sent messengers to commune with Abigail to take her to wife, she answers as if he had been present, *Behold thy handmaid to be a servant to wash the feet of the servants of my lord.* (1 Sam. xxv. 41.)

[2] Ver. 14. Εἶπε, νεανίσκε, σοὶ λέγω, ἐγέρθητι, *Jesus said, Young man, I say unto thee, Arise.*] Here Woltzogenius owns that Christ spake this by that Divine power which he had over inanimate things, as the wind and the sea; "est quidem hoc Deo proprium," *this indeed* (saith he) *is proper to God, who calleth things that are not, as if they were,* (Rom. iv. 17.) but God had communicated this power to his Son, by whom he would most perfectly manifest himself to the world. So Peter speaks to Tabitha, *Tabitha, arise;* (Acts ix. 40.) as Christ to Lazarus, *Lazarus, come forth.* (John xi. 43.) Now to this I reply,

First, That the instance of St. Peter saying to Tabitha, Arise, doth not lessen the strength of the argument from these words for the Divinity of Christ, seeing he doth this only by prayer to and faith in the Lord Christ; to which he ascribes all his miracles, doing them in his name, or power, and *through faith in his name,* (Acts iii. 16.) and so in effect saith to her as he did to Æneas, (ver. 34.) *Jesus Christ healeth thee, arise,* &c. Christ here doth this by his own power, without any prayers, as appears from those words, *I say to thee, Arise;* and he will raise all his servants from the dead, and *change their vile bodies into the likeness of his glorious body, according to the mighty power by which he is able to subdue all things to himself.* (Phil. iii. 21.) He prayed, indeed, when he raised Lazarus; but then even Woltzogenius observes, he could not do this to receive power to raise him, because he had this power in himself already, John v. 26. and doth there challenge to himself to be *the resurrection and the life,* xi. 25. but for other reasons accounted for John xi. 41, 42.

Secondly, When Woltzogenius can prove, that Divine virtue which is proper to God alone, ever was, or ever can be communicated to a creature, or to another without communication of the Divine nature, then, and not till then, will he have given a satisfactory answer to this argument.

[3] Ver. 19. *John sent, saying, Art thou he that should come?*] See the note on Matt. xi. 3.

[4] Ver. 28. *The least in the kingdom of heaven is greater than he.*] See the note on Matt. xi. 11.

[5] Ver. 30. Οἱ *φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, But the pharisees and lawyers rejected the counsel of God against* (Gr. towards) *themselves, being not baptized of him.*] That some of them came to be baptized, we read Matt. iii. 7. it therefore must be said, either that this is here said of them in general, because it was true of many of them; or that those who came to him, hearing the character he gave of them,

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refused his baptism. (See note on Matt. iii. 7.) But the chief thing here observable is this, that, in rejecting John's baptism, they are said to reject the counsel of God towards them, that is, his gracious design of calling them by him to that repentance, which could alone exempt them from the wrath to come; and by that refusal declared they approved not of God's counsel, as just and righteous, in calling such unblamable persons as they were, and such zealots for the law, to repentance, that so they might escape the ruin threatened by St. John; for thus Eleazer, one of them, speaks, after the destruction of the Jews, that though all the rest of the Jews perished,* ἡμεῖς δ' ἄρα μόνοι ἠλπίσαμεν περιέσεσθαι ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, *we alone expected to be preserved, as having not sinned against God, nor been guilty of any fault, and who were teachers to others.* Christ tells us they were, πεποιθότας ἐφ' ἑαυτοῖς, *confident in themselves, that they were righteous,* (Luke xviii. 9.) and represents them by the elder son, saying, *I never transgressed at any time thy commandments.* (Luke xv. 29.) They therefore judged it an incongruous thing to call such righteous persons to repentance and threaten them with ruin, who were so dear to God; but the publicans and common people were conscious to themselves of sins sufficient to expose them to Divine judgments, and therefore they approved of this counsel God sent them by his messenger, and declared him righteous, both in calling them to repentance and threatening his judgments if they did neglect it; and therefore they submitted to this baptism of repentance for the remission of sins, to which God, by the Baptist, called them: that δικαιοῦν is to declare, or approve a thing or person righteous, see ver. 35. They whose principles will not allow them to believe, that God had any such benign designs towards such a generation of vipers, say, first, that βουλὴ τοῦ Θεοῦ is not the *counsel,* or the *purpose,* but only the *command* of God; but (1.) this phrase in Scripture never signifies a *bare command,* but always the *decree,* the *purpose,* or the *counsel* of God. (See Acts ii. 23. iv. 28. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17.) Nor (2.) can it be rationally supposed, that God should give men any virtuous or moral precepts, which he doth not design and purpose that they should obey. Secondly, They add, that εἰς ἑαυτοὺς, *towards them,* is here put for ἐν ἑαυτοῖς, *in themselves;* and therefore render the text thus, *they despised in themselves the counsel of God.* But (1.) was it his counsel towards them, or was it not? If not, how could they, by neglecting that which concerned not them, despise it? If so, then it is certain, that the purpose and counsel of God towards them was this, That they should repent, and bring forth fruits meet for repentance. (2.) The phrase, *in themselves,* is always expressed by ἐν ἑαυτοῖς, iii. 8. vii. 49. viii. 9. εἰς ἑαυτοὺς occurs but twice elsewhere, *viz.* 1 Pet. iv. 8. 10. and then it plainly signifies, *towards themselves.*

[6] Ver. 35. Καὶ ἐδικαιώθη, *But Wisdom is justified of her children.*] See note on Matt. xi. 19.

[7] Ver. 37. Ἰδοὺ, γυνὴ ἐν τῇ πόλει. *And, behold, a woman in the city.*] Here are two arguments against the opinion of Huetius† and others, that this woman was Mary, the sister of Lazarus, and that Simon the leper, mentioned Matt. xxvi. 6. Mark xiv. 3. was the same with the Simon mentioned here; (1.) because this Mary was a woman of that city, that is, either of Nain or Capernaum, the only cities mentioned here; whereas Mary, the sister of Lazarus, was of no city, but of the town or village of Bethany. John xi. 1. (2.) After the collation here, which is not styled a supper, our Lord went *through every city and village, preaching the kingdom of God,* (viii. 1.) whereas, after he raised Lazarus, *Jesus walked no more openly.* And, lastly, Mary's unction was made for Christ's interment, and but six days before Christ's last passover, (John xii. 7.) when he continued in Bethany and in Jerusalem. (Mark xi. 11.)

[8] Ver. 47. Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί· ὅτι ἠγάπησε πολύ· *For which cause I say unto thee, Her sins, which were many, are forgiven; for she loved much.*] Christ saith not her sins were forgiven, because she loved much; but this ought to be a token to thee, that her sins, which rendered her unworthy to touch me, have been forgiven; this great love to me being an indication of her deep sense of God's mercy to her in pardoning her many sins: and this do I the Prophet and the Son of God declare unto her: to this sense lead both the parable of the great debtor, to whom the Lord frankly had forgiven all, for he loved much, because much had been forgiven; and the conclusion of it in these words, *he that hath less forgiven loveth less;* whence it appears, that ὅτι here cannot be causal or intimate, she was forgiven much, because she loved much; the cause assigned of her forgiveness being not her love but faith; (ver. 50.) but only consequential, denoting the effect or indication of the forgiveness of her many sins. So Hosea ix. 15. All their iniquity was in Gilgal, *therefore there I hated them;* for they did not sin in Gilgal, because he hated them there; but he hated them there, because there they offended; (Eccles. v. 7.) ὅτι σὺ τὸν Θεὸν φοβοῦ, *wherefore fear thou God.* So John xiv. 17. The world cannot receive the spirit of truth, ὅτι οὐ θεωρεῖ αὐτὸ, *therefore it sees him not, neither knows him,* but ye know him, *therefore he abideth with you, and shall be with you.* In one at least of these two paragraphs ὅτι must bear this sense.

CHAP. VIII.

1. AND it came to pass afterward, that he went through every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him,

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which [1] ministered to him *(necessaries out)* of their substance.

4. And when much people were gathered together, and were come to him out of every city, he spake to them by a parable:

5. *(Saying,)* A sower went out to sow his seed: and as he sowed, some fell by the way-side; and [2] it was trodden down, and the fowls of the air devoured it.

6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked *(root and)* moisture.

* Apud Joseph. de Bello Jud. lib. vii. p. 990. † Not. in Matt. p. 43. 44.

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7. And some fell among thorns; and the thorns [3] sprang up with it, and *(overgrowing it)* choked it.

8. And other *(seed)* fell upon good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear *(i. e. wisdom to discern and willingness to receive the truth)*, let him hear *(i. e. embrace it)*.

9. And his disciples asked him, saying, What might *(the meaning of)* this parable be?

10. And he said *(to them)*, To you it is given to know the mysteries of the kingdom of God; but to others *(I speak)* in parables; *(they having shut their eyes and closed their ears*, Matt. xiii. 14.) [4] that seeing they might not see, and hearing they might not understand.

11. Now the *(meaning of the)* parable is this: The seed is the word of God.

12. Those *(seeds sown)* by the way-side are *(emblematically)* they that hear; *(but consider not what they hear*, Matt. xiii. 19.) then cometh the devil (Gr. *ἵνα, so that the devil cometh)*, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They *(who are represented by the seed sown)* on the rock, are they which, when they hear, receive the word with joy; and these have no root, *(being persons)* which for awhile believe, and *(but)* in time of temptation fall away.

14. And *(by)* that *(seed)* which fell among thorns are they *(represented)*, who, when they have heard *(the word)*, go forth *(into the world)*, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15. But *(by)* that *(seed which fell)* on [5] good ground, are they *(represented)*, who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16. *(And, having thus explained this parable, he said, I do not impart this knowledge to you that ye may conceal it, but that ye may teach it to others; for)* [6] no man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in *(to the house)* may see the light.

17. For nothing is *(said in)* secret *(by me)*, that shall not be made manifest; neither *(is)* any thing hid, that shall not be known and come abroad.

18. Take heed therefore how ye hear: for whosoever hath *(so as to improve it)*, to him shall be given *(more)*; and whosoever *(thus)* hath not, from him shall be taken *(away)* even that which he seemeth to have.

19. Then came to *(see)* him his mother and his brethren, and *(they)* could not come at him for the press.

20. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered and said to them, *(As)* my mother and my brethren are these who hear the word of God, and do it.

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said to them, Let us go over to the other side of the lake. And they launched forth.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, Master, we *(are ready to)* perish! Then he arose, and rebuked the wind and the raging of the water *(saying to them, Peace, be still)*; and *(then)* they ceased, and there was a calm.

25. And he said to them, Where is your faith? And they, being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26. And they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had *(been possessed with)* devils *(a)* long time, and *(he)* wore no clothes, neither abode in any house, but in the tombs.

28. When he *(the evil spirit)* saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not: *(this he said, fearing he might be punished for what he had done to the man.)*

29. For he *(i. e. Jesus)* had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and *(though)* he was kept bound with chains and in fetters; and *(yet)* he brake the bands, and he was driven of the devil into the wilderness.

30. And Jesus asked *(the unclean spirit in)* him, saying, What is thy name? And he said, *(It is)* Legion; because many devils were entered into him.

31. And they besought him that he would not command them to go out into the deep.

32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34. And when they that fed them saw what was done, they fled *(from the place)*, and went and told it in the city and in the country *(what was done)*.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36. They also that saw it told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear *(of what they might farther suffer by him)*: and he *(accordingly)* went up into the ship, and returned back again.

38. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39. Return to thine own house, and shew how great things [7] God hath done to *(for)* thee. And he went his way, and published throughout the whole city how great things Jesus had done to him.

40. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of

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age, and she lay a dying. (But, as he went, the people thronged *(about)* him.

43. And a woman having an issue *(or flux)* of blood twelve years, which had spent all her living upon physicians, neither could be healed of *(i. e. by)* any *(of them)*,

44. Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45. And Jesus said, Who touched me? When all *(the rest)* denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46. And Jesus said, Somebody hath touched me *(in order to some cure)*: for I perceive that virtue is gone out of me *(to heal somebody)*.

47. And when the woman saw that she was not hid *(from him)*, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately.

48. And he said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master *(any farther)*.

50. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in *(to her apartment)*, save Peter, and James, and John, and the father and mother of the maiden.

52. And all *(present)* wept, and bewailed her: but he said, Weep not; *(you shall soon find)* she is not *(as one)* dead, but *(as one that)* sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out *(who were thus weeping)*, and took her by the hand, and called, saying, Maid, arise.

55. And her [8] spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2, 3. ΚΑΙ᾽ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, *And certain women, which had been healed of evil spirits and infirmities,—— ministered to him of their substance.*] This was customary, saith St. Jerome,* among the Jews, for women, and especially for widows, to minister necessaries to their teachers; and his disciples being with him, and they being not represented as of his family or domestics, but only as followers of his doctrine, could give no ground for any ill suspicion in this case.

[2] Ver. 5. Καὶ κατεπατήθη, *And it was trodden down.*] This is not mentioned by St. Matthew or Mark, and seems to signify a great contempt of the Divine seed, the things which we tread under our feet being accounted vile, and not worthy to be taken up from the ground.

[3] Ver. 7. Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· *And the thorns springing up with it, choked it.*] There be two principles of action in man, the flesh and the spirit, or the inward man; from which arise different appetites and inclinations: the flesh produceth an affection to riches, pleasures, and other allurements of the world, which are here called thorns; the inward man, or mind approving of the laws of God, (Rom. vii. 22.) and persuading to those things which conduce to the peace, and tranquillity, and welfare of the soul, is a principle inclining us to virtuous actions; but if we suffer these thorns to take root in our hearts, and gain our affections, these inclinations to virtue will be quickly choked, or bring no fruit to ripeness or perfection, which is all one as to be ἄκαρποι, without fruit, as appears from ver. 14. compared with Matt. xiii. 22. Mark iv. 19.

Ver. 8. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.] These words are owned by all the versions, Theophylact, and Jerome, and yet are rejected by Dr. Mills on the sole authority of three MSS.

[4] Ver. 10. Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν, *That seeing they may not see, and hearing they may not understand:* Mark iv. 12. *That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should be converted, and their sins should be forgiven them.*] Here, say some, this is plainly given as the reason why our Saviour spake to them without in parables, *viz.* that they may not perceive, or understand, or be converted. But, to take off this pretension, it is sufficient to observe, that the words in St. Mark and St. Luke are only an abbreviation, or short hint of what St. Matthew saith was spoken by our Lord more fully; for Christ might say what St. Mark and Luke relate, and yet say more than they relate, as St. Matthew doth assure us he did; but then St. Matthew could not have given us his discourse more fully, unless our Lord had spoken it more fully than it is related by St. Mark and Luke; whence it must follow, that the relations of Mark and Luke must be allowed to be deficient, *i. e.* not to contain all that our Saviour said on this occasion, and therefore must be filled up, or rendered entire, by the addition of the words recorded in St. Matthew. Since then St. Matthew doth expressly tell us from the mouth of Christ, *He therefore spake to them in parables, because they seeing would not see, or did not see, and hearing did not understand;* and that they therefore did not see, hear, and understand, *because their heart was waxed gross, and their ears heavy, and they had closed their eyes, lest they should see, and hear, and be converted;* it seemeth evident, that the words of St. Mark and Luke must be filled up, or made entire thus—To others *(of the Jews)* speak I in parables *(because they seeing, see not; and hearing, do not understand; for their hearts are waxed gross, and their ears heavy, and their eyes have they closed)*, that seeing they may see, and not perceive; and hearing they may hear, and not understand, lest they should be converted: and though doubtless this sad effect of their not hearing, and seeing, *viz.* lest they should be converted, was not intended by them, yet, since it was the natural issue of their shutting their eyes against the light, it fitly is ascribed to them; as when the prophet Hosea saith, viii. 4. *Of their silver and gold have they made them idols, that they might be cut off;* and the prophet Micah, vi. 16. *For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation.* A

* In Matt. xxvii. 55.

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like expression to this we find, Isa. lxiii. 17. *Why hast thou caused us to err from thy ways?* τί ἐσκλήρυνας τὰς καρδίας ἡμῶν τοῦ μὴ φοβεῖσθαί σε; *Why hast thou hardened our hearts, that we should not fear thee?* And yet this is the church's prayer, imploring God's mercy, and the removal of his judgments, *viz.* the long oppression of the heathens, which was a temptation to them to depart from him, and to cast off his fear; and therefore shews they were no otherwise hardened by God than as these providences were a strong temptation to them to cast off his service. Hence also we may learn the power and efficacy of the word, when it is heartily believed and seriously attended to, to work in those that hear it conversion, to the salvation of the soul; it being only through the want of seeing and of understanding, that is, of believing and considering the importance of it, that it hath not this effect upon men. (See the note on Jam. i. 18.)

[5] Ver. 15. Τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι. *But that on the good ground, are they, who, in* (with) *an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*] From these words it is manifest, that some good disposition of heart is requisite to render the word truly and durably fruitful. Now what this is, see in note on Matt. xiii. 23.

[6] Ver. 16. Οὐδεὶς γὰρ λύχνον ἅψας, καλύπτει αὐτὸν, *No man, when he hath lighted a candle, covereth it with a vessel.*] Of this, and the seventeenth verse, see Mark iv. 22.

[7] Ver. 39. Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, saith Woltzogenius, Christ ascribes this miracle to God, the author of that power by which he did it, (John v. 19.) whereas had he been the high God, he should have ascribed it to himself. I answer, he doth this as *not seeking his own glory, but the glory of him that sent him;* that is, as one executing his prophetic office in his Father's name, and casting out devils *by that Spirit* he received from his Father.

[8] Ver. 55. Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her spirit returned.*] By adding this, saith Grotius, St. Luke shews, that the soul of man is not corporeal, or any thing that perisheth with it; but αὐθυπόστατόν τι, something subsisting of itself; which, when the body dies, exists elsewhere, as the word ἐπέστρεψε shews. But this is not a certain inference from the word; for of Samson, refreshed with the water that came from the jaw of the ass, it is said, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, *his spirit returned,* Judg. xv. 19. and the like phrase we find, Psal. iii. 23. Lam. i. 11. 16. 19. plainly importing the restoring a person to his vigour. This therefore is more surely to be gathered from the death of the damsel, ver. 53. for so Elijah speaketh in a like case, 1 Kings xvii. 21. ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου, *Let, I pray thee, the soul of this child return into it.*

CHAP. IX.

1. THEN he called his twelve disciples together, and gave them power and authority *(through his name)* over all devils, and to cure diseases.

2. And he sent them to preach the *(coming of the)* kingdom of God, and to heal the sick.

3. And he said to them, Take nothing *(with you)* for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece; *(for you shall want neither provision nor protection,* xxii. 35.)

4. And whatsoever house ye enter into, there abide *(while ye continue in that city),* and *(from)* thence depart *(to another).*

5. And whosoever will not receive you, *(your words,* Matt. x. 14.) when ye go out of that city, shake off the very dust from your feet for a testimony against them *(that ye account them as unclean, and not fit to be conversed with any more).*

6. And they departed, and went through the towns *(of Judea),* preaching the gospel, and healing *(the sick)* every where.

7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said of some, that John was risen from the dead *(and so his great wickedness appeared in killing a man so highly favoured by God);*

8. And of some *(it was said),* that Elias had appeared; *(and so that kingdom of the Messiah was to be set up, which should destroy all other kingdoms;* Dan. ii. 44.) and of others, that one of the old prophets was risen again.

9. And Herod said, John have I beheaded: but *(if he be not risen again)* who is this, of whom I hear such *(wondrous)* things? And he desired to see him *(that so he might discern whether he were the Baptist or not).*

10. And the apostles, when they were returned, told him all that they had done *(in his name).* And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida, *(that they might rest a little,* Mark vi. 31.)

11. And the people, when they knew it, followed him: and he received them, and spake to them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said to him, Send the multitude away, that they may go into the country and towns round about, and *(may)* lodge, and get victuals *(which here they cannot do):* for we are here in a desert place.

13. But he said to them, Give ye them to eat. And they *(upon inquiry,* Mark vi. 38.) said, We have no more but five loaves and two *(little)* fishes, *(and what are they among so many? we cannot therefore satisfy them,)* except we should go and buy meat for all this people.

14. For they were about five thousand men *(who were to be fed).* And he said to his disciples, Make them sit down by fifties in a company.

15. And they did so *(as he commanded),* and made them all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, blessed *(God over)* them, and brake *(them),* and gave *(of them)* to the disciples to set before the multitude.

17. And they did eat, and were all filled; and there were taken up of fragments that remained to them *(that gathered them)* twelve baskets.

18. And it came to pass, [1] as he was alone *(from the multitude)* praying, his disciples were with him: and *(having ended his prayer)* he asked them, saying, Whom say the people that I am?

19. They answering said, *(Some say thou art)* John the

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Baptist; but some say *(thou art)* Elias; and others say, that one of the old prophets is risen again.

20. He said to them, But whom say ye that I am? Peter answering said, *(Thou art)* the Christ of God.

21. And he straightly charged them, and commanded them to tell no man that thing;

22. Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised *(again)* the third day.

23. And he said to them all, If any man will come after me, let him [2] deny himself, and take up his cross daily *(as occasion serves)*, and follow me.

24. For whosoever will *(reject me to)* save his life shall lose it; but whosoever will *(be ready to)* lose his life for my sake, the same shall save it *(and this surely will be his wisest course)*.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away *(as they who reject me, to save this temporal life, will be)*?

26. For whosoever shall be ashamed of me and of my words *(now)*, of him shall the Son of man be ashamed, when he shall come in his own [3] glory, and in his Father's, *(that of light and flame*; see note on Heb. i. 3.) and *(with the glorious attendance)* of the holy angels.

27. But *(besides this coming at the dreadful day)*, I tell you of a truth, there be some standing here, which shall not taste of death, till they see the *(Son of man coming in the)* kingdom of God *(with power*, Matt. xvi. 28. Mark ix. 1. *to execute his judgment on them that reject him)*.

28. And it came to pass about an eight days after these sayings, (see the note on Mark ix. 2.) he took Peter, and John, and James, and went up into a mountain to pray.

29. And as he prayed, the fashion *(or appearance)* of his countenance was altered, and his raiment was *(or became)* white and glistering.

30. And, behold, there talked with him two men, which *(by their discourse)* were *(known to be)* Moses and Elias:

31. Who appeared in glory, and spake of his [4] decease, *(the death)* which he should accomplish at Jerusalem.

32. But Peter and they that were with him *(whilst he was praying)* were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said to Jesus, Master, it is good for us to be here: [5] and *(therefore)* let us make *(here)* three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing *(whether)* what he said *(were well or ill said)*.

34. While he thus spake, there came a cloud *(of glory)*, and overshadowed them; and they feared as they entered into the cloud, *(because of the magnificent glory of it*, 2 Pet. i. 17.)

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And when the voice was past, Jesus was found alone. And they *(three)* kept it *(the vision)* close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is my only child:

39. And, lo, a [6] spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again (Gr. *it causeth him to beat himself; and foam)*, and, bruising him, hardly departeth from him.

40. And I besought thy disciples to cast him out; and they could not; *(and this hath raised a dispute betwixt the scribes and thy disciples concerning thy power*, Mark ix. 15.)

41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42. And as he was yet coming, the devil threw him down, and tare him *(or, and he beat himself with his fists)*. And Jesus rebuked the unclean spirit, and healed the child *(of his epilepsy)*, and delivered him again to his father.

43. And they were all amazed at the mighty power of God *(visible in Christ)*. But while they wondered every one at all *(these)* things which Jesus did, he said to his disciples,

44. Let these sayings sink down into your ears: for *(notwithstanding this seeming admiration)* the Son of man shall *(by these very Jews)* be delivered into the hands of men.

45. But they [7] understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him *(of)* that saying.

46. Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48. And saith to them, Whosoever shall receive *(such a one as)* this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all *(in his own)*, the same shall be great *(in my esteem and kingdom)*.

49. And John answered *(i. e. spake)* and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50. And Jesus said to him, Forbid him not: for he that is not against us *(but pursues the same design in beating down the kingdom of Satan)* is for us.

51. And it came to pass, when the time was *(near)* come that he should [8] be received up *(into heaven)*, he [9] steadfastly set his face *(or fully purposed)* to go to Jerusalem *(where he was to suffer)*.

52. And *(therefore)* sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready *(a lodging)* for him.

53. And they did not receive him, because his [10] face was as though he would go *(i. e. he appeared to them to be going)* to Jerusalem *(to worship)*.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven to consume them, even as Elias did *(to the captains and their fifties)*?

55. But he turned, and [11] rebuked them, and said, Ye know not what manner of spirit ye are of *(i. e. how opposite this exterminating spirit is to the design of my coming)*.

56. For the Son of man is not come to destroy men's *(temporal)* lives, but to save them. And they went to another village

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57. And it came to pass, as they went in the way, a certain man said to him, Lord, [12] I will follow thee whithersoever thou goest.

58. And Jesus said to him, *(Thou canst expect no advantage at present by following me; for)* the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said to another, Follow me. But he said, Lord, suffer me first to go *(home)*, and *(stay till I)* bury my *(aged)* father *(and then I will attend upon thee)*.

60. Jesus said to him, Let the dead bury their dead *(or those who are dead to spiritual things be employed in those affairs)*: but go thou *(forthwith)* and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, that are at home at my house.

62. And Jesus said to him, No [13] man, having put his hand to the plough, and looking back *(i. e. having undertook my service, and diverting from it to worldly business)*, is fit for the kingdom of God.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 18. ΚΑΙ᾽ ἐγένετο ἐν τῷ εἶναι αὐτὸν καταμόνας προσευχόμενον, &c. *And it came to pass, as he was alone praying, his disciples were with him.*] The word καταμόνας alone, excludes not his disciples, but the multitude now sent away, when they were filled, ver. 17. as appears from Mark iv. 10.: or καταμόνας προσευχόμενος may be rendered, *as he was praying alone*, or *by himself*, his prayer being ended, his disciples came to him.

[2] Ver. 23. Ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν, &c. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*] Daily; *i. e.* as oft as an occasion offers itself. Here I shall recollect all that is said in several places of the gospel concerning this self-denial, and taking up the cross; and thence give rules of comprising this whole duty. And,

First, We must deny *father* and *mother*; for, *If a man come to me* (saith Christ), *and hate not*, Luke xiv. 26. i. e. *forsake not father and mother*, Matt. xix. 29. *he cannot be my disciple. For he that loveth father and mother more than me, is unworthy of me*, Matt. x. 37. Our Lord had told them, ver. 35, 36. that his gospel would accidentally cause great variance and division betwixt the *father and the son, the mother and the daughter*, and render those of their own household the most fierce and cruel enemies; he therefore lets them know, that if, when this shall come to pass, *father* and *mother* did prevail upon them, either by that affection which men naturally bear to their parents, or by that reverence they give to their authority and commands, when these commands do thwart his precepts; or else by those advantages, or outward comforts, which they expect to receive from their parents, and by adhering to the doctrine of their Lord, might lose or hazard; *i. e.* if they, by any of these motives, were induced to prefer the commands or will of their parents before Christ's, and value their countenance and affection before his favour,—they could not sincerely be his disciples. Now this, by parity of reason, holds concerning civil magistrates, who are the fathers of their country, and spiritual superiors, who are fathers of the church; and of all others, who have like power to command, reward, or punish us; and so this instance affords this rule of self-denial.

Rule I. That they to whom we bear the greatest natural affection, and the highest reverence, to whose commands we owe the most entire obedience in lawful matters, from whom we have received already, and may expect, the greatest temporal advantages, provided we comply with their desires, or the worst temporal evils upon refusal, must be denied, forsaken, and comparatively hated, for the sake of Christ; so that although the yearning bowels of a tender mother, which at first conceived me, and the gray hairs of an indulgent father, should be pleaded as motives to induce me to break the least commandments of the holy Jesus; though the authority of civil, natural, and ecclesiastical superiors should combine to tempt me to do what Christ forbids; though this authority should allure me with proffers of the highest honours or rewards, or should endeavour to affright me with the severest menaces; yet, if all these considerations should prevail with me, to gratify myself and them, by doing that which my own conscience and God's word assure me will be displeasing to my Saviour, or opposite to his commands, it is evident that I regard myself, or them, more than I do my Saviour; and therefore am unworthy of him, and cannot be sincerely his disciple.

Secondly, We must deny our *wife* and *children*, even that wife of our bosom, who is made *one flesh* with us, whom we must love as dearly as we love ourselves, (Eph. v. 33.) and for whose sake *father* and *mother* must be left. (Gen. ii. 24.) We also must deny those children, which are the offspring of our bowels, the joy and comfort of our lives; for, *if any man come to me* (saith Christ), *and hate not his wife and children*, Luke xiv. 26. *if he forsake not wife and children for my name's sake, and the gospel's*, Mark x. 28. *he cannot be my disciple.* Accordingly it is recorded, for the everlasting honour of the Levites, that they observed God's word, and kept his covenant, *saying unto their father and mother, I have not seen them, not knowing their own children, not acknowledging their brethren;* that is, being commanded by God's servant Moses, to kill every man his brother, friend, and son, that had been guilty of idolatry, in worshipping the golden calf, they executed the command of God without regard to *father, mother, son*, or *brother*, Exod. xxxii. 27, 28. Now the children of our loins, and the wife of our bosom, being the objects of our strongest love and greatest pity, and those in whom we chiefly take delight and pleasure; this second instance will afford this rule, *viz.*

Rule II. That whatever we most passionately love, are most especially concerned for, do cleave most closely to in our affections, and above all enjoyments do take the most pleasure in, must be loved less than Christ; and consequently must be denied, forsaken, and comparatively hated, for his sake, and the gospel's. Now to this rule, by parity of reason, may be reduced all our immoderate affections to the pleasures of this world, whether they be the pleasures of the appetite, such as the glutton and the drunkard do pursue; the pleasures of the senses, which the voluptuous and lustful persons chiefly prosecute; the pleasures of vain sports and pastimes, gamings, and other recreations: so that if our affection to a bosom friend prevail upon us to defer that religion we profess without conviction, or to act

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in contradiction to any precept of it, of which our conscience is convinced; [if our love to our own offspring will not permit us to reprove, correct, or to restrain them, when they dishonour God, and render themselves vile, but, with old Eli, we despise our God by thus preferring our sons before him; if our affections are inordinately set upon the pleasures of this world, now mentioned, so that we do more passionately covet and delight more in them than the things of God; we do more eagerly pursue, more constantly employ our care and time about them than about spiritual things, and so become *lovers of pleasures more than lovers of God;* if our affection to them doth prevail upon us to neglect our duty towards God, our neighbour, or ourselves, or to enjoy them in that degree or manner, which is forbidden by the laws of Christ,—then do we love them more than Christ; and therefore cannot be sincerely his disciples.

Thirdly, We must deny *brother* and *sister*, which may be fitly styled denying of ourselves, seeing a brother is a second self, of the same flesh and blood with us, and therefore styled, *Frater quasi ferè alter:* for, *he that cometh unto me* (saith Christ), *and hateth not his brother and his sister*, Luke xiv. 26. i. e. *who will not leave them for my sake*, Mark x. 28. *cannot be my disciple.* Now a brother, naturally, and in the Scripture import of the word, denotes a person with whom we do familiarly converse, and have an intimate acquaintance; hence, when the spouse desireth to have more near acquaintance, and more close communion with Christ, she thus expresseth her desire: *Oh that he were as my brother, that sucked the breast of my mother!* Cant. viii. 1. And the wise man, exhorting others to associate themselves with wisdom, and be more intimately acquainted with her ways, doth bid them *say to wisdom, Thou art my sister*, Prov. vii. 4. Moreover, this relation intimates the closest union of affection, and the greatest friendship; whence friends, in Scripture, are so oft styled brethren; and Christian love, in the superlative degree, is often represented by the *love of brethren.* So that our third rule will be this, *viz.*

Rule III. That Christians must deny, forsake, and must, comparatively, hate their nearest relative and dearest friend, who are as their own soul, (Deut. xiii. 6.) and cleave closer to them than a brother, (Prov. xviii. 24.) and him with whom they have enjoyed the sweetest and most delightful converse, and most familiar acquaintance, when it is necessary for the sake of Christ, and in obedience to his precepts, so to do; and then, *à fortiori*, this rule must bind us to deny our pot-companions, our lustful Delilahs, our brethren in iniquity, our vain and sinful company, and to have no communion with them in their works of darkness, but to reprove them. If then the importunity of friend or brother prevail upon thee to transgress wilfully any commandment of thy God and Saviour; if they draw thee, by their example or persuasions, to excess or riot, to chambering or wantonness, or any other sin, which is, in effect, to persuade thee to be damned for company; if, in dispensing punishments, rewards, preferments, favours, thou dost transgress this rule of equity on their accounts; if thy regard to them restrain thee from reproving their drunkenness and swearing, their lewd or atheistical discourse; nay, if the plain command of God, to hold no friendship or familiarity with them, doth not prevail upon thee to abandon and forsake their company, as much as may be,—then evident it is, thou lovest the company of such vile creatures, more than communion with thy Saviour; thou dost more prize their friendship than his favour, thou wilt not leave thy friend for him, and therefore art not worthy of him.

Fourthly, We must deny ourselves in houses, lands, and goods, or in those things by which we, with God's blessing on them, do subsist; and though these things be not so properly ourselves, as wife and children; yet, since men are so hot in the pursuit of them, that they will hazard their reputation, health, life, soul, or their whole selves in prosecution of them; since, when these things are lost, we are so apt to think and say, we are undone; since by the Scriptures these things are called our substance, and are indeed the things by which our nature does subsist;—our denial of them, upon these accounts, may very fitly be called self-denial, and thus we are obliged to deny ourselves: for, *whosoever he be of us, that forsaketh not all that he hath, πάντα τὰ ὑπάρχοντα, all his possessions*, or his worldly goods, *he cannot be my disciple*, saith our Lord, Luke xiv. 33. Hence doth our Saviour lay this command on the young man, to sell his great possessions, and give them to the poor, and follow him, in expectation of a heavenly treasure; and did pronounce, on his refusal to obey so irksome a command, that he could not enter into the kingdom of God. Here then the rule runs thus, *viz.*

Rule IV. That Christ's disciples must, when his providence doth call them to it, renounce, cast from them, abandon, even their whole subsistence, and all their temporal good things, in prospect of those spiritual blessings, which he hath promised to all, who, for his and his gospel's sake, do thus deny themselves: and then much more must we renounce our superfluities, and those accommodations whereby we only gratify our fancies, and our carnal minds, *viz.* our stately palaces, our numerous attendants, our delicious fare, our rich attire, our large and flourishing estates. If then we cannot freely spend these temporal enjoyments in the cause of Christ, or part with superfluities for the relief and comfort of his members; if we cannot cast away, abandon, or reject these things, though dear unto us as a right hand, or eye, when they prove snares, temptations, and offences to us; if the rich man cannot be content *to be brought low*, and to *take joyfully the spoiling of his goods*, in prospect of those never-failing riches Christ hath promised; if, to enjoy or to preserve these things, we venture to *make shipwreck of faith*, or *a good conscience*, or out of love unto this present world are moved, with Demas, to forsake or to neglect our duty to Christ,—then we *love mammon more than Christ*, and therefore cannot be his true disciples.

Fifthly, We must deny even life itself, which is still a more high degree of self-denial: there is scarce any thing we do so highly value and dearly love, and so much labour to preserve, and so unwillingly let go, as life; for, *skin for*, or after, *skin, and all that a man hath, will a man give for his life*, and yet this also must be denied for Christ's sake: for, *if any man come unto me, and hateth not his own life* (saith Christ), *he cannot be my disciple; i. e.* if he doth not love God better, and prize his favour more, than he doth value the continuance of this present life; if he cannot prevail upon himself to die for Christ, that he may live for

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ever with him; and lose this miserable life, to find it happily improved into a life of endless bliss and happiness; if he cannot follow the example of his Lord, who *suffered first, then entered into his glory,*—he vainly doth pretend to be a follower or a disciple of the holy Jesus. This instance then of self-denial doth inform us, that even natural life must be forsaken, and renounced, when we cannot preserve it without the loss of our more valuable interest in Christ, and those eternal blessings he hath promised to all those that suffer *for the sake of righteousness.* And if this natural life must be denied for Christ, much more my personal or civil liberty, my habitation, or my country.

Rule V. If then I cannot live a pilgrim and stranger upon earth, in expectation of a heavenly country, or live in banishment and exile for the cause of Christ; if I cannot suffer bonds and imprisonments, that I may still continue the Lord's freeman; if I cannot be induced to lose my life, that I may find it; but will endeavour to preserve my life or liberty by the violation of any laws of Christ,—it is evident I love this present life more than I love my Saviour, more than that crown of life, which he hath only promised to those who shall continue *faithful to the death;* and therefore am unworthy of him, and falsely do pretend to be a true disciple of the holy Jesus.

Sixthly, We must deny our honour, and our reputation, our ease, and our deliverance from those afflictions, which render life a burden, which is the last and highest pitch of self-denial; even when our afflictions and our persecution do render death itself a mercy and deliverance; when, with good Job, *our soul chooseth strangling, and death, rather than life, and longeth for it more than for hid treasure;* (Job iii. 21.) when for his sake we are *reproached all the day long,* and are exposed as spectacles of shame and infamy to the beholder: all this we must with patience suffer for the name of Jesus; for even after that our Lord had said, *If any man come to me, and hate not his own life, he cannot be my disciple,* he adds, Luke xiv. 27. *And whosoever doth not bear his cross cannot be my disciple;* wherefore this bearing of the cross imports some farther act of self-denial; which, that we may the better understand, consider, 1. that the cross among the Romans was accounted the most ignominious and shameful death, inflicted only upon slaves; for, as Lactantius saith, "Homine libero quemvis nocente indignum videbatur," *Now to a generous spirit it is not so much to die, as it is to suffer in an ignominious manner, and as the worst of malefactors, being innocent;* whence, as the heathen Seneca well notes, no person can so much express his love to virtue, or more entirely be devoted to her, than he, "Qui boni viri famam perdit, ne conscientiam perderet," *that loses his reputation to preserve his conscience.* 2. Consider that this was a most bitter, painful, and afflictive death; whence, as Austin notes, *acerbissimi dolores, Cruciatus, à Cruce vocabantur.* From this expression therefore thus explained, I collect this rule, *viz.*

Rule VI. That the disciple of the holy Jesus must endure the most fiery trials, the most sharp afflictions, and choose to die in the most shameful, ignominious manner, for the cause of Christ; *i. e.* when he cannot escape those things without denial, or acting contrary to the commandments of his Saviour: and then much more, when equal circumstances do concur, must he deny himself his ease and worldly quiet, his places of grandeur, his honour and his reputation, and those punctilios of honour, which the hectors of our age so much insist on; and must with patience bear, and readiness forgive, all the affronts he suffers from the hands of men, which he can never less deserve than by adhering firmly to his Lord. If then we cannot quit our ease and worldly quietness for Christ, but rather will neglect known duty, than give ourselves the trouble, which Christ's service calls for, rather comply with what is uppermost, than put ourselves to any trouble or disquiet to preserve an upright conscience; if the example and authority of Christ be not sufficient to curb our angry passions, quell our malicious and revengeful tempers; if the punctilios of honour tempt us to duel, and to spill our brother's blood; if we cannot lay down our honour and our reputation at the feet of Christ, not seeking honours from frail creatures, but *that which comes from God alone,* and being willing to be dishonoured for his sake; if fiery trials do cool our love to Christ, or the most sharp afflictions do cause us to forget our duty to him; if we do not rather choose *to endure affliction with the people of God, than to enjoy the pleasures of sin for a season,*—we either love or fear those things more than we love the favour, or fear the frowns, of our blessed Lord: and therefore cannot be his true disciples.

[3] Ver. 26. Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων, *When he shall come in his own, and in his Father's glory, and in the glory of his holy angels.*] The Divine apparitions in the Old Testament are represented by a great light, or splendour, by the Jews styled Schechinah, and the presence and attendance of holy angels; and these are styled *the glory of God,* or the appearance of the glory of God, and, representing to them God the Father, are here styled *the glory of the Father;* and it being the Λόγος, or Son of God, which usually thus appeared, and who, after his ascension, was again invested with this glory, it is here also styled *his glory.* (See the notes on John xvii. 5. Phil. ii. 6. Heb. i. 3.)

[4] Ver. 31. Ἔλεγον τὴν ἔξοδον αὐτοῦ, &c. *And they spake of his decease, which he should accomplish* ἐν Ἱερουσαλὴμ, *at Jerusalem.*] Not of that destruction which he was to accomplish on Jerusalem; for, that Moses and Elias spake one word of that, we read not in the Holy Scripture; nor doth the word ἔξοδος, absolutely put, ever signify any such thing, but only when it is joined with army, king, captains, soldiers, and the like; but it is the proper word used by Scripture, and other writers, for a departure out of this life; so 2 Pet. i. 15. *I will endeavour that,* μετὰ τὴν ἐμὴν ἔξοδον, *after my departure, ye may have these things in remembrance;* Wisd. iii. 2. *In the sight of the unwise they seemed to die,* καὶ ἔξοδος αὐτῶν, *and their departure is taken for misery;* and, vii. 6. *All men have one entrance into life,* ἔξοδός τε ἴση, *and their departure is alike;* Ecclus. xxxviii. 23. *Be comforted for him,* ἐν ἐξόδῳ πνεύματος αὐτοῦ, *when his spirit departeth.* Hence Grotius notes this as one of those phrases by which the old tradition of the immortality of the soul is preserved, though ἐξέλευσις τοῦ πνεύματος is only the expiration, or going forth of the breath of man. (Psal. civ. 29. cxlvi. 4.)

[5] Ver. 33. Καὶ ποιήσωμεν, &c. *And let us make three tabernacles.*] Καὶ here signifies *therefore,* as Gen. xii. 19. xxix. 33. xlii. 22. Deut. iv. 6. 15. 37. 40. v. 32. vi. 3. vii.

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9. viii. 6. xxviii. 48. Josh. xxiii. 11. xxiv. 10. 18. 1 Sam. ii. 17. Luke xii. 29. 1 Cor. v. 13.

[6] Ver. 39. Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, *And, behold, a spirit taketh him.*] That this person was truly possessed with an evil spirit, is evident, 1. because St. Matthew said expressly, that Christ *rebuked him, and the devil departed from him,* Matt. xvii. 18. 2. Because Christ commands him *to depart, and return no more,* Mark ix. 24.

[7] Ver. 45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, *But they understood not this saying, and it was hid from them.*] They understood the words, but knew not how to reconcile them with their own traditions, that their Messiah should live for ever; or with the great things they expected from him: and therefore in after-ages they invented the distinction of Messiah ben Joseph, who was to die; and of Messiah ben David, who was to triumph, and live for ever.

[8] Ver. 51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the time was come, that he should be received up.*] Though this may be said with some analogy of his death, which he was, πληροῦσθαι ἐν Ἱερουσαλὴμ, *to accomplish at Jerusalem,* whither he was now bound; because that was by being lifted up upon the cross; yet that being only styled ὕψωσις, but never ἀνάληψις, I incline rather to think, that as his ἔξοδος signifies his departure, so his ἀνάληψις may import his glorious ascension into heaven, the fruit and consequence of his death, who, *having purged away our sins by his death, is sat down at the right hand of Majesty in the highest:* (Heb. i. 3.) *he, for the suffering of death, being crowned with glory and honour,* (ii. 9.) and διὸ, for this cause exalted. (Phil. ii. 9.) So Elias is said, ἀναληφθῆναι εἰς τὸν οὐρανὸν, *to be taken up into heaven,* 2 Kings ii. 1. 9. Ecclus. xlviii. 9.

[9] Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, *He steadfastly set his face to go to Jerusalem.*] That is, he firmly purposed to go to Jerusalem, and began to execute it by passing from Galilee, the road-way through Samaria to Jerusalem. This is the frequent import of this phrase in the Septuagint, when there is mention of the counsel, purpose, or decree of God declared to his people. So Jer. iii. 12. οὐ μὴ στηριῶ πρόσωπόν μου ἐφ' ὑμᾶς, *I will not set my face against you;* xxi. 10. ἐστήριξω τὸ πρόσωπόν μου, *I have set my face against this city for evil;* and Ezek. xxi. 2. στήρισον τὸ πρόσωπόν σου ἐπὶ Ἱερουσαλὴμ, *Set thy face against Jerusalem:* so vi. 2. xiii. 17. xv. 7. xx. 46. xxv. 2. xxviii. 21. xxix. 2. xxxviii. 1. Dan. xi. 16, 17.

[10] Ver. 53. *And the Samaritans received him not,* ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ, *because his face was as though he was going to Jerusalem.*] It appeared by the road he took, and the places he went through, that he was going thither. So of Sennacherib, Hezekiah saw, ὅτι τὸ πρόσωπον αὐτοῦ, *that his face was to fight against Jerusalem,* 2 Chron. xxxii. 2. *i. e.* that he directed his army thither; and they that firmly purposed to go to Egypt are θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, *men that set their face to go into Egypt,* Jer. xlii. 15. 17. (See also 2 Kings xii. 17.) The reason why the Samaritans, knowing thus his purpose, received him not, as they did other Galileans going thither, was, that, by going thither on a religious account, *viz.* to celebrate the Passover, he decided the controversy betwixt them and the Jews, touching the place by God appointed for worship, and for sacrifice, against them; which, though they regarded not when done by the Galileans, yet was it grievous to them, that such a celebrated doctor, as Christ was, should do it.

Ver. 54. Ὡς καὶ Ἠλίας ἐποίησε.] *Hæc irrepserunt ex margine,* saith Dr. Mills; but they are owned by all the eastern versions, by Theophylact here, by Chrysost. de Precat. hom. 1. ed. Mor. p. 747. (See also the defence of καθ' ἡμέραν, ver. 33. Examen Millii.)

[11] Ver. 55, 56. *But he turned and rebuked them, saying,* οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what spirit ye are of.*] Here interpreters truly note, that πνεῦμα, *spirit,* is put for the affection, or disposition of the mind; as when the Scripture speaks of the *spirit of bondage* and *adoption,* Rom. viii. 15. and of the *spirit of fear, power, love, and of a sound mind,* 2 Tim. i. 7. But that which is here chiefly to be observed is, the contradiction of this saying to the popish practice of persecuting, destroying, and exterminating those whom they call heretics, purely on account of their religion; for observe,

First, That whereas they who are thus persecuted by the church of Rome, are falsely supposed to be schismatics and heretics; the Samaritans undoubtedly were both. For, 1. in opposition to the temple of Jerusalem, which God himself appointed for the place where he would be worshipped, commanding all men to repair to it, they erected a temple upon Mount Gerizim, and there they worshipped, deserting the temple of Jerusalem; this was their schism. 2. They also were heretics and idolaters: for they erred in matters which concerned salvation; and this our Saviour testified in these words, *Ye worship ye know not what, we know what we worship; for salvation is of the Jews.* (John iv. 22.)

Secondly, observe, That whereas the Romanists do exercise this cruelty on them whom they call schismatics and heretics, chiefly for their refusing to receive and own him as Christ's vicar, who manifestly doth usurp that title; these Samaritans refused to receive our Saviour himself in his own person, and that because he seemed to be going to Jerusalem to worship; so that the honour of God, and of religion, and of Jerusalem, the place of his peculiar worship, were all concerned in this case.

Thirdly, observe, That the permission of what was here desired by St. John and Peter, would have been more effectual for the conviction of the heretical, schismatical Samaritans, than any of the punishments inflicted by the inquisition, or any arts of papal tyranny can be for the conviction of those whom they call heretics and schismatics; for these disciples did not desire, that they themselves might execute on the Samaritans this sentence, by committing them to the flames, or imploring the magistrates' assistance to consume or burn them; they only did request, that they might call upon the God of heaven to rain down fire upon them, and consume them; which, had it pleased him to do on this occasion, the rest of the Samaritans, by what this village suffered, must have been evidently convinced, by demonstration from heaven, of God's displeasure against their way of worship, and of the truth of that Messiah, and his doctrine, who procured this vengeance to be executed upon them: whereas the persecutions of that church, because they minister no conviction to the conscience, serve only to harden men's hearts, and embitter their spirits against those who use them, and to induce

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them more firmly to believe that such a barbarous religion cannot be of God.

From these three observations it is evident, that whatsoever may be pleaded by the church of Rome to justify her practice in burning, massacring, extirpating of heretics and schismatics, might, with advantage, have been pleaded here. * "Doth she practise her severities out of a zeal for truth, and for the honour of God and Christ, and of the true religion, and for the reclaiming heretics and schismatics, and the preventing or terrifying others from adhering to them, or being deluded by them?" Upon all these accounts you see, that the disciples had far greater cause to call for *fire from heaven* upon this village of Samaria: and yet our Saviour, under these circumstances, thinks fit to rebuke even the desires of doing this to one small village. How then will he rebuke the actual performance of it to many hundred thousand souls, after his solemn declaration of the repugnancy of these proceedings to the design of his most blessed advent, and to the spirit of the gospel! For the true reasons why Christ rebuked his disciples for their desire of dealing thus severely with these schismatical and heretical Samaritans were these:

First, Because this spirit of severity towards erroneous persons, in whomsoever it is found, is highly opposite to the calm temper of Christianity, as is insinuated in that reply of Christ to his disciples, *Ye know not what spirit ye are of;* that is, ye do not well consider under what way of dispensation ye are placed by me. † The way I come to teach men the temper, disposition, and affection I would fix within them, is not a furious, persecuting, and destructive spirit; but mild, and gentle, and tender of the lives and interests of men, even of those who are our greatest enemies. Under the ‡ old testament, indeed, they who rejected and scoffed at a prophet suffered severely for it, the prophet had commission to call for *fire from heaven to destroy them presently, and curse them in the name of the Lord.* (2 Kings ii. 24.) But they who reject and crucify Christ, are by him prayed for, and are, by his command, to be still preached to, and, if possible, brought to repentance; and, according to his example, are all Christians to conform themselves, acting towards contemners of their persons or rejecters of their doctrine, not according to the *legal,* but the *evangelical* dispensation; not according to the severity of Elias, but the *meekness and gentleness of Christ:* and therefore your desire of proceeding according to the extraordinary spirit of Elias, under the gospel-dispensation is intolerable; for that designs universal love, peace, and good-will even to enemies; it doth engage us *to shew all meekness to all men;* and so no difference of religion, no pretence of zeal for God, can justify this fierce, vindictive, and exterminating spirit.

Secondly, Our Saviour's second reason against this proceeding is, that it was repugnant to the end for which he came into the world, which was, *not to destroy men's lives, but to save them.* § "He came to discountenance all fierceness, and rage, and cruelty in men one towards another; to restrain and subdue that furious and unpeaceable spirit, which is so troublesome to the world, and the cause of so many mischiefs and disorders in it; to beget a peaceable disposition in men of the most distant tempers;" making the *lamb and the wolf lie down together;* (Isa. xi. 6. 9.) and no more *to destroy and hurt each other; but turn their swords into ploughshares, and their spears into pruning-hooks;* (Micah iv. 3.) engaging them to lay aside *all bitterness, and wrath, anger, and clamour, and evil-speaking, with all malice.* He came to introduce that excellent spirit which consults not only the eternal salvation of men's souls, but their temporal peace and security, their comfort and happiness in this world, whose fruits are *righteousness and peace;* (Rom. xiv. 17.) *love, peace, long-suffering, gentleness, goodness, and meekness;* (Gal. v. 22, 23.) whose wisdom is *pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits* [or *works*], (James iii. 17.) and which commands the wise and knowing man *to shew forth, out of a good conversation, his works with meekness of wisdom,* (ver. 13.) condemning all his *bitter zeal* as *earthly, sensual, and devilish,* (ver. 14, 15.) which suffers not the servant of Christ to be engaged in *foolish questions, which beget strife;* because that the disciple of this mild and gentle Saviour *must not fight,* but must *be gentle towards all men, patient, in meekness instructing those that oppose themselves* against the truth, though their doctrine spread as a *gangrene, and overthrow the faith of some:* (2 Tim. ii. 24, 25. 17, 18.) not dispatching them out of the way, as is the manner of the Romanists, but *with long-suffering expecting, if God, peradventure, will give them repentance to the acknowledgment of the truth,* which teaches us to *bear the infirmities of persons weak in faith,* (Rom. xv. 1.) *to restore them in the spirit of meekness,* (Gal. vi. 1.) *to become as weak to the weak, that we may gain the weak,* (1 Cor. ix. 22.) to bear with the weak, and *be long-suffering to all men,* (1 Thess. v. 14.) *to speak evil of no man, to be no fighters, but meek, shewing all gentleness towards all men;* and that upon this sole account, that *we ourselves were sometimes foolish and deceived.* (Tit. iii. 2, 3.)

Now both these reasons are such as equally concern all persons, magistrates as well as ministers, them who thus persecute out of misguided zeal towards God, as well as those who do it out of envy, hatred, and such carnal principles: and they seem plainly to infer, that no man should be persecuted, as in the church of Rome men are, purely for his mistake concerning, or his denial of, any article of faith revealed by the gospel, but only for seditious and treasonable doctrines, or for such crimes as, had the gospel never been revealed, might justly have been punished by the civil magistrate.

[12] Ver. 57. *Master, I will follow thee whithersoever thou goest.*] This being said, as Christ perceived, from the common opinion of the nation, that the disciples of the Messiah should get wealth and honour, Christ soon discourages him from executing this resolution, laying before him the mean and low condition in which he was to be followed by his disciples.

[13] Ver. 62. Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, &c. *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*] Christ often compares his word to *seed,* and the time of gaining others to the faith to the *harvest.* Now of the plougher and sower of the seed, it was used to be said proverbially, *He is no good ploughman or seedsman, who, being at that work, looketh back;* because his furrows will not

* Dr. Tillotson's Serm. Nov. 5, 1678. p. 15.
† Ibid. p. 7.
‡ Vide Dr. Hammond in locum.
§ Dr. Tillots. ibid. p. 8.

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be straight, nor his seed cast even from him: whence they require of such a one, 1. That he should stoop, for then he cannot look back; according of Pliny,* *Arator, nisi incurvus, prævaricatur:* 2. That he should look straight before him, not back on his associates, as Hesiod in these words,

Ὃς κ' ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
Μήκετι παπταίνων πρὸς ὁμήλικας. Ἔργ. ver. 441.

This Christ applies to the spiritual husbandry; to which he that applies himself must forget the things which are behind, ἐμπροσθεν ἐκτεινόμενος, *bending and stretching out himself to those which are before.* (Phil. iii. 14.)

CHAP. X.

1. AFTER these things the Lord appointed other [1] seventy also, and sent them two and two before his face into every city and place, whither he himself would come *(after them,*

2. *And because he sent them to so many cities),* therefore said he to them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth *(more)* labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves *(ready to devour them;*

4. *Yet)* carry neither purse, nor scrip, nor shoes; and [2] salute no man by the way *(i. e. spend no time in fruitless civilities, which may divert you from your business).*

5. And into whatsoever house ye enter, say, Peace be to this house.

6. And if the son of peace be there *(one fit, by reason of his peaceable temper, to receive that blessing),* your peace shall rest upon it *(i. e. it shall be according to your prayer):* if not, it shall turn to you again; *(i. e. they shall receive no benefit by it,* Psal. xxxv. 13. Isa. lv. 11.)

7. And in the same house *(in which you find a Son of peace)* remain, eating and drinking such things as they give *(you as the reward of your labour):* for the labourer is worthy of his hire. Go not from house to house *(for better entertainment).*

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say to them, The kingdom of God is come nigh to you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on *(to)* us, we do wipe off, *(as a testimony)* against you *(that we refuse all farther commerce with you):* notwithstanding be ye sure of this, that the kingdom of God is come nigh to you *(and you would not receive it).*

12. But *(and)* I say to you, That it shall be more tolerable in that day *(when God shall judge the disobedient and unbelievers)* for Sodom, than for that city.

13. Woe to thee, Chorazin! Woe to thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes *(with the deepest sorrow and humility).*

14. But *(and accordingly)* it shall be more tolerable for Tyre and Sidon at the *(day of)* judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven *(i. e. advanced highly above others by my doctrine, taught in thy synagogues, and miracles wrought in thee),* shalt be thrust down to hell *(i. e. into a state of the extremest misery.*

16. *And for your encouragement in the work on which I send you,)* he that heareth you, *(preaching in my name the kingdom of God, shall be owned as one that)* heareth me; and he that despiseth you, *(shall be treated as one that)* despiseth me; and he that despiseth me, *(as one that)* despiseth him that sent me.

17. And the seventy returned again with joy, saying, Lord, even the [3] devils are subject to us through thy name.

18. And he said to them *(when I sent you forth),* I beheld Satan as lightning fall from [4] heaven *(i. e. I foresaw the sudden downfall of his kingdom).*

19. [5] Behold, I give to you power to tread on serpents, and over all the power of the enemy: and nothing shall by any means hurt you; *(i. e. I promise you protection against Satan and his instruments, and whatever else may hurt you, and power to prevail over all their opposition.)*

20. [6] Notwithstanding, in this rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in heaven *(i. e. you have a present right to a heavenly kingdom).*

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast [7] hid these things from the *(men, in their own conceits)* wise and prudent, and hast revealed them to babes *(in their account,* Rom. ii. 20.) even so, Father *(hath the event been in my preaching);* for so it seemed good in thy sight.

22. All things are delivered to me of *(i. e. by)* my Father: and no man (Gr. *none)* knoweth [8] who the Son is *(as to his nature and dignity),* but the Father; and *(no man knoweth truly)* who the Father is, but the Son, and he to whom the Son will reveal *(the saving knowledge of)* him.

23. And he turned him *(self)* to his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things that ye see *(viz. the days of the Messiah),* and have not seen them; and to hear the things that ye hear *(the mysteries of the kingdom of God),* and have not heard them.

25. And, behold, a certain lawyer stood up, and tempted him *(i. e. made trial of his wisdom),* saying, Master, what shall I do to inherit eternal life?

26. And he said to him, What is written in the law? How readest thou?

27. And he *(the lawyer)* answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he *(Christ)* said to him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself *(as one that had*

* Hist. Nat. lib. xviii. cap. 19.

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already done this), said to Jesus, And [9] who is my neighbour *(I am thus to love? If those of our nation only, as we teach, I have done that)*.

30. And Jesus answering *(by an apologue)* said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side *(taking no pity on him)*.

32. And likewise a Levite, when he was come at the place, came and looked on him, and passed by on the other side *(shewing no compassion on him)*.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34. And went to him, and bound up his wounds, pouring in *(to them)* oil and wine: and *(he)* set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour to him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus to him, Go, and do thou likewise *(treat the Samaritan with like kindness, and thou wilt do according to this precept)*.

38. Now it came to pass, as they went *(to Bethany*, John xi. 1.) that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost not thou care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said to her, Martha, Martha, thou art careful and troubled about many things;

42. But one [10] thing is *(absolutely)* needful: and Mary *(by hearing my word, that she may do it,)* hath chosen that good part, *(the fruits of)* which shall not be taken from her.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. ΕΤΕΡΟΥΣ ἑβδομήκοντα, *The Lord appointed seventy others.*] Grotius saith they were chosen according to the number of the Sanhedrin, and so were seventy-two; six of them being chosen out of every tribe; for which he cites the authority of Josephus. Now Josephus doth indeed say of the seniors sent to Ptolemæus Philadelphus, that they were ἐξ ἀφ' ἑκάστης φυλῆς,* *six out of every tribe*, but he says not so of the Sanhedrin: and that they were only seventy without, and seventy-one with Moses their governor, see Seld. de Synedr. lib. ii. cap. 4. §. 5. and Dr. Lightfoot here. And, 2. he proves this from the authority of Origen, who, in his book, de recta in Deum Fide,† saith, Christ chose seventy-two disciples; and from Epiphanius,* who saith, that St. Mark was one ἐκ τῶν ἑβδομήκοντα δύο, *of the seventy-two*. But this they both speak by the bye: and to Origen, if that be indeed his work, we may oppose Tertullian, who styles them *seventy*, saying,† *Adlegit et alios Septuaginta apostolos super duodecim:* to Epiphanius, St. Jerome,‡ who saith, *the seventy palm-trees in the sixth mansion of the Jews, signified,* "secundi ordinis prædicatores," *the preachers of the second order, as the fountain signified the twelve apostles:* and to both, we may oppose the more ancient testimonies of Irenæus,§ who saith, that *after the twelve apostles,* "septuaginta alios Dominus noster ante se misisse invenitur," *our Lord sent seventy others before him:* and of Clemens,‖ who, in his Hypotyposes, makes frequent mention of Christ's *seventy disciples:* of Eusebius there, and Ambrose here: and the council of Neocæsarea,¶ saying, the *Chorepiscopi* were constituted εἰς τύπον τῶν ἑβδομήκοντα, *after the example of the seventy*. But it is more material to observe, that as the first mission of the apostles was only for a season, and ceased at their return, Matt. x. 1. (see the note there); so was the first mission of the seventy, they returning quickly from it, ver. 17. and they received a new commission; of which, see note on ver. 19. Note, 2. that whereas some compare the bishops to the apostles, the seventy to the presbyters of the church, and thence conclude, that divers orders in the ministry were instituted by Christ himself: it must be granted, that some of the ancients ** did believe these two to be divers orders, and that those of the seventy were inferior to the order of the apostles; and sometimes they make the comparison here mentioned; but then it must be also granted, that this comparison will not strictly hold: for the seventy received not their mission as presbyters do, from bishops, but immediately from the Lord Christ, as well as the apostles; and in their first mission were plainly sent on the same errand, and with the same power. Nevertheless, I think here is a fair foundation for that, in which St. Chrysostom, and others, place the superiority of bishops over presbyters, to wit, in this, that the power of ordination belongs to them alone. (See note on 1 Tim. iii. 1, 2.) For though the commission to preach the gospel belonged to the seventy, as well as to the twelve apostles, yet the power of conferring the Holy Ghost, by laying on of hands, belonged peculiarly to the twelve. (See note on Acts viii. 15.) This then seems to be the reason, why the conferring of the Holy Ghost for the use of the ministry, hath been perpetually esteemed peculiar to those bishops, who, in the ecclesiastical style, are always called the successors of the apostles, and they have always done it by imposition of hands.

[2] Ver. 4. Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, *And salute no man by the way.*] *i. e.* Do nothing which may hinder you in the execution of your office. So when Elisha sent Gehazi on a message to be dispatched presently, he saith to him, *salute no man by the way*, 2 Kings iv. 29. the salutations of the eastern nations being prolix: so Grotius.

Ver. 15. Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα.]

* Antiq. lib. xii, cap. 2, p. 392. † P. 8.

* Hær. 51. §. 6. p. 428. † Adv. Marcion. lib. iv. cap. 24.
‡ Lib. iii. ep. ad Fab. F. 15. 1. § Lib. ii. cap. 37. lib. iii. cap. 13.
‖ Apud Euseb. Hist. Eccles. lib. i. cap. 12.
¶ Can. 13. ** Euseb. Hist. Eccl. lib. i. cap. 12.

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Dr. Mills approves μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ, taken from some few MSS. and the Latin Irenæus, lib. iv. cap. 70. p. 371. But Chrysostom, Theophylact, the Syriac, and Arabic, read according to the text; and Dr. Grabe, on the place, saith, *Lectio illa non ipsius Irenæi, sed solius Latini interpretis est, nam in nullo Græcorum Patrum hunc locum ita allegatum reperio.*

[3] Ver. 17. Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου, *Even the devils are subject to us in thy name.*] Here Woltzogenius notes, that Christ did cast out devils by a virtue residing in himself; his disciples only in the name and by the power of the Lord: seeing then this power accompanied them in all parts of the world, it is necessary that Christ's presence should be with them every where; now such a presence is a certain indication of the Deity. (1 Kings viii. 27. Psal. cxxxix. 7. Jer. xxiii. 24. Amos ix. 3.)

[4] Ver. 18. Ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πεσόντα, *I beheld Satan as lightning falling from heaven.*] Though Satan be reckoned among spiritual wickednesses ἐν τοῖς ἐπουρανίοις, *in heavenly places*, Eph. vi. 12. yet Christ seems not here so much to respect that, as the dissolution of that kingdom he had erected in the world; he is styled, *the God of this world*, 2 Cor. iv. 4. *the ruler of the darkness of this world*, Eph. vi. 12. and to him is ascribed *the kingdom of darkness*, Col. i. 13. and a principality over the children of disobedience: Christ therefore here foretells that this dominion should be in great part lost by the translation of the heathens, *from darkness to light, and from the power of Satan to God;* and Satan being thus spoiled of his dominions, may be said to fall from heaven, by a phrase familiar both to sacred and profane writers: so of the fall of the king of Babylon the prophet saith, *How art thou fallen from heaven, O Lucifer?* Isa. xiv. 12. Of the fall of the colleague of Antonius, Cicero * saith, "Collegam tuum de cœlo detraxisti," *Thou hast pulled him down from heaven;* and when Pompey was overthrown, he is said by him, "ex astris decidisse," *to have fallen from the stars.* (Ep. lib. i. ad Atticum, ep. 20.)

[5] Ver. 19. Ἰδοὺ, δίδωμι ὑμῖν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων, *Behold, I give you power to tread upon serpents.*] Note here, that these words plainly seem to give a new institution to the seventy, relating, not as the former, to the cities of Israel, as the forerunners of their Lord, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world *to preach the gospel to every creature*, Mark xvi. 15. 18. according to these words of Grotius, *non pro hâc tantum legatione dedi, sed do nunc etiam in posterum.* (2.) This power seems to be given in words, containing a manifest allusion to Psal. xci. 13. where a like protection from danger is promised to the pious man, under the metaphor of *treading on the scorpion and the basilisk;* and according to the LXX. and the Chaldee, of *protection from the noon-day devil*, or *from troops of evil spirits*, ver. 5, 6. And *after this manner*, saith Tertullian,† *we often help the heathens, being invested with that power which the apostle dedicated when he despised the biting of the serpent.*

[6] Ver. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, &c. *Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, that your names are written in heaven.*] They returned (ver. 17.) *rejoicing, that even the devils were subject to them in Christ's name;* which, as it tended to the glory of God, and the promotion of the gospel, was a just matter of their joy; but because to be thought worthy of salvation by God, and through faith in Christ to have a present right to an inheritance in heaven, was a blessing proper to the saints, and tended to the eternal welfare of their souls, which the casting out of devils was not, that being done by men, to whom Christ will say at the last day, *I know ye not*, &c. (Matt. vii. 22, 23.) therefore Christ bids them, μᾶλλον χαίρειν, *to rejoice more*, that *their names were written in heaven, or in the book of life;* which is a Jewish phrase, of the import of which see the note on Philip. iv. 3. not signifying an absolute election, but a present right to life eternal, through the obedience of faith. (See also Targum on Deut. xxxii. 33. and Psal. lxix. 29. Isa. iv. 3. and Constitut. Apost. lib. viii. cap. 1.)

[7] Ver. 21. Ὅτι ἀπέκρυψας, *That thou hast hid these things from the wise and prudent.*] See note on Matt. xi. 25.

[8] Ver. 22. Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, *All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father.*] All things, i. e. *all power both in heaven and earth*, Matt. xxviii. 18. *all judgment*, John v. 27. *power over all flesh to give eternal life*, John xvii. 2. Now this includes power to raise the dead, and to pass judgment on them according to their works and secret thoughts; and so a power and wisdom which is plainly Divine, and consequently the Divine nature, from which those attributes are inseparable; which is one argument for the divinity of Christ. Secondly, He saith here, no man knoweth τίς ἐστιν ὁ υἱὸς, *who is the Son*, which seems not to respect what he was to do or suffer, but his nature, excellence, and dignity, as the words following, τίς ἐστιν ὁ πατὴρ, *who the Father is*, respects his nature, his Divine excellency, and dignity, exhibited to us ἐν προσώπῳ, *in the person of Jesus Christ.* (2 Cor. iv. 6.)

[9] Ver. 29. Καὶ τίς ἐστί μου πλησίον; *But, he willing to justify himself* (as one who had performed the command of loving his neighbour as himself), *said, Who is my neighbour?*] Now the corrupt tradition of the Jews having restrained this neighbour to men of their own nation and religion, to whom he might retain a very kind affection, he thought this sufficient to shew, that he had satisfied that precept; Christ therefore here demonstrates to him that every person who stands in need of help, and who is capable of kindness from us, though he be of a different nation and religion, must be deemed our neighbour. (See the note on Matt. xxii. 39.)

[10] Ver. 42. Ἑνὸς δέ ἐστι χρεία, *But one thing is needful.*] Not one dish only to eat of, as Theophylact, and many of the fathers descant here, but the *better part*, or that spiritual wisdom which Mary made it her chief care to labour after. So Arrian* saith of the government of the mind, and the fixing it upon that only which is in our power, and which we cannot be deprived of, νῦν δὴ ἑνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἑνὶ προσηρτηκέναι, ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι, *when we might contract our cares to one*

* Philip. 2.

† "Hoc denique modo, etiam Ethnicis sæpe subvenimus, donati à Deo eâ potestate, quam apostolus dedicavit, quum morsum viperæ sprevit." Scorp. ab initio.

* In Epict. lib. i. cap. 1. p. 84.

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thing, and cleave to that alone, we choose rather to be bound to and troubled about many things.

CHAP. XI.

1. AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us *(a form by which)* to pray, as John also taught *(one to)* his disciples.

2. And he said to them, When ye pray, say *(these words)*, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as *(it is)* in heaven, so on earth.

3. Give us day by *(or, after)* day our daily bread.

4. And forgive us our sins; for we also forgive every one that is [1] indebted *(or, hath been injurious)* to us. And lead us not into temptation; but deliver us from evil. (See the paraphrase and notes on Matt. vi.)

5. And *(to encourage them to expect a return of their prayer)* he saith to them, Which of you shall have a friend, and shall go to him, at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise, and give *(them to)* thee.

8. I say to you, Though he will not *(be moved to)* rise and give him *(them)*, because he is his friend, yet because of his [2] importunity he will rise and give him as many *(loaves)* as he needeth.

9. And *(accordingly)* I say to you, Ask *(in faith)*, and it shall be given you; seek *(diligently)*, and ye shall find; knock *(earnestly)*, and it shall be opened to you.

10. For every one that *(thus)* [3] asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened *(by his heavenly Father)*.

11. *(For)* if a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion? *(i. e. things unprofitable and hurtful to, rather than what is good and needful for him.)*

13. If ye then, being evil, know how to give good gifts to your children: how much more shall your [4] heavenly Father give the Holy Spirit *(the fountain of all spiritual blessings)* to them that ask him?

14. And he was casting out a devil, and it was *(such a one as made the man)* dumb. And it came to pass that when the devil was gone out *(of him)*, the dumb *(man)* spake; and the people wondered *(at it)*.

15. But some of *(the pharisees among)* them said, He casteth out devils through *(confederacy with)* [5] Beelzebub the chief of the devils.

16. And others, tempting him *(i. e. distrusting his power, and doubting of his commission)*, sought of him a [6] sign from heaven, *(as the chief token of the Messiah mentioned by Daniel*, vii. 14.)

17. But he, knowing their thoughts, said to them *(who accused him of confederacy with Satan)*, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth *(into ruin)*.

18. If Satan *(then)* also be divided against himself *(and he casts his own subjects out of his dominions)*, how shall his kingdom stand? *(And thus I argue)* because ye say that I cast out devils through Beelzebub.

19. And *(moreover)* if I by Beelzebub cast out devils, *(let me ask you)* by whom do your [7] sons *(who exorcise them in the name of the same God by whose power I profess to do it)* cast them out? therefore they shall be your judges *(i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing done by me to the power and assistance of Satan)*.

20. But if I with the finger of God cast out devils, no doubt *(can be made of it, that)* the kingdom of God is come upon you, *(i. e. that the Messiah promised to erect this kingdom is among you.*

21. *For)* when a strong man armed keepeth his palace, his goods are *(preserved)* in peace *(and safety)*:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils; *(I therefore being thus able to overcome Satan, and cast him out of his dominions, must be stronger than he.*

23. *And in this work, of beating down Satan's kingdom)* he that is not with me is against me: and he that gathereth not with me scattereth; *(i. e. he that assists me not in bringing men to the kingdom of God, scattereth them as sheep without a shepherd.*

24. *And to you from whom Satan hath been thus ejected, and you who continue yet to side with him against me by whom he is ejected, I direct this parable; viz.)* When the unclean spirit is gone out of a man, he walketh through dry places *(not yet watered by the word preached to them)*, seeking rest; and finding none *(there, the gospel following him to the gentiles, and dispossessing him there)*, he saith, I will return to my house whence I came out.

25. And when he cometh, he findeth it swept and garnished *(and so ready to receive him)*.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and *(so)* the last state of that man is worse than the first. *(Thus also will it be with you; Satan ejected by me, finding no where else persons so fitted to receive him, will return, and take more durable possession of you, and render you seven times more the children of Satan than ye were before.)*

27. And it came to pass, as he spake these things, a certain woman of the company lift *(ed)* up her voice, and said to him, [8] Blessed is the womb which bare thee, and *(blessed are)* the paps that thou hast sucked.

28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29. And when the people were gathered thick together, he began to say, *(in answer to those who sought of him a sign from heaven*, ver. 16.) This is an evil generation: they seek a sign; and there shall no *(farther)* sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninevites *(being three days and nights in the whale's belly, and yet raised out of it to preach it to them)*, so shall also the Son of man be *(raised from the dead after three days, for a sign)* to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and *(shall)* condemn them:

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for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a *(person of)* greater *(wisdom)* than Solomon is here *(and yet his wisdom is despised by them)*.

32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, *(these men repent not, though)* a greater *(prophet)* than Jonas is here.

33. *(But though the men of this generation despise this heavenly wisdom, it becomes not me, nor my disciples, to conceal it; for)* [9] no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in *(to the house)* may see the light.

34. *(As)* the light of the body is the eye *(directing the body how to walk, so the light of the soul is the mind, directing it how to discern its duty)*: therefore, [10] when thine eye is single *(free from worldly-mindedness and liberal)*, thy whole body also is full of light *(directed by the love of God and of our neighbour for his sake, into the way that leads to life)*; but when thine eye is evil *(envious and covetous)*, thy body also is full of darkness *(all thy actions done in the body will be deeds of darkness)*.

35. Take heed therefore that the light which is in thee *(thy mind which should direct thy actions)* be not *(by covetousness, and an immoderate love of the world, turned into)* darkness.

36. If *(by this care)* thy whole body therefore be full of light, having no part dark, the whole *(of thy life)* shall be full of light, as *(a room is)* when the bright shining of a candle doth give thee light.

37. And as he spake *(these words)*, a certain pharisee besought him to dine with him: and he went in *(to his house)*, and sat down to *(eat of his)* meat.

38. And when the pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said to him, Now do ye pharisees make clean the outside of the cup and platter *(i. e. take care to have a fair outside, and bodies clean from ceremonial defilement)*; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also? *(and should not ye then be as careful to keep that clean, as ye do the outward man, by frequent washings?)*

41. But rather give alms of such [11] things as ye have; and *(when God and the poor have had their dues)*, behold, all things *(ye eat of or enjoy)* are clean to you.

42. But woe to you pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done *(as being your own constitutions)*, and not to leave the other undone *(as being the more weighty matters of the law)*.

43. Woe to you, pharisees! for ye love the uppermost seats in the synagogues and greeting in the markets, *(minding these respects from men more than the favour of God,* John v. 44. xii. 43.)

44. Woe unto you, scribes and pharisees, hypocrites! for ye are as graves that appear not *(so as to be, as being overgrown with grass and herbs)*, and *(so)* the men that walk over them are not aware of them *(having specious outsides, but hearts defiled, and defiling others)*.

45. Then answered one of the lawyers, and said to him, Master, thus saying thou reproachest us also *(for we are scribes)*.

46. And he said, Woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers; *(i. e. ye will not shew the least mercy to them who are thus oppressed with them;* see note on Matt. xxiii. 4.)

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them *(as you yourselves acknowledge)*.

48. Truly ye bear witness that *(ye are by nature the children of those fathers, and)* ye allow *(or, are well pleased with)* the deeds of your fathers: *(shewing the like malice against me, and mine, as they did against the old prophets; I say, you testify this,* viz. *that ye are the children of such fathers,)* for they *(your fathers)* indeed killed them, and ye *(their children)* build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute *(to the death)*.

50. That *(so)* the blood of the prophets, which was shed from the foundation of the world, may be required of this generation *(who by their hatred to the last and chiefest of them have filled up the measure of their sins)*;

51. From the blood of *(righteous)* Abel *(the first prophet and preacher of righteousness,* Heb. xi. 4. 2 Pet. ii. 5.*)* to the blood of Zacharias, *(the last prophet slain by you,* 2 Chron. xxiv. 22. *and)* which perished betwixt the altar and the temple: verily I say to you, It shall be required of this generation.

52. Woe to you, lawyers! for ye have taken away the [12] key of knowledge *(by which the kingdom of God should be opened to men)*: ye entered not in yourselves, and them that were entering in ye hindered *(obstructing their faith by your tradition and false interpretations of the Scripture)*.

53. And as he spake these things to them, the scribes and pharisees began to urge him vehemently, and [13] to provoke him to speak of many things (Gr. *and to inquire of many things from his mouth)*.

54. Laying wait for him, and seeking to catch something out of his mouth, that *(by it)* they might accuse him.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 4. ΚΑΙ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *For we forgive every one that is indebted to us.*] That is, every one that offends against us, according to the usual import of that word in the Syriac, or Chaldee, where a sinner is חיבא, *a debtor*, and sin is חיבא, *a debt;* thus Exod. xxxii. 30. חטאתם חטאה גדלה, *ye have sinned a great sin,* is, in the Targum, חבתיך חובא ובא, *you have contracted a great debt:* so Gen. xx. 9. xxvi. 10. xxxi. 36. Lev. iv. 3. see Buxtorf in the word חיב: and in this sense ὀφειλέτης, *a debtor,* and ὀφειλήματα, *debts,* are used, Matt. vi. 12. and Luke xiii. 4. *Think ye that they on whom the tower of Saloam fell were* ὀφειλῆται, *debtors,* that is, *sinners above all men?*

But then it is carefully to be observed, for the due stating the controversy of Christ's satisfaction, that sins are not properly and strictly compared to debts, seeing by sinning we do not so properly contract a debt, as a guilt, or

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obnoxiousness to punishment; which two things will admit these differences; (1.) That if another will pay my debt, the creditor cannot justly refuse his paying it for me, or complain he is not satisfied when the whole debt is paid; but let another be never so willing to suffer for my offence, he can make no satisfaction for it, unless the judge be willing to admit him to suffer in my stead. Hence (2.) the creditor does no act of grace by admitting the solution of another; and if that other pay the whole, he can require no conditions for my discharge: but the ruler, against whose laws I have personally offended, does me an act of grace in admitting another to suffer in my stead, and so may do this only upon some reasonable conditions. And (3.) we do not properly pay our whole debts, unless we pay what was owing in specie, or something admitted as an equivalent to it; but we may make satisfaction for our sins against our governor by any thing of less value, provided that it preserves the honour of the lawgiver, and terrifies us and others for the future from lapsing into the same offence.

Of the third and last petition of the Lord's prayer, whether they were wanting in St. Luke's original, or not, and whether (ver. 13.) we are to read πνεῦμα ἅγιον, or ἀγαθὸν δόμα, see Examen Millii, lib. ii. cap. 1. n. 12, 13.

[2] Ver. 8. Διά γε τὴν ἀναιδείαν, *For his importunity.*] *i. e.* His request so importunate as to admit of no refusal, his continual coming and crying night and day: (xviii. 1. 5. 7.) Gr. *for his impudence,* according to that saying of the Jews, * *The impudent man overcomes the modest and the bashful, how much more God who is goodness itself!*

[3] Ver. 10. Πᾶς γὰρ ὁ αἰτῶν, λαμβάνει, *For every one that asketh, receiveth.*] *i. e.* Who asks in faith, seeks with diligence, and knocks with importunity and perseverance, receives all that is needful for him: so the connexion shews, *he will arise and give him,* ὅσον χρήζει, *as much as he wants;* (ver. 8.) *and I say to you, Ask, and ye shall receive* all knowledge necessary to your salvation, all that assistance which is necessary to preserve you from those sinful courses which will exclude you from salvation, or to the performance of that obedience which God hath made the condition of your salvation under the new covenant, and to your perseverance in that obedience to the end; he shall receive all things spiritually good for him: *for if you, being evil, will give good things to your children, much more will your heavenly Father give,* τὰ ἀγαθὰ, *good things,* Matt. vii. 11. *his Holy Spirit,* ver. 13. *to those that ask him.*

[4] Ver. 13. Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον, *Much more will your heavenly Father give the Holy Spirit to them that ask him.*] Ὁ ἐξ οὐρανοῦ is the same with ὁ ἐν τοῖς οὐρανοῖς, Matt. vii. 11. so *our house from heaven,* 2 Cor. v. 2. is our house *in heaven,* ver. 1. and *the Lord in heaven,* 1 Cor. xv. 47. is ὁ ἐπουράνιος, *the heavenly Lord,* ver. 48, 49. Πνεῦμα ἅγιον, *the Holy Ghost,* if it here signify, as throughout the Old Testament, *the spirit of prophecy,* or, as generally in the New, *the miraculous inward gifts and operations of the Holy Spirit;* (see note on 1 John v. 6.) it must be granted, that Christ speaks here, not of what they were to ask at present; for the *Holy Ghost was not yet, because Jesus was not glorified:* (John vii. 39.) and so must we understand our Lord's words, xii. 11, 12. *When they shall bring you before princes and governors, meditate not beforehand what you shall speak, for the Holy Ghost shall teach you in that hour;* for neither were they brought before princes till after our Lord's resurrection and ascension, nor did the Holy Ghost instruct them how to speak till then. So our Lord's commission as to these words, Matt. x. 8. and all that follows in that chapter, from ver. 16. to the end, plainly respects what they were to do and suffer after Christ's ascension; if it relates to the present time, and to Christians in general, not only to the apostles, as the words, *every one that asketh,* and the *good gifts,* in Matthew, seem to argue; we, by this phrase, can only understand the ordinary assistances and operations of the Holy Spirit.

[5] Ver. 15. Ἐν Βεελζεβοὺβ, *By Beelzebub, the prince of the devils.*] Of the right reading of this word Beelzebub, *the lord of flies,* or Beelzebul, *the lord of dung,* as St. Jerome reads, Matt. xii. 24. see Dr. Lightfoot there. But then when both he and the great Bochartus wonder, how this god of *flies* should come to be styled the *prince of devils,* that seems to be no great wonder, he being no less than the *heathen Jupiter,* the prince and father of the gods, as appears from the titles of ἀπόμυιος, μυάρτος, μυώδης, all given him "à muscis abigendis," *from his office of chasing the flies from the sacrifices, the temples,* and cities of the heathens. (See Bochart. Hieroz. par. ii. lib. iv. cap. 9. p. 499—501.)

[6] Ver. 16. Σημεῖον ἐξ οὐρανοῦ, *A sign from heaven.*] Because the Son of man was to *come in the clouds of heaven,* Dan. vii. 13. (See the note on Matt. xii. 38.)

[7] Ver. 19. Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλωσι; *By whom do your sons cast them out?*] To what hath been said on Matt. xii. 27. add, that some think that this relates to the *seventy disciples* sent by Christ to preach the kingdom in every city and place whither he was afterward to come, Luke x. 2.: for they return to him with these words, *Even the devils are subject to us in thy name,* ver. 17. Now doubtless they were the sons of the Jews, and though they cast out devils in Christ's name, yet is not this sufficient to take off the force of Christ's argument; for it was not easy to suspect so great a number of honest men, of their own nation and acquaintance, sent by two and two into their villages and cities, should be all confederates with Satan; they therefore going through their cities to assure them, *the kingdom of God is at hand,* and confirming their testimony, by healing diseases, and casting out devils in Christ's name, gave in full testimony against them, who said, that Christ himself did this by a confederacy with Satan.

[8] Ver. 27. *Blessed is the womb that bare thee:* Ver. 28. μενοῦνγε, *yea, rather blessed are they that hear the word of God, and keep it.*] *i. e.* The blessedness of my mother ariseth not from this, that she conceived, and brought me forth into the world; but, in order to that, it is necessary for her, as well as others, to believe and obey my word. (So Theophylact.)

[9] Ver. 33. Οὐδεὶς δὲ λύχνον ἅψας, &c. *No man when he hath lighted a candle, putteth it in a secret place,* &c.] Some give here the connexion thus: Though you generally receive very little benefit by my preaching, it becomes neither me nor my disciples to conceal our wisdom, but still to let it shine forth to the world. (Matt. v. 15.) But seeing it is evident, that the same expressions are oft applied to different things in divers senses, (see note on Matt. xii. 30.)

* Buxtorf. in voce *chatoph.*

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why may not this have relation to the following verse, thus? God never gives the light of nature, or of revelation, as he hath done to you, Jews, but that it may be improved, and shine forth in them to others: now, as the light of the body is the eye, so the light of the soul is that reason, and that revelation of his mind, which God affords; and therefore it becomes you to take as great care that your light be not turned into darkness by prejudices, which blind the eyes, or by shutting your eyes against the light, or by your infidelity, or those vicious habits, which will not suffer you to come at the light, or believe in it; as that the eye of the body be not darkened, or put out.

[10] Ver. 34. Ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, *Therefore when thy eye is single, thy whole body is full of light; but when,* πονηρὸς ᾖ, *it is evil, thy body also is full of darkness.*] There is no tautology in these and the following words, but only a progression from the mind clearly enlightened and directed, and the faculties of the soul rightly disposed, to a life led according to them, or, in the Scripture phrase, *a walking in the light.* For Christ here compares the inward light of the soul, or the eye of it, to that of the body, shewing, that as that being pure from spots, adventitious humours, cataracts, and other blemishes, gives a clear light for the direction of the body; but when it is ill affected, by reason of these, or other maladies, the body is in the dark: so if the eye of the soul be not single, *i. e.* if it be not pure from covetousness, which is ἐπιθυμία τοῦ ὀφθαλμοῦ, *the lust of the eye* after worldly things, (1 John ii. 16.) from *carnal concupiscence,* which renders it the *adulterous eye,* (Matt. v. 28, 29. 2 Pet. ii. 14.) from envy, which is ὀφθαλμὸς βασκανίας, *the evil or bewitching eye,* (Prov. xxiii. 6. Ecclus. xiv. 3. 10.) from pride, which is ὀφθαλμὸς ὑπερηφάνων, the *high look,* (Psal. ci. 5.) ὀφθαλμὸς ὑβριστοῦ, the *proud look,* (Prov. vi. 17.) ὀφθαλμὸς ὁ μετέωρος, the *lofty eye:* (Isa. v. 15.) if, I say, it be not purified from these distempers, it will not direct our way aright, or preserve us from walking in the dark: for these are the lusts of the world, which are contrary to the friendship of God, making all the actions of the life perverse; and therefore they, who do such things, are said to walk on still in darkness, (Psal. lxxxii. 5. Eccles. ii. 14. John viii. 12. xii. 46. 1 John ii. 9.) *to be in darkness,* (1 Thess. v. 4.) and *to love darkness more than light;* (John iii. 19.) whereas, when the mind is free from these vices, and adorned with the contrary virtues, it directs all our actions to piety, virtue, and the love of God; as a lantern shining in darkness directs our feet; or as a candle enlightens the whole room where it is; and hence such persons are said *to walk in the light,* (1 John i. 7.) and to be *children of the light, and of the day.* (Luke xiv. 8. John xii. 36. Eph. v. 8. 1 Thess. v. 5.) This therefore is the import of these words, That a mind thus enlightened, and free from all these distempers, which darken and make blind the soul, will direct all our faculties and inclinations, and all the actions of the life aright; as a light doth the body when it walks in a dark night.

[11] Ver. 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give alms of all that you have, and all things shall be clean unto you.*] Τὰ ἐνόντα, are τὰ παρόντα, τὰ ὑπάρχοντα, *our substance,* or the things which we have; or, as Stephanus, *which are in our power;* according to those words of Tobit, ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην, *give alms of thy substance,* iv. 7. and, ver. 8. ὡς σοὶ ὑπάρχει, *as thou hast ability,* according to thy abundance. Christ therefore here instructs us, that our temporal enjoyments are unclean, *i. e.* unlawful to be used by us till we have sanctified them by some act of charity; and this is the frequent import of the word καθαρὸς, *clean,* when it relates to meats, as Acts x. 14, 15. xi. 8, 9. Rom. xiv. 20. Tit. i. 15. And suitable to this, is God's command concerning the tithe of the third year, that it should be given *to the stranger, the orphan, the widow, that God might bless the land:* (Deut. xxiv. 13, 14.) so that till this were done, they were not to expect from him a blessing on their substance. This also is frequently prescribed as a means to procure the pardon of our sins. So Daniel saith to Nebuchadnezzar, λύτρωσαι ἐν ἐλεημοσύναις, *redeem thy sins,* or expiate them, *by acts of mercy to the poor,* iv. 27. for *by mercy and truth iniquity is purged,* Prov. xvi. 6. Ἐλεημοσύνη, *Mercy,* or charity, *delivereth from death, and shall purge away all sins,* Tobit xii. 9. *Water will quench a flaming fire,* καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας, *and alms maketh an atonement for sins:* our mercy to his servants inclining God to be merciful to us.

[12] Ver. 52. Ἤρατε τὴν κλεῖδα τῆς γνώσεως, *Ye have taken away the key of knowledge.*] By which the kingdom of God should be opened to men, and they be enabled to enter into it; (see note on Matt. xxiii. 13.) obscuring and hiding, by your traditions and false interpretations, those scriptures which relate to the Messiah, and the light which those prophecies of the Old Testament afford to conduct men to it; and pretending, that for want of knowledge of the law, they are not sufficient to judge of these matters, but must be guided by your judgment of them: (John vii. 48, 49.) and thus you, not believing in the Messiah, nor entering yourselves into the kingdom of God, now come among you, and preached to you, have obstructed the faith of them, who otherwise would have believed and entered into it.

At the ordination of a Jewish rabbi to be a teacher of the law, a key was given him; to shew that he was appointed to open the Scriptures to the people. Hence Christ pronounces a woe upon those doctors of the law, who being thus designed to open those Scriptures to the people, which concerned the kingdom of heaven, or of the Messiah; they by their false interpretations, and corrupt traditions, touching the Scriptures relating to that kingdom, did *shut the kingdom of heaven up against them.*

[13] Ver. 53. Καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, *And to provoke him to speak of many things.*] Or to inquire of many things from his mouth: for they did this ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, *seeking to catch something out of his mouth.* So Julius Pollux* saith, that ἀποστοματίζειν is ἀπὸ στόματος εἰπεῖν, *to speak something from the mouth,* or words not written: Suidas, that it is ἀπὸ στόματος λέγειν, *to speak from the mouth,* or memory. So Aristotle† saith, the grammarians learn τὰ ἀποστοματιζόμενα, *those things which are delivered from their master's mouth* (see Stephanus on this word): Theophylact saith, it is κηδεύειν αὐτὸν καὶ ἀπὸ στόματος κρατεῖν.

CHAP. XII.

1. IN the meantime, when there were gathered together an innumerable multitude of people (Gr. ἐν οἷς, *whilst*

* Lib. ii. cap. 9. §. 23. p. 94. lib. xxiii. † Elench. lib. i. cap. 3.

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Christ was saying these things, an innumerable multitude of people being gathered together), insomuch that they trod one upon another, he began to say to his disciples first of all, [1] Beware of the leaven of the pharisees, which is hypocrisy *(i. e. an outward appearance of sanctity, which puffs up and deceives others; but yet is only a pretence).*

2. For there is nothing covered *(under hypocritical pretences),* which shall not be revealed; neither hid, that shall not be *(made)* known.

3. Therefore (Gr. *ἀνθ' ὧν, because, or forasmuch as)* whatsoever you have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the housetops *(so that, though you should be able to conceal the evil of your hearts and actions from men, they will be laid open at the great day of your accounts).*

4. And *(though I send you with a message, which will so offend men, and more especially the Jews, that they will think by killing you they do God good service,* John xvi. 2. *yet)* I say to you, my friends, Be not afraid of them who *(can only)* kill the body, and after that have no more that they can do *(nothing to hurt the soul).*

5. But I will forewarn you whom you shall *(rather)* fear: *(viz.)* Fear him, who, after he hath killed, hath power to cast *(both soul and body)* into hell; yea, I say to you, Fear him.

6. *(For)* are not five sparrows sold for two farthings, and *(yet)* not one of them is forgotten before *(that)* God *(whose providence watches over the smallest things in the world? You may then be assured your least concerns are not neglected by him).*

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows *(and so the more peculiar objects of God's care and providence).*

8. Also *(and farther to engage you to constancy in your profession, and patient suffering for my sake)* I say to you, Whosoever shall *(thus)* [2] confess me before men, him shall the Son of man also confess before the angels of God *(he will own them before God, in whose presence the angels stand):*

9. But he that *(to avoid the rage of men)* denieth me before men, shall be denied *(i. e. renounced, as none of my disciples)* before the angels *(standing in the presence)* of God.

10. And *(as for the enemies of me and my doctrine)* whosoever *(of them being offended at my present humble circumstances)* shall *(notwithstanding all the conviction I have given them)* speak a word against the Son of man *(in derogation from his mission),* it shall be forgiven him; but to him that blasphemeth against the Holy Ghost *(when he cometh upon you in his gifts and miraculous operations, to assert my resurrection and confirm my doctrine),* it *(that blasphemy)* shall not be forgiven.

11. And when they bring you to the synagogues, and to magistrates, and *(heathen)* powers, take ye no thought how or what thing ye shall answer, or what ye shall say, *(seeing it shall be given you in that same hour what ye shall speak,* Matt. x. 19.)

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. And *(then)* one of the company said to him, [3] Master, speak to my brother, that he divide the inheritance with me *(for I would gladly have thee to be arbitrator betwixt us concerning it).*

14. And he said to him, Man, who made me a judge or a divider over you? *(This properly belongs not to my prophetic office, but to your civil consistories.)*

15. And *(upon occasion of this man's concern for his temporals)* he said to them, Take heed, and [4] beware of covetousness: for *(the comfort of)* a man's life consisteth not in the abundance of the things that he possesseth.

16. And *(to this end)* he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying *(to himself)* What shall I do, because I have no room where to bestow *(i. e. lay up)* my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And *(then)* I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said to him, Thou fool, this night thy soul shall be [5] required of thee, *(i. e. thou shalt die this night; and)* then whose shall those things be, which thou hast provided?

21. So *(such a fool)* is he that layeth up treasure for himself *(on earth),* and is not rich towards God *(i. e. in heavenly treasures, which will alone commend him to God, and procure his favour).*

22. And he said to his disciples, Therefore I say to you, Take no thought *(be not anxiously concerned)* for *(the things necessary to preserve)* your life, *(viz.)* what ye shall *(have to)* eat; neither for the body, what ye shall *(have to)* put on.

23. *(For)* the life is more than meat, and the body is more than raiment. *(He then who gave this life and body, without your care and assistance, will not be wanting in making the provisions necessary to preserve them.)*

24. Consider the *(young)* ravens, *(excluded from their nests by the old ones, and crying to the Lord for meat,* Psal. cxlvii. 9.) for (Gr. *that)* they neither sow nor reap; which neither have storehouse nor barn; and *(yet)* God feedeth them *(giving them food when they cry):* how much more are ye better than the fowls *(and so more sure to be provided for)?*

25. And which of you with taking thought can add to his stature one cubit *(one moment to his life, or one inch to the growth of his body; and how much less will your solicitude preserve the whole)?*

26. If ye then be not able to do that thing which is least, why take ye thought for the rest *(which you are less able to compass)?*

27. *(Again)* consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, *(They appear so beautifully clothed by nature,)* that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven *(and so is of a very short duration);* how much more will he clothe you, O ye of little faith *(if you distrust not his care in making these provisions for you)!*

29. And seek not ye *(or, seek not then)* what ye shall

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eat, or what ye shall drink, neither be ye of [6] a doubtful *(wavering)* mind.

30. For all these things do the nations of the world seek after *(who have no hopes of better things)*: and *(you need not be concerned for them, seeing)* your *(heavenly)* Father knoweth you have need of these things.

31. But rather seek ye *(first)* the kingdom of God; and all these things shall be added to you.

32. Fear not *(any want of these things)*, little flock; for it is your Father's good pleasure to give you the kingdom *(of glory)*.

33. [7] Sell that ye have, and give alms, *(even out of the main stock, when the necessities of your brethren require it, and so)* provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth *(this being the only way to be heavenly-minded)*.

34. For where your treasure is, there will your heart be also.

35. Let your [8] loins be girded about, and your lights burning *(i.e. as servants attending still their master's coming, and ready to execute his commands)*;

36. And ye yourselves like to men *(servants)* that wait for their lord *(or bridegroom)*, [9] when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say to you, That he shall gird himself *(as a servant)*, and make them sit down to meat, and will come forth and serve them *(i. e. he will administer to them in an unusual manner)*.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants *(whom he will so regard)*.

39. And this know, that *(men use the like vigilance in temporals; for)* if the good man of the house had known what hour the thief would come, *(it is to be supposed)* he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also *(and shew like care in spirituals)*: for the Son of man cometh in an hour that ye think not *(of)*.

41. Then Peter said to him, Lord, speakest thou this parable to us *(disciples and apostles only)*, or even to all?

42. And the Lord said, *(This duty is incumbent on, and will be done by, as many as expect a reward from me for their prudence and fidelity,* τίς ἄρα) [10] who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season *(as their wants require)*?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say to you, That he will make him ruler over all that he hath *(i. e. advance him to great honour and glory at his coming)*.

45. But if that servant say in his heart, My lord delayeth his coming *(as many of the Jews did, revolting from his service)*, and *(therefore)* shall begin to beat the men-servants and maidens *(the persevering Christians, as the apostatizing Jews did)*, and to eat and drink, and to be drunken; *(i. e. return to a desolate course of life,* 2 Pet. ii. 2. 22.)

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and *(for his perfidiousness)* shall cut him asunder, and appoint him his portion with the unbelievers.

47. And that servant who [11] knew his lord's will, and prepared not himself *(for his coming)*, neither did according to his will, shall be beaten with many stripes.

48. But he who knew *(it)* not, and did commit things worthy of stripes *(as sinning against the law of nature)*, shall be beaten with few stripes. For to whomsoever much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more.

49. *(I farther tell you, that)* I am come to send fire on the earth *(to publish that doctrine which will cause great heats and contentions)*; and *(yet so profitable is it to the world, that)* what will I [12] if it be already kindled? (Gr. *what do I desire, even that it were already kindled?)*

50. But *(and)* I have a baptism to be baptized with *(i.e. a death to suffer)*; and how am I straitened *(as one in pain)* till it be accomplished!

51. Suppose ye that I am come to give peace on earth *(i. e. to free you from the troubles of the world)*? I tell you, Nay; but rather *(to preach that doctrine which will cause)* division:

52. For from henceforth there shall be five in one house divided *(on the account of this doctrine, viz.)* three against two, and two against three.

53. The father shall *(by reason of it)* be divided against the son, and the son against the father; and the mother against the daughter, and the daughter against the mother; and the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and *(usually)* so it is.

55. And when ye see *(hear)* the south-wind blow, ye say, There will be heat; and *(so)* it cometh to pass.

56. Ye hypocrites, ye can discern *(by)* the face of the sky *(what weather)*, and *(by the face)* of the earth *(what season it is like to be)*; but how is it that ye do (Gr. *how then do ye)* not discern *(from what I do and teach that)* this *(is the)* time *(of the Messiah's advent)*?

57. Yea, and why even of [13] yourselves judge ye not *(from the agreement of my doctrine with the principles of reason)* what is right?

58. When thou goest with thine adversary to the magistrate, *(it is good counsel,)* as thou art in the way, *(to)* give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison:

59. *(For)* I tell thee, Thou shalt not depart thence, till thou hast paid the very last mite: *(why then neglect you that repentance towards God, and faith in the Messiah, which can alone preserve you from that infernal prison from which there is no escaping?)*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΡΟΣΕΧΕΤΕ ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν φαρισαίων, ἥτις ἐστὶν ὑπόκρισις, *Beware of the leaven of the pharisees, which is hypocrisy.*] *i. e.* Take heed ye be not guilty of pharisaical hypocrisy; for though you should be able to conceal the evil of your hearts and actions from the

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eyes of men, the time will come when they shall be revealed and made known, (ver. 3.) ἀνθ' ὧν, *eo quod, propterea quod, idcirco quod, for that,* or *forasmuch as,* or *because,* in the great day of your accounts, that which you have spoken or done with the greatest secrecy, shall come to light, and be revealed openly. So Luke i. 20. *Thou shalt be dumb,* ἀνθ' ὧν, *because thou hast not believed my words;* Luke xix. 44. *They shall lay thee even with the ground,* ἀνθ' ὧν, *because thou knowest not the time of thy visitation;* Acts xii. 23. *The angel of the Lord smote him,* ἀνθ' ὧν, *because he gave not glory to God.* And thus it answers to the Hebrew על אשר which is mostly rendered by the LXX. ὅτι, διότι, and sometimes ἀνθ' ὧν ὅτι, as 2 Sam. xii. 16. ἀνθ' ὧν ὅτι, *because he hath done this thing;* 1 Kings ix. 9. ἀνθ' ὧν, *because they have forsaken the Lord their God;* 2 Kings xviii. 12. ἀνθ' ὧν ὅτι, *because they have not hearkened to the voice of the Lord;* Jer. xvi. 11. ἀνθ' ὧν, *because your fathers have forsaken me:* so xxii. 9. Ezek. xxix. 39. ἀνθ' ὧν, *for I have poured out my Spirit upon the house of Israel.*

[2] Ver. 8. Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοι, &c. *Every one that shall confess me before men, him also shall the Son of man confess before the angels of God:* Ver. 9. *But he that denieth me before men shall be denied before the angels of God.*] The critical note here is, that as the Hebrew ב is very frequently only the sign of the dative case, (see Nold. de Partic. p. 165, 166.) so is ἐν, both in the Old and the New Testament: so Gen. xl. 14. ποιήσεις ἐν ἐμοὶ ἔλεος, *thou shalt shew me kindness,* Psal. lxxxii. 8.: so Rom. xi. 2. ἐν Ἠλίᾳ, *Elijah;* 1 Cor. ix. 15. I have not written this that it should be so done, ἐν ἐμοί, *to me;* xiv. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, *he that speaketh shall be a barbarian to me:* so in Euripides, ἐν βέλει πληγείς, smitten with a weapon, ἐν γαλάκτι χαίρων. (See Stephanus.) And it is also used where the sense requires an accusative case, as σὺ ἐνελέξω ἐν Ἀβραὰμ, *thou hast chosen Abraham,* Neh. ix. 7. Esd. ii. 51. ἐμυκτήριζον ἐν ἀγγέλοις αὐτοῦ, *they mocked his messengers,* 2 Chron. xxxvi. 16. the leprosy of Naaman shall cleave ἐν σοὶ καὶ ἐν τῷ σπέρματί σου, *to thee and to thy seed,* 2 Kings v. 27. *I will hear what the Lord will say* ἐν ἐμοὶ, *to me:* so ἐν πόλει ἐν Ἱερουσαλὴμ, *a city—Jerusalem,* LXX. Moreover, these words (ver. 9.) afford us a full confutation of the pernicious doctrine of Mr. Hobbes, against that self-denial, and taking up the cross, our Lord so expressly and frequently requires from all Christians, and Mr. Hobbes, out of his more abundant wisdom, fully doth excuse us from: for, *Faith* (saith he) *being internal and invisible, we need not put ourselves into danger for it;* and therefore he alloweth subjects, being commanded by their sovereigns, to deny Christ. His words are these, *Profession with the tongue is only an external thing, wherein a Christian, believing firmly in his heart the faith of Christ, hath the same liberty which the prophet Elisha allowed to Naaman the Syrian, who believed in his heart, but by bowing before the idol Rimmon, he denied the true God in effect, as much as if he had done it with his lips.* Moreover, he giveth licence to a Christian to commit idolatry, or do an idolatrous act, for fear of death or corporal danger; *To pray* (saith he) *to a king voluntarily for fair weather, or for any thing which God alone can do for us, is Divine worship and idolatry; but if the king compel a man to this by the terror of death, or other great corporal punishments, it is not idolatry;* his reason is, *because it is not a sign that he doth honour him as God inwardly, but that he is desirous to save himself from death, or from a miserable life:* thus doth he, with those gnostics of whom St. Peter speaks, *bring in damnable heresies, even denying the Lord that bought him.* But (1.) this doctrine renders self-denial, or taking up the cross, a thing impossible: for where the magistrate is not against the free profession of our faith, where he enjoineth nothing opposite to the command of Christ, we cannot suffer for the sake of Christ and of his gospel; and where the magistrate compels us by punishments or threats to deny Christ, or do what he hath otherwise forbid, Mr. Hobbes tells us, we may lawfully obey, and therefore need not suffer. (2.) No man, according to this doctrine, can suffer *according to the will of God,* as the apostle Peter doth suppose. (1 Pet. iii. 17.) No man can suffer *for conscience towards God,* or *for well-doing,* as the same apostle speaks; because it is not the will of God we should thus suffer, since he permits us to deny our faith, saith Mr. Hobbes, and practise contrary to what he hath forbid, when faith or practice will expose us to corporal punishments, or to the fear of death. (3.) No man, according to this doctrine, can promise to himself any reward for what he suffers in the cause of Christ, because he never did require him to suffer; whereas a crown of glory is every where in Scripture promised to the patient sufferer, his light afflictions are said *to work for him a more exceeding and eternal weight of glory;* and it is said to be *a righteous thing with God, to recompense to them that suffer for him, rest with him.*

Moreover, this doctrine gives the lie to our Saviour, who plainly tells us, that *whosoever shall deny him before men, he will deny him before his heavenly Father:* (Matt. x. 33.) that *whosoever shall be ashamed of his words and doctrine in a perverse and adulterous generation, of him his Saviour will be ashamed, when he comes before his Father and his glorious angels.* (Mark viii. 3. 8.) But to this it is replied by Mr. Hobbes, that *what a subject is compelled to do in obedience to his sovereign, and doth it not in order to his own mind, but in order to the law of his sovereign, that action is not his, but his sovereign's; nor is it he that in this case denieth Christ, but his sovereign. Ans.* 1. Seeing the persecuting world is that *adulterous generation* of which our Saviour speaks, and the world persecuteth by the civil power; to be ashamed of Christ and of his word *in this adulterous generation,* is certainly to be ashamed to confess him, and to own his doctrine, by reason of the ignominy or troubles we may suffer for so doing from the civil power. 2. That to refuse to bear our cross, and even lose our lives *for Christ's sake and the gospel's,* is to be ashamed of Christ, is evident from the connexion of the words: for Christ informeth his disciples, (ver. 31.) *that he must suffer many things of the chief priests and rulers of the Jews;* and, ver. 34. he tells them, All that would be his disciples, must also be content to bear the cross, and lose their lives for his sake and the gospel's, when men saw fit to treat the disciples as they had done their Master, which, saith he, whosoever doth refuse to do, will be the greatest loser; οὗ γὰρ ἂν, *for whosoever will be ashamed of me,* &c. Is it not therefore evident, that to refuse even to lose our life for Christ's sake and the gospel's, when rulers shall think fit on that account to take it from us, is to be ashamed of Christ and of his doctrine? And therefore Mr. Hobbes wisely said nothing to this text. But (2.) in his pretended

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answer to those words of Matthew, he manifestly wrests our Saviour's words, who plainly speaks of denying him by words in presence of, or in compliance with, the magistrate: for (ver. 18.) he declares to his disciples, that *they should be brought before kings and rulers for his sake*, and by them should be *scourged*, (ver. 17.) *imprisoned*, (ver. 19.) *and killed*, (ver. 21.) But notwithstanding all their menaces and persecutions, publish, saith he, my doctrine openly to all the world; *what I tell you in darkness, that speak ye in the light; and what you hear in the ear, that speak on the housetop:* (ver. 27.) and be not discouraged from so doing by fear of them who *may kill the body*, which magistrates, who have the power of the sword, have only a right to do; and which they cannot do for our internal faith, of which they cannot judge, but only for outward profession, or confession of it, which, saith Christ, I command you to make before them without fear, (ver. 31.) *for whosoever shall confess me before men, him will I confess—deny me before men—deny;* (ver. 32, 33.) so saith our Lord. It is no such matter, saith the great Malmsburian philosopher, you are fools if you offer yourselves to be thus treated by the magistrate for the name of Christ; you need not run this hazard, you may deny, as well as preach Christ's doctrine on the housetop, if so commanded by the magistrate: and therefore you need not fear him, because you need do nothing to provoke him; you may be sound believers, though ye deny, blaspheme, or disobey Christ, when by their menaces or precepts the magistrates compel you so to do; and therefore you, notwithstanding all your blasphemies, will be acceptable to Christ; but he will punish those persecuting rulers as those who only do indeed deny him. Now whether this be to interpret or contradict our Saviour's words, let any rational man judge. (3.) This doctrine is a flat contradiction to St. Paul, who doth expressly teach as well *confession of the Lord Jesus with our mouths*, as belief of him with our hearts to be required *to salvation;* for with *the mouth confession is made unto salvation;* (Rom. x. 10.) adding, that if *we do deny Christ, he also will deny us; but if we suffer for him, we shall reign together with him.* (2 Tim. ii. 12.) It also thwarts the doctrine of St. John, who having told us of some Jewish rulers, who, when convinced that *Jesus was the Christ*, would not confess him for fear of punishment, and of disgrace, by being turned out of the synagogue, saith, *they loved the praise of men more than the praise of God*, (John xii. 43.) which whosoever doth can be no sound believer, and no true lover of his Lord. (John v. 42. 44.) Moreover, by this doctrine we must condemn the three children who refused to worship the *golden image which Nebuchadnezzar did erect*, whereas God by their wonderful deliverance approved their disobedience to the command of the king; and all those martyrs and confessors, who rather chose to suffer than deny their Lord, or worship idols, when by the heathen magistrate they were commanded so to do, must be condemned as fools and criminals; whereas the miracles they wrought, and the Divine assistance which they found under their sufferings, sufficiently convince us that God approved of their actions. Lastly, the instance of Naaman the Syrian, as it may be rendered from the Hebrew, is wholly impertinent to this purpose; for there he doth not ask this prophet's leave to sin again, but only asks his pardon that he had done it; *In this thing the Lord pardon thy servant, that when my lord went into the house of Rimmon to bow down himself there, and leaned on my hand, I bowed down myself there; that I bowed down myself—the Lord pardon thy servant in this thing:* and so the margins of some Bibles read; and that which may be fairly offered to confirm this reading is, that these very Hebrew words here used are elsewhere found, not in the future, but in the preterperfect tense, *the Lord pardon me*, beboa, *in going to the house of Rimmon*, saith the text here; a Psalm of David, beboa Nathan, *when Nathan went unto him*, li. 1. uhistahvati, *and I bow down myself*, saith our translation here, uhistavau, *and they bowed down themselves*, Exod. xxxiii. 10.

[3] Ver. 13. Εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι τὴν κληρονομίαν μετ' ἐμοῦ, *Master, speak to my brother to divide the inheritance with me.*] Here Dr. Lightfoot shews that this was usually done either by the consistory of three, or by some chosen by them betwixt whom the cause depended, as arbitrators in the case, as Grotius and Dr. Hammond have suggested; therefore there is no ground for Mr. Le Clerc to say this man did not desire him to perform the office of a judge or arbitrator between him and his brother, but to use his prophetical authority to oblige his brother, who detained the whole inheritance, to divide it with him; for if so, why doth not Christ answer, that this was no part of his prophetic office, but only, *who made me a ruler or a judge?* Now it is probable that Christ refused to take this office upon him, not only to avoid the envy and calumny of the Jewish rulers, who might be apt to say, he took upon him an office to which he was not called, in prejudice to them who were appointed for that work; but chiefly because he had but little time remaining, which he could better spend in dividing to them the word of life, and in promoting their eternal interest.

[4] Ver. 15. Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, &c. *Beware of covetousness: for a man's life consists not in the abundance of the things that he possesseth.*] Hence we learn, that the desire of having more than we do really need, not to supply the necessities of others, or to promote God's glory, but that we may keep, and treasure them up, and enjoy them, is one species of covetousness: for these words are certainly produced as a dissuasive from the sin of covetousness, which sure they could not be, were not the desire of having more, one species or symptom of that sin. 2. From the words following we learn, that to be more solicitous concerning temporals than we are for spirituals, and to be anxious about them, when we are not yet rich towards God, is another sign of covetousness. This may probably be concluded from the concern of this person for the dividing of his inheritance, rather than that our Lord should instruct him in the way of life, it being this which gave occasion to this admonition, *to beware of covetousness;* and it more clearly follows from the example of the fool, who was so much concerned to hoard up his goods, but not at all concerned to be *rich towards God; i. e.* to have his treasure with God in the heavens, and to esteem it his chiefest riches to be an heir of the kingdom of God, (ver. 32.) and to employ his riches so as to procure God's favour, and his own future happiness: for this is a plain indication of a heart that values these temporal concernments more than God's favour, or celestial riches; which in St. Paul's judgment renders the covetous person guilty of idolatry.

[5] Ver. 20. Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ

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σοῦ.] i. e. *Either thy soul shall be required of thee by God* that gave it, and whose depositum it was, as the Jews speak; (see note on 2 Tim. i. 12.) or else it shall be required by evil angels, according to that other opinion of the Jews, that the souls of the just when they die are carried into the garden of Eden, "per manum angelorum," *by the ministry of holy angels*, and the souls of the wicked to the place appointed for them, by evil spirits. (See the note on xvi. 22.)

[6] Ver. 29. Καὶ μὴ μετεωρίζεσθε, *Neither be ye of doubtful mind.*] Μετέωρος, saith the Glossary of Stephanus, is ὁ μὴ στατερὸς τὸν νοῦν, ταλαντευόμενος τῇ γνώμῃ, Budæus, *one fluctuating and unstable in his mind, judgment, or counsel:* hence μετέωρος δίκη is *a suspended judgment*, μετέωρος ἀρχὴ, *a doubtful or controverted empire;* μετέωροι, saith Suidas, are οἱ πρὸς τὸ μέλλον ἔτι σαλεύοντες, *those that are anxious and fluctuating as to future events*, or whatever may befal them; in which sense, say Thucydides and Plutarch, μετέωρος ἦν ἡ Ἑλλὰς, *Greece was in suspense touching the event of the war;* and Josephus, that the Jews were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ, *anxious about the war with the Romans.* Accordingly μετεωρισμὸς, the thing forbidden here, is, saith Theophylact, ὁ περισπασμὸς, καὶ τοῦ λόγου ἄστατος περιφορὰ, *a distracting and unstable fluctuation of the mind or reason, about provision for the body*, which Christ would here remove from the children of God, as being well assured that his wisdom knoweth what is needful for them, (ver. 30.) and his fatherly care would certainly provide for them what was so.

[7] Ver. 33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, *Sell that you have, and give alms.*] *i. e.* Be ready when God calls, and the exigencies of Christ's members do require it, so to do, and be so far from the sordidness of the rich man, who would not give of his superfluities to the needy, as in these cases to do it out of the main stock, as knowing this heavenly kingdom is to be obtained, not by hoarding up treasures here on earth, but by distributing them to Christ's needy members. If it be asked how moths can corrupt treasures, seeing they eat not through gold, or silver, I answer, that precious clothes are also reckoned among treasures, Ezra ii. 69. Neh. vii. 70. Job xxvii. 16. (See the note on Jam. v. 2, 3.)

[8] Ver. 35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your loins be girded about, and your lights burning.*] The servant, when he was to minister to his master, that his clothes might not hinder him, girded them about him. So Luke xvii. 8. *Gird thyself, and serve me:* and when Christ ministereth to his apostles, he *takes a towel*, and girdeth himself, John xiii. 14. and then washeth their feet. Hence, saith Philo,* *we are commanded to eat the passover*, τὰς ὀσφὺας περιεζωσμένοι ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντες, *with our loins girt as being ready for service.* Moreover, they waiting to expect their master's coming home at night, were to have their lamps burning, and ready to receive him. (Matt. xxv. 7.) To servants so provided, and ready for service, our Lord here promiseth a new and unusual honour, like that of the Romans in their Saturnalia; the Cretans† in their Hermæa; and of the Babylonians in their feast called Saccas, where the servants sat at table, and their masters waited on them; *Their lord* (saith he) *shall gird himself, and make them to sit down to meat, and he will come forth to serve them*, ver. 37. he coming into the world, *not to be ministered unto, but to minister*, Matt. xx. 28.

[9] Ver. 36. Πότε ἀναλύσει ἐκ τῶν γάμων, *When he will return from the marriage.*] Ἀναλύσει ἀντὶ τοῦ ἐπανέρχεται, Phavorinus; Ἀναλύειν, ὑποστρέφειν, ἀνακάμπτειν, Gloss. *i. e.* the word signifies *to return.* And though in profane authors this is more rare, yet in the apocryphal books this is perpetually the sense of the word: as when Tobit saith, *in the night*, ἀνέλυσα, *I returned from the burial*, ii. 9. *No man was known*, ἀναλύσαι ἐξ ᾅδου, *returning from the grave*, Wisd. ii. 1. *The air being parted presently* εἰς ἑαυτὸν ἀνελύθη, *returns to itself*, v. 12. and xvi. 14. *The Spirit when it is gone forth*, οὐκ ἀναλύει, *returneth not again.* (See 2 Macc. viii. 25. ix. 2. xii. 7. xv. 28.)

[10] Ver. 42. Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wise servant?*] Our Lord here does not answer directly to the question of St. Peter, yet he sufficiently doth it by declaring that this is to be done of every servant who expects to be rewarded or treated as one faithful to him, and especially of the guides of the church, Mark xiii. 37.

[11] Ver. 47. Ἐκεῖνος δὲ ὁ δοῦλος, &c. *And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes:* Ver. 48. *but he that knew not*, &c.] This being one great difference betwixt the pastors of the church and other Christians, they must expect a severer punishment, as sinning against greater evidence, and knowledge of their duty; for to whom *much is given, of them much will be required:* whereas they who through slowness of understanding, or neglect of pastors, and multitude of worldly business, are ignorant of their duty, and so neglect it, will find a milder punishment; for ignorance may be pitied, but contempt deserves no mercy.

[12] Ver. 49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to send fire on the earth, and what will I if it be already kindled?*] Here it is to be noted, that the particle εἰ hath two significations, both agreeable to this place. (1.) *That*, see note on 1 Tim. v. 10. (2.) It is a particle of *wishing:* so Numb. xxii. 29. εἰ εἶχον μάχαιραν, *I wish I had a sword;* εἰ κατεμείναμεν, *we wish we had continued beyond Jordan*, Josh. vii. 7. εἰ ἤκουσας, Psal. lxxxi. 13. and Isa. xlviii. 18. *O that thou hadst hearkened to my precepts;* Luke xviii. 42. εἰ ἔγνως, *O that thou hadst known.* So then the sense of these words is this,—I come to deliver to the world a doctrine, which will incense the world against me and my followers, and subject us to great sufferings, signified in Scripture by fire, Psal. lxvi. 12. Isa. xliii. 2. Ecclus. li. 4. and therefore called *fiery trials*, 1 Pet. iv. 12. and will baptize me in my own blood; but yet I am so far from being moved from prosecuting my Father's pleasure, by the prospect of them, that I wish the time of my suffering were at hand, and my gospel preached to the world.

[15] Ver. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον, *And why even of yourselves judge ye not what is right?*] *i. e.* Take an example from yourselves; you are not wont to neglect the means by which you may be preserved from that prison here, from which you cannot escape till your whole debt be paid; why then neglect you that repentance towards God, and faith in the Messiah, which can alone pre-

* De sacr. Ab. et Cain. p. 108.

† Athenæus Deipnos. lib. xiv. cap. p. 639. Ctesias, p. 674. apud Herod.

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serve you from that infernal prison, from which you cannot escape? You can observe the signs of heaven for your temporal advantage; why therefore do you not observe the clearer signs of the Messiah's coming, and calling you to faith and repentance by his doctrine?

CHAP. XIII.

1. THERE were present at that season *(when Christ spake the foregoing words)* some that told him [1] of the Galileans, whose blood Pilate had mingled with their sacrifices *(slaying them when they came to offer sacrifice, for rejecting the authority of the Roman emperor)*.

2. And Jesus answering said to them, Suppose ye that these Galileans were sinners above all the *(other)* Galileans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish *(for the same cause, and many of you after the same manner:* see note).

4. Of those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except you repent, ye shall all [2] likewise perish.

6. He spake also this parable *(to the same purpose, saying)*, A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then he said to the dresser of the vineyard, Behold, [3] these three years I come seeking fruit, and find none: cut it down; why cumbereth it the ground? *(And the like sentence may you of this nation expect from God for your unfruitfulness.)*

8. And he answering said to him, Lord, *(be pleased to)* let it alone this year also, till I dig about it, and dung it:

9. And if it bear fruit, well *(thou wilt see cause to spare it)*: and if *(it do)* not, then after that thou shalt cut it down: *(and such is now God's sparing mercy to you, he is making farther trial of you, whether what I or my apostles, preaching after my ascent to heaven, can do, will make you fruitful; and if after all our labours you continue still unfruitful, you must expect to be cut off.)*

10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was *(there)* a woman which had a spirit of infirmity eighteen years, and was bowed together *(with it)*, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said to her, Woman, thou art *(now to be)* loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered *(i. e. said, with relation to this cure)* with indignation, because that Jesus had healed on the sabbath-day, and said to the people, There are six days in which men ought *(i. e. by the commandments are allowed)* to work: in them therefore come and be healed, and not on the sabbath-day.

15. The Lord then answered him and said, Thou [4] hypocrite, doth not each one of you on the sabbath *(day)* loose his ox or his ass from the stall, and lead him away to watering?

16. *(This you do on that day for a beast to free it from a little thirst,)* and ought not *(then)* this woman, being a daughter of Abraham, whom [5] Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18. Then said he, To what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it; *(for thus, from a very small beginning, will it grow up into the greatest of all kingdoms, as that becomes the greatest of all herbs,* Matt. xiii. 32.)

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened *(for so shall the doctrine of the kingdom spread till it hath seasoned all the regions of the earth)*.

22. And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23. Then said one to him, Lord, are there [6] few that *(shall)* be saved? And he said to them *(that heard him, Be not so much concerned to know how it will be with others, as to)*

24. [7] Strive to enter *(in)* at the strait gate *(which leadeth to life, while ye have opportunity to do it)*: for [8] many, I say to you, will seek to enter in, and shall not be able, *(because they do it too late; for)*

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and *(or, then)* he shall answer and say to you, I know you not whence ye are; *(be careful therefore now, O ye Jews, to believe and obey the word, before the kingdom of God be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance,* Matt. xxv. 10. 13. *for)*

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. *(He will answer,)*

27. But he shall say (καὶ ἐρεῖ, *and will say*), I tell you, I know not whence you are; depart from me, all ye workers of iniquity.

28. *(And then)* there shall be weeping and gnashing of teeth, when ye *(the seed of Abraham)* shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God *(enjoying the blessings promised to the members of that kingdom)*, and you yourselves thrust out *(of it)*.

29. And *(then)* they *(of the gentiles)* shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God *(shall partake of the blessing of the gospel, and be owned as children of his kingdom)*.

30. And, behold, *(thus shall it happen, that)* there are last *(i. e. the gentiles called at the last hour,* Matt. xx. 7.) which shall be first *(in this kingdom)*, and there are first *(i. e. the Jews to whom the gospel was first preached, and who are styled God's first-born,* Exod. iv. 22.) which shall be last

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(i. e. cast out of this kingdom, and not recalled till the last, or at the close of the world).

31. The same day there came certain of the pharisees, saying to him, Get thee out *(of Galilee, Herod's jurisdiction)*, and depart hence: for *(else)* Herod will kill thee.

32. And he said to them, Go and tell that [9] fox *(from me, a prophet sent from God, and therefore authorized thus to style him)*, Behold, I cast out devils, and I do cures *(in prosecution and confirmation of my prophetic office)* to-day and to-morrow *(i. e. for a short time more)*, [10] and the third day I shall be perfected *(i. e. by death be consecrated to my priestly office, and so he needs not be concerned to put me to death, who shortly am to die as a sacrifice for the sins of the world)*.

33. Nevertheless I must walk *(on in my journey*, ver. 22.) to-day, and to-morrow, and the day following *(till I reach to Jerusalem, and I may do it without fear of being killed by Herod)*: for it cannot be that [11] a prophet perish out of Jerusalem *(where the Sanhedrin, who think themselves the only judges of him, sit)*.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together *(under my protection)*, as a hen doth gather her brood under her wings, and ye would not *(be gathered)!*

35. Behold, your house is left unto you desolate; and (δὲ, *for)* verily I say unto you, *(After awhile)* ye shall not see me, (Matt. xxiii. 38.) until the time come when ye shall say, Blessed is he that cometh in the name of the Lord; *(till εἴπητε, you would say,* i. e. *you would be glad to see your Messiah coming to deliver you, and to say to him what your pharisees cannot now hear with patience,* xix. 39. *but shall only see him coming to avenge himself upon you,* Matt. xxvi. 64.)

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. ΠΕΡΙ᾽ *τῶν Γαλιλαίων, ὧν αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, Whose blood Pilate mingled with their sacrifices.*] It is not to be doubted, saith Grotius, but that the sedition of Judas Gaulonites, as it had its rise in Galilee, so found it many followers and abettors there, who coming up to Jerusalem, insinuated into the people that they were the Lord's people, and therefore were to own him only as their king, and to pay tribute, not to Cæsar, but to his temple; it therefore seemeth credible, saith he, as some of the Greek fathers think, that such as these were the Galileans, whose *blood Pilate mingled with their* (paschal) *sacrifice*, as finding they were then sowing these seeds of sedition against Cæsar; and if this were at the Passover, then the words following, *ye shall all likewise perish*, agree wonderfully with that account of their destruction which Josephus and Eusebius give us, that when they were come up from all places to observe the Passover, they were enclosed in the city by the Romans; and upon the very day appointed for killing the passover, many of them were slaughtered like sheep in the very temple, for this very cause, that they shook off the Roman yoke, and refused to pay tribute to Cæsar.

[2] Ver. 5. Ὁμοίως *ἀπολεῖσθε, Ye shall likewise perish.*] That is, saith Grotius, among the ruins of the city, of which that tower was a part, they perishing in Jerusalem, (ver. 4.) or rather among the ruins of the towers of the city and the temple. To illustrate these conjectures of the learned Grotius, let us a little consider what Josephus hath delivered of this matter: he therefore saith, that this Judas, with one Zadoc a pharisee, incited the Jews to rebellion, saying,* τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλίαν ἐπιφέρειν, *that the paying tribute was a sign of slavery;* and under this pretence they exhorted the whole nation to maintain their liberty, καὶ ἡδονῇ ἀκρόασιν ἐδέχοντο ἄνθρωποι, *and this the Jews received with pleasure,* and this became *the seed of their future calamities.* Hence they continually demanded ἀναιρεῖν τὰ τέλη,† *that the tributes might be taken away.* When Coponius was procurator of Judea, one Simon a Galilean reproved them, ‡εἰ φόρον τε Ῥωμαίοις ἐπιτελεῖν ὑπομενοῦσι, καὶ μετὰ τὸν Θεὸν οἵσουσι θνητοὺς δεσπότας, *that they would endure to pay tribute, and suffer mortal lords to rule over them:* when Felix was procurator, some magicians and thieves met together calling the people to liberty, and §Θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ, *threatening death to those who obeyed the Roman government:* when Campanus was procurator, one Dortus solicited the people ‖ἐπὶ τῇ Ῥωμαίων ἀποστασίᾳ, *to shake off the Roman yoke;* so ready were they to embrace the doctrine of this Galilean. That many of the Jews perished, as did these Galileans, the same Josephus testifies, saying, that under the president Cumanus twenty-five thousand ¶κατὰ τὸ ἱερὸν ἀπώλοντο, *perished in the temple at the feast of Passover.* That under Florus ** συχνὸς φόνος, *there was a multifarious slaughter of them fighting in the temple,* and that one Manahem *was slain as he worshipped there.* That *many of the zealots perished in the temple,* ††καθαιμάσσοντες τὸ θεῖον ἔδαφος, *and washed the holy ground with their blood.* That the Idumeans *coming in to their help, eight thousand and five hundred of the party of Ananus high-priest were slain;* so that ‡‡ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, *the whole outward temple was washed over with blood.* In that threefold sedition which arose in Jerusalem between Eleazer keeping the inward temple, John with his associates seizing the outward temple, and Simon the upper city, §§φόνοις ἐμαίνετο πανταχοῦ τὸ ἱερὸν, *the temple was every where polluted with slaughters, the weapons flew every where, and fell upon the priests, and those who officiated at the altar; many who came from far to worship,* πρὸ τῶν θυμάτων ἔπεσον αὐτοὶ, *fell before their sacrifices, and sprinkled the altar with their blood; insomuch that the blood of the dead carcasses made a pool in the holy court. At the feast of unleavened bread Eleazer, with his companions, opening a gate for the people that came to worship and to offer sacrifice, John, taking that opportunity, sends in with them many of his party, having short swords under their garments, who invaded Eleazer's party, and filled that temple with the blood of the zealots and of the people.* And when Titus *fought against the temple,*‖‖ περὶ μὲν τὸν βωμὸν πλῆθος ἐσωρεύετο τῶν νεκρῶν, *a multitude of dead bodies lay round the altar, and the blood ran down the steps of the temple, and many perished by the ruins of the towers or porches.*

[3] Ver. 7. Ἔτη *τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ,*

* Antiq. lib. xviii. cap. 1.
† De Bello Jud. lib. ii. cap. 1.
‡ Cap. 12. § Cap. 23.
‖ Antiq. lib. xx. cap. 5. p. 692.
¶ Lib. xx. cap. 4.
** De Bello Jud. lib. iii. cap. 31. p. 811.
†† Lib. iv. cap. 14.
‡‡ Lib. xvi. cap. 17.
§§ Lib. vi. cap. 50.
‖‖ Lib. vi. cap. 4.

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These three years have I come seeking fruit of this fig-tree, and found none.] These three years seem not to signify only the time of our Lord's preaching among the Jews; for they were not destroyed the next year, but about thirty-six years after our Lord's ascension; they rather seem to be mentioned, because the fruit of some fig-trees came not to maturity till the third year; the time he expected afterward includes the whole time of the apostles preaching to them at Jerusalem, and to their dispersions, and to the gentiles, to gather and set up his church among them; and then was the end of the Jewish church and temple, and the great destruction of that nation to come. (Matt. xxiv. 14.) Nor were the Jews then given over, but were, after our Lord's ascension, to be under the dispensation of the Holy Ghost; and, upon the rejection of that call, was Christ's prediction, that their house should be left to them desolate, to take place: whence, after the Holy Ghost was fallen down upon them, the apostles were to begin their preaching at Jerusalem, and to go thence throughout all Judea, (Acts i. 8.) and to preach to them remission of sins; (Acts xiii. 38.) and this they did with such success, as to convert many myriads of them: (Acts xxi. 20.) and the apostle Paul declares it necessary for them to preach the word of God first to them. (Acts xiii. 46.)

[4] Ver. 15. Ὑποκριτὰ, *Thou hypocrite.*] This Christ pronounceth upon the ruler of the synagogue, partly because he placed his holiness chiefly in the observation of ritual precepts, or the rest of the body on the sabbath-day, preferring that before the great things of the law, which Christ still representeth as a sign of hypocrisy; (Matt. xxiii. 23.) partly because he pretended a great zeal for the law of God, when he was rather acted in this matter by black envy at the glory of Christ, which he, that saw his heart, well knew.

[5] Ver. 16. Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound these eighteen years.*] That sometimes by concurring with, and sometimes without natural causes, many diseases were, by Divine permission, brought on men by evil spirits, the gospel and histories of Job and Saul inform us; for that Saul, after the departure of a good spirit, fell εἰς πάθη δεινὰ καὶ δαιμόνια, *into demoniacal passions,* and had, ἀπὸ τῶν δαιμόνων ταραχὴν, *perturbations from demons,* or, as the Scripture speaks, *by an evil spirit from the Lord,* (1 Sam. xvi. 14. 23.) we learn from Josephus.* And, by confession of Maimonides,† Satan was the cause of all that Job suffered, not only in his substance, but in his body: (Job ii. 7.) and the Targum on Psal. xci. 6. numbers *troops of demons,* among those who inflict plagues and death upon men.

[6] Ver. 23. Εἰ ὀλίγοι οἱ σωζόμενοι; *Are there few that be saved?*] This question seems to be propounded agreeably to that sentiment of the Jews, that *all Israelites should have their portion in the world to come:* to which Christ was not pleased to give an answer that might satisfy the curiosity of the man, but rather an instruction that might benefit him; it being not our concern to know *how many* will be saved, but *how we may be saved.*

[7] Ver. 24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, *Strive to enter in at the strait gate.*] Here Christ shews, that the number of them who may be saved, is not defined by any decree of God excluding all others from it, or rendering them unable to attain it: for then Christ must in vain exhort them to use their diligence to enter in at the strait gate, which leadeth to eternal life; and yet by saying, ἀγωνίζεσθε, *strive, as men in agony,* to do it, he shews, that this requires great constancy, diligence, and courage, and a strong conflict with the world, the flesh, and the devil; and so such only will obtain it.

[8] Πολλοὶ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν, *For many shall seek to enter, and shall not be able.*] Not for want of power, or sufficient grace on God's part, but for seeking too late to enter; *viz. when the door is shut,* ver. 25. The sense therefore runs thus, Be careful, O ye Jews, now to believe, and obey my word, before the kingdom be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance. (Matt. xxv. 10. 13. see the note on Matt. viii. 11, 12.)

[9] Ver. 32. Εἴπατε τῇ ἀλώπεκι ταύτῃ, *Go tell that fox.*] To impose this ignominious but agreeable name on Herod, is not contrary to the command, *not to speak evil of the ruler of thy people;* it being the office of a prophet, not to spare kings when they reprove their offences: (Jer. i. 10.) Christ therefore here uses his prophetical power, in giving this tyrant a name so suitable to his actions.

[10] Καὶ τῇ τρίτῃ τελειοῦμαι, *And the third day I am perfected.*] The word signifies, I am consecrated to my *priestly* office, by dying as a sacrifice for the sins of the world: so the old scholia, τελειοῦμαι, σπένδομαι, θυσιάζομαι, *I am perfected,* i. e. *I am offered, I am sacrificed.* For the confirmation of this sense, see the notes on Heb. ii. 10. ix. 10.

[11] Ver. 33. Οὐκ ἐνδέχεται τὸν προφήτην ἀπολέσθαι ἔξω, *A prophet cannot perish out of Jerusalem.*] Because he was only to be judged by the great Sanhedrin, and they were only to pass judgment on him in that place: so Dr. Lightfoot here.

CHAP. XIV.

1. AND it came to pass, as he went into the house of one of the [1] chief pharisees *(or, of the rulers, who was of the pharisees)* to eat bread on the sabbath-day, that they watched him, *(whether he would heal on the sabbath-day, that they might accuse him,* Mark iii. 2.)

2. And, behold, there was a certain man *(then)* before him which had the dropsy.

3. And Jesus [2] answering *(to their thoughts)*, spake to the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day *(or not)?*

4. And *(but)* they held their peace. And *(then)* he took him, and healed him, and let him go;

5. And *(he)* answered them *(who held this unlawful)*, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? *(And shall that kindness be denied to a son of Abraham in his distress on that day, which you afford on it to your distressed beast?)*

6. And they could not answer him again to these things.

7. And he put forth a [3] parable to those that were bidden *(to sit down with him)*, when he marked how they *(the pharisees)* chose out the chief rooms *(at feasts, on the account of their pretended wisdom)*, saying to them,

8. When thou art bidden of any man to a wedding *(or*

* Antiq. lib. vi. cap. 9. † Mor. Nev. lib. iii. cap. 22.

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a marriage-feast), sit not down in the highest room, lest a more honourable man than thou be *(also)* bidden of him;

9. And *(so)* he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, Friend, go up higher: then [4] shalt thou have worship *(i. e. honour)* in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted *(both by God and man)*.

12. Then said he also to him that bade him, When thou makest a [5] dinner or a supper *(do it not from a prospect of an invitation by way of recompence; and therefore ordinarily)* call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and *(so)* a recompence be made thee.

13. But when thou makest a feast *(do it out of charity to the needy; and therefore)* call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for *(ὅτι, that)* they *(are called by thee, who)* cannot recompense thee: for thou shalt be recompensed at the [6] resurrection of the just.

15. And when one of them that sat at meat with him heard these things, he said to him, [7] Blessed is he that shall eat bread in the kingdom of God *(i. e. that shall partake of the pleasures and enjoyments of the kingdom of the Messiah)*.

16. Then *(to convince him that the generality of the Jews were, for their unbelief, to be excluded from that kingdom)* said he to him *(by way of parable)*, A [8] certain man made a great supper, and bade many:

17. And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready *(as God sent first the Baptist to invite the Jews, and then the apostles, and seventy disciples, to tell them the kingdom of God was at hand, and to persuade them to enter into it)*.

18. And they all with one consent began to make excuse. *(For)* the first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come *(i. e. they either out of great love to the pleasures or the advantages of this world rejected the kind invitation)*.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry *(that they, who were so lovingly invited, would not come)*, said to his servants *(the apostles sent with a fresh commission after Christ's resurrection to go to Judea, and the dispersions of the Jews,* Acts i. 8. *saying)*, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed, the halt and the blind *(i. e. the gentiles and the dispersed Jews)*.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room *(for more guests)*.

23. And the lord said to the servant, Go out into the highways and hedges *(i. e. to the heathen nations)*, and [9] compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men that are bidden *(and refuse to come)* shall taste of my supper *(i. e. enjoy the blessings of my kingdom)*.

25. And there went great multitudes with him: and he turned, and said to them,

26. If any man come to me, and [10] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also *(i. e. if he prefers not my service before all these)*, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me *(i. e. that will not obey me, and suffer any hardship for my sake)*, cannot be my disciple.

28. *(Consider therefore well of these things before you enter on a Christian life:)* for which of you, intending to [11] build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish *(his building: so before we enter on a Christian life, we should sit down, and consider seriously what it will cost us to be indeed Christians, and whether we be steadfastly resolved to do and suffer all that Christianity requires)*.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that *(engageth not so manfully in his Christian warfare against sin, Satan, and the world, that when I call him to it, he)* [12] forsaketh not all that he hath, he cannot be my disciple.

34. [13] Salt is good *(i. e. a Christian life is very advantageous)*: but if the salt have lost his savour *(if the Christian apostle and professor hath lost his Christian conversation)*, wherewith shall it be seasoned *(i. e. what can be used farther to recover him)*?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out *(i. e. such an unsavoury Christian can neither do good to himself nor others)*. He that hath ears to hear, let him hear.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΕΙ'Σ οἰκόν τινος τῶν ἀρχόντων τῶν φαρισαίων, *Into the house of one of the pharisees.*] Gr. *Into the house of one of the pharisees, who was a ruler in the Sanhedrin;* for they are called ἄρχοντες, *rulers,* Luke xxiv. 20. John iii. 1. Acts iii. 17. 1 Cor. ii. 8. (See the note there.)

[2] Ver. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικούς. *And Jesus answering spake to the lawyers and pharisees;* and, ver. 5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, *and he answering them said.*] Here ἀποκριθεὶς, *answering,* is twice used, where neither any question was put, nor any thing said to him; but then it is still an answer to some λόγος ἐνδιάθετος, *inward conception,* or reasoning, or to some action expressive of their sentiments concerning him: sometimes it is used, when he perceived their inward thoughts and reasonings about his actions, words, or person: thus, when the

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pharisees were consulting how they might apprehend him for the parable he spake against them; ἀποκριθεὶς, *he answering*, spake another parable, shewing what destruction would come upon them for crucifying him: (Matt. xxii. 1.) so Jesus *perceiving their thoughts*, ἀποκριθεὶς, *answering, said to them*, Luke v. 22. so he answers to what Simon said within himself, Luke vii. 39, 40. sometimes he answers to their actions, as discovering their apprehensions of him: thus, when they came to take him, Jesus, ἀποκριθεὶς, answering, said to them, *Are you come as against a thief?* Mark xiv. 48. so to the barren fig-tree, ἀποκριθεὶς, *he answering, said, Let never fruit grow on thee more*, Mark xi. 14. so reflecting on the infidelity and impenitence of those cities, among whom he had done his mighty works; and of those pharisees, who believed neither him nor the Baptist, ἀποκριθεὶς εἶπεν, *he answering, said, Father, I thank thee*, Matt. xi. 25. so when Peter had smitten off the ear of Malchus, ἀποκριθεὶς, *Jesus answering*, with relation to that action, saith, *Suffer ye so far*, Luke xxii. 52. so Peter answers, not to what he had heard, but to what he had seen, Matt. xvii. 4. so Elisabeth answers, without being spoken to, the discourse of the women about the name of her son, Luke i. 60. and the angel answers to the fear of the women, Matt. xxviii. 5. and the high-priest to Christ's silence, *I adjure thee to tell us*, Matt. xxvi. 63. and St. John the evangelist to Christ's words, *He that receiveth you, receiveth me; Master, we saw one cast out devils in thy name*, &c. Mark ix. 38.

[3] Ver. 7. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, &c. *And he put forth a parable to them that were bidden, when he marked how they chose out the chief rooms.*] *i. e.* Christ being in the house of a prince of the pharisees, (ver. 1.) and observing how solicitous they were to choose the upper rooms on the account of their reputed wisdom, because Solomon had said, (Prov. iv. 8.) *Exalt wisdom*, as Dr. Lightfoot here shews; that he might cure this swelling pride in them, and teach them humility, (ver. 11.) he propounds this parable; as it is fitly called, according to the definition of a parable by the Greeks: that it is πρόθεσις ὁμοιωματικὴ ἐπὶ σαφηνείᾳ τῶν ὑποκειμένων, *a comparative resemblance of things, for the illustration of what is spoken of*; or, as Phavorinus, παραπλησίων πραγμάτων παράθεσις, *a collation of things resembling each other*. This parable being taken from a like example of a nuptial banquet.

[4] Ver. 10. Τότε ἔσται σοι δόξα, *Then shalt thou have honour in the presence of them that sit at meat with thee.*] *i. e.* This will ordinarily be the result of thy humility; and though it ought not to be our chief design in any virtuous action, yet hence it follows, that this may be one motive to the performance of such actions. (Phil. iv. 8.)

[5] Ver. 12. Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον, &c. *When thou makest a dinner, or a supper, call not thy friends and thy brethren*, &c. *but call the poor, the maimed.*] Some think Christ speaks here of the sacred banquet made by the Jews on their peace-offerings, and other feasts, to which they are bid *to call the poor, the widow, and the Levite*, Deut. xiv. 29. but this seems a mistake; for Christ speaks not of any special stated feast, but of such banquets as he was then at: nor hath he one word of the widow and the Levite, who were to be guests there, but of the blind, the lame, the maimed, of which the law saith nothing; nor doth he say, *For this the Lord shall bless thee upon earth*, as Deut. xiv. 29. but, *Thou shalt be recompensed at the resurrection of the just.*

Note, secondly, that Christ doth not absolutely forbid us to invite our friends, our brethren, or kinsfolk, to testify our mutual charity and friendship, and how dear our relations are to us; only he would not have us invite them out of a prospect of a compensation from them again; but to prefer the exercising our charity to them, who cannot recompense us. As comparative particles are sometimes in sense negative, (see the notes on Mark xv. 11. John iii. 19.) so negative particles are oft in sense only comparative; Prov. viii. 10. *Receive my instructions*, veal, *and not* (that is, rather than) *silver:* Joel ii. 13. *Rend your hearts*, veal, *and not (i. e.* rather than) *your garments:* John vi. 27. *Labour not for the meat that perisheth, but for that which endureth*, &c. (See Exod. xvi. 19. Prov. xvii. 12. Jer. vii. 22, 23.) So here, μὴ φώνει, *be not so much concerned to call thy friends, as to call the poor.* Nor,

Thirdly, Doth he lay upon us a necessity by this precept to call the lame, the blind, or maimed, to our tables, but either to do this, or what is equivalent to us in respect of charge, and more advantageous to them and their families, *viz.* to send them meat or money to refresh them at home. Note also, that Dion Chrysostomus,* who flourished in the time of Trajan, seems to have taken this observation hence, That *they did* ἀνελευθέρως πράττειν τὰ περὶ τοὺς ξένους τοὺς πένητας, *act sordidly as to poor strangers, who did* μόνους τοὺς πλουσίους ὑποδέχεσθαι ξενίοις, καὶ δώροις, παρ' ὧν δῆλον ὅτι καὶ αὐτοὶ προσεδόκουν τῶν ἴσων ἐντυχεῖν, *entertain the rich only friendly, with their hospitalities and gifts, from whom they expected to receive as much again.*

[6] Ver. 14. Ἀνταποδοθήσεταί σοι ἐν τῇ ἀναστάσει, *Thou shalt be recompensed at the resurrection of the just.*] See here the time of recompensing even those works of charity which are most acceptable to God, and for which we are chiefly to be rewarded at the great day. (Matt. xxv. 34.)

[7] Ver. 15. Μακάριος, &c. *Blessed is he who shall eat bread in the kingdom of God.*] It appears from the ensuing parable, that *the kingdom of God* here doth not signify *the kingdom of heaven* in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks according to the received sense of his nation, as of a glorious temporal kingdom, in which the Jews should lord it over the gentile world, enjoy their wealth, and be provided with all temporal blessings and delights, in which they placed their happiness.

[8] Ver. 16. *A certain man made a great supper*, &c.] We are called of God, saith Philo,† to partake of a banquet; not which shall satiate *us with the pleasures of the belly, and fatten the body; but with which the mind being nourished, and leaping for pleasure, rejoiceth, and is glad.* See the exposition of this parable, Matt. xxii. 1, 2.

[9] Ver. 23. Καὶ ἀνάγκασον εἰσελθεῖν, *And compel them to come in.*] How vainly these words are brought to prove, that men may be compelled, by the secular arm, to embrace the true faith, appears (1.) from the nature of a banquet, to which no man is compelled by force, but only by the importunity of persuasion, and from which no man's business doth by force restrain him, but only by the incon-

* Orat. 7.

† Εἰς μετουσίαν θοίνης, οὐχ ἧς αἱ γαστρὸς ἡδοναὶ πιμπλαμένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια ἐντρεφομένη καὶ ἐγχορεύσασα ἀρεταῖς γάθει τε καὶ εὐφραίνεται. De Sacr. Abel et Cain, p. 104. B.

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venience of attending on it; and yet one of the guests saith, ver. 18. ἀνάγκην ἔχω, *I am compelled to be absent.* (2.) From the scope of the parable, which respects the calling of the gentiles, which only Mahometans think fit, by force of arms, to compel to the faith. We do, ἀναγκάζειν, compel not only by example, but by exhortation, Mark vi. 25. Luke xxiv. 29. as here: and Christ, saith Theophylact, here not only commands them to call, but to compel them, *though it be free to every one to believe that we may learn,* ὅτι μεγάλης τοῦ Θεοῦ δυνάμεώς ἐστι τὸ πιστεῦσαι τὰ ἔθνη, *that it is the work of God's great power to make the gentiles believe.* (See the note on Gal. ii. 14. and Grotius here, and xxiv. 29.)

[10] Ver. 26. *If any man come to me,* καὶ οὐ μισεῖ, *and hate not his father and mother,* &c.] It being impious to hate father or mother, wife or children, and impossible to hate ourselves, (Eph. v. 29.) to *hate* here can only signify comparatively, *viz. to love them less* than God; and therefore what is here, *and hateth not father and mother,* is Matt. x. 37. and *loveth father and mother more than me:* for what we love less, we are comparatively said to hate, as in the case of God and mammon, Matt. vi. 24. So ἐμισεῖτο Λεία, *Leah was hated,* Gen. xxix. 31. 33. Now Leah surely was not hated by good Jacob, but loved less than Rachel. (See note on Rom. ix. 13.)

[11] Ver. 28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, &c. *For which of you, intending to build a tower, sitteth not down first, and counteth the cost?* Ver. 31. *What king, going to war, consulteth not first whether he be able?*] Two things do usually hinder men from embracing that narrow way which leadeth to eternal life; (1.) The difficulties of the duties positively required of all Christians; *viz.* the love of enemies, requiring us not only to forgive their injuries *from the heart,* but also *to overcome their evil with our good:* the reparation of any injury done to another in his good name or fortunes, not only by begging his pardon, but by restoring what we got injuriously, and endeavouring to repair his credit; the restraining of the tongue from all evil speaking, and uncharitable censures, and of our appetites from all carnal desires, the exact government of our passions, and the moderation of our affections to all worldly things; a heart restrained by the fear of God from doing evil, and constrained by the love of him to yield sincere obedience to his holy laws. (2.) The greatness of the temptations we must resist, and of the injuries and losses we may suffer, by persevering in this way, from the violent assaults of Satan, and the continual solicitations of the flesh, the examples and allurements of the world, the persecutions of it, the loss of all things, and even life itself. Christ therefore by these resemblances adviseth us, before we enter on this Christian life, seriously to consider of and weigh these things, to form within us the most steadfast resolutions to perform the one, and arm ourselves with fortitude and patience against the other, that so we may not afterward be moved by them to depart from it.

[12] Ver. 33. *So likewise, whosoever he be of you,* ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, *who forsaketh not all that he hath,* &c.] Christ doth not here require that we should actually renounce these things, for then we must renounce even life itself, (ver. 26.) but that our heart and our affections should be so taken off from them, that we do always love them less than him, and that we in preparation of mind be always ready to part with them when we cannot keep them, without making *shipwreck of faith, and a good conscience.*

[13] Ver. 34. Καλὸν τὸ ἅλας, &c. *Salt is good; but if the salt hath lost its savour, wherewith shall it be seasoned?*] This excellently connects with the discourse preceding, thus: The gospel I require you to adhere to, is that salt with which every oblation that is acceptable to God must be seasoned, (Mark ix. 48, 49.) the preachers of it are the salt of the earth. (Matt. v. 13.) As then salt, when it hath lost its savour, becomes good for nothing, but to be cast out into the dunghill: so the Christian professor, who lives not according to the prescripts of the gospel, can do no good to himself or others; and if he fall off from it, can hardly be recovered. (Heb. vi. 6. x. 27.) When Mr. Le Clerc and others object against this comparison or similitude, that salt cannot lose its savour, they consider not, that in the boiling up of the saline particles, of which salt is made, there is left a *caput mortuum,* which is insipid.

CHAP. XV.

1. THEN drew near to him [1] all the publicans and sinners to hear him.

2. And the pharisees and scribes murmured, saying, This man *(now)* receiveth sinners, and *(at other times)* eateth with them.

3. And *(upon this murmuring)* he spake this parable to them, saying,

4. What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders *(and returns home with it),* rejoicing.

6. And when he cometh home, he calleth together his friends and neighbours, saying to them, Rejoice with me; for I have found my sheep that was lost: *(now this is a just resemblance of the joy of God for the conversion of a sinner; for)*

7. I say to you, That likewise [2] joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance *(i. e. no conversion from a life of sin to that of holiness).*

8. Either what woman *(is there),* having ten pieces of silver, *(who,)* if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece that I had lost: *(which is another true resemblance of the joy of God at the recovery of a lost soul; for)*

10. Likewise, I say to you, There is joy in the presence of the [3] angels of God over one sinner that repenteth.

11. And he said *(also by way of parable to the same purpose),* A [4] certain man had two sons:

12. And the younger of them said to his father, Father, [5] give me the portion of goods that falleth to me. And he divided to them his living *(i. e. gave him the portion allotted for the livelihood of his younger son).*

13. And not many days after the younger son gathered

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all *(his estate)* together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country *(to become his servant)*; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave to him *(enough to satisfy his hungry appetite)*.

[Now here the younger son represents the gentiles gone far off from God their Father, Eph. ii. 13. living *in riot and drunkenness,* 1 Pet. iv. 3. *and committing whoredom with idols,* against the light of their reason, Rom. i. 20, 21. labouring under *a famine of the word,* and employed in the vilest drudgery by sin and Satan, in which no satisfaction can be found.]

17. And when he came to himself *(i. e. to consider his own miserable state)*, he said, How many hired servants of my father's have bread enough and to spare, and I *(am ready to)* perish with hunger!

18. I will arise and go to my father, and will say to him, Father, I have sinned against *(the God of)* heaven, and before thee *(by departing from thee)*,

19. And am no more worthy to be called thy son: make me as one of thy hired servants: *(and this represents the case of a penitent sinner; considering his present misery, his vileness and unworthiness, humbly acknowledging his sin to God, resolving on amendment of life, and actually returning to God, as many of the gentiles did, when the gospel was preached to them.)*

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion *(on him)*, and ran, and fell on his neck, and kissed him.

21. And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet *(in token that I own him as my beloved son)*:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead *(in sin)*, and is alive again; he was lost, and is found. And they began to be merry: *(and this is a lively representation of God's great love and mercy to sinners returning to him; forgetting all their former provocations, and treating them, as soon as they began to break off their sins by repentance, and to turn to him, with a most fatherly affection, and with expressions of the greatest joy.)*

25. Now his elder son was in the field *(following his father's business)*: and as he came and drew nigh to the house *(of his father)*, he heard music and dancing.

26. And he called one of the servants, and asked *(him)* what these things meant *(i. e. what was the cause of all this mirth)*.

27. And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry *(at the kindness shewed by his father to his younger brother)*, and would not go in *(to the house)*: therefore came his father out, and entreated him.

29. And he answering said to his father, Lo, these many years I *(have)* serve *(d)* thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come *(back to thee)*, which hath devoured thy living with harlots *(committing spiritual whoredom)*, thou hast killed for him the fatted calf.

31. And he said to him, Son, thou art ever with me, and all that I have is thine; *(in the first place the blessing of the Messiah being first promised to the Jews, and from them derived to others;* see treatise of the Millenium, chap. 2. sect. 2.)

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and *(he)* was *(as the)* lost *(sheep and piece of money)*, and is found *(by the great Shepherd of souls)*.

[Now this elder brother is a true emblem of the Jews, and especially of the scribes and pharisees, murmuring at God's kindness to the sinners of the gentiles, in admitting them after so long idolatry to the blessings of the gospel, and to equal privileges with them without circumcision, and obedience to that law of Moses, under which they had still lived, and refusing to enter into the kingdom of God, and come into the faith, by reason of the kindness God thus shewed to the gentiles. See note on Rom. xi. 28.]

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1, 2. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ φαρισαῖοι, &c. *Then drew near unto him all the publicans and sinners to hear him.* Ver. 2. *And the pharisees and scribes murmured, saying, This man receiveth sinners,* &c.] For the better understanding of these three parables, note,

First, That publicans, gross sinners, and heathens, were by the scribes and pharisees judged unfit to be conversed with, even though it were with a design to reduce them from their evil courses, they thinking God had cast off the care of them, and had no design to grant them repentance unto life; whence they abhorred their company, as thinking it a defilement to be touched by them, and never would concern themselves to make them better, and were offended that our Lord was thus employed, Matt. ix. 11. Luke v. 30. Acts x. 28. xi. 18, 19. Note,

Secondly, That publicans and heathens, sinners and heathens, are joined usually together, as being accounted persons of the same desperate wickedness, and equally unworthy to be conversed with, as in those words of Christ, Matt. v. 46, 47. *do not even publicans the same?* or, as other copies read, οἱ ἐθνικοὶ, *do not heathens do the same?* which in Luke vi. 33, 34. is, do not οἱ ἁμαρτωλοὶ, *sinners do the same?* and, Matt. xviii. 17. *if he refuse to hear the church, let him be to thee as a heathen and a publican;* and in those words of St. Paul, Gal. ii. 15. *we that are Jews by nature, and not sinners of the gentiles.* That they thought God took no care of the gentiles, is evident from the words of Esdras, saying to God, *Thou hast said they are nothing, but are like unto spittle, and hast counted the abundance of them as a drop falling from a vessel,* 2 Esd. vi. 56, 57. and

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the prayer of Mordecai, *Lord, give not thy sceptre to them that are not,* Esther xiv. 11. (See note on 1 Cor. i. 28.) Hence the converted Jews at first preached not to them, as judging it unlawful to *go in unto,* or converse with, the uncircumcised, (Acts x. 28.) and wondered that God should give the gentiles *repentance unto life,* (Acts xi. 18, 19.) and only would converse with them when they shewed a willingness to be made proselytes to their religion. Some, therefore, here do think, that the word *sinners* here may signify the gentiles, which will be more probable, if Christ were then beyond Jordan, as they collect from John x. 40. or in Galilee of the gentiles, from whence we find him going to Jerusalem, Luke xvii. 11. otherwise it will not be so easy to discern how all the gentiles should draw nigh to hear him, or he should be eating with them, ver. 12. Note,

Thirdly, That these parables, and especially the last, are designed against the scribes and pharisees, who thought so abjectly of publicans and sinners, and so perversely of the whole gentile world; and to convince them of their inhumanity, and shew them that their deportment was very alien from God's merciful inclination to them, and that they ought not to be unmerciful to them, to whom God was so well inclined to shew mercy, or deny their charity to them, to whom he was so ready to afford it: for he spake this parable to them, saying, *Which of you?* ver. 3, 4.

[2] Ver. 7. Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, &c. *So joy shall be in heaven over one sinner that repenteth,* see note on ver. 10. ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine just persons, who need no repentance.*] Here note, that ἢ is here put for μᾶλλον ἢ, as usually it is both in the Old and New Testament, and in profane writers: so Gen. xxxviii. 26. δεδικαίωται Θαμὰρ ἢ ἐγὼ, *Thamar hath been more righteous than I;* Psal. cxviii. 8. ἀγαθὸν ἐλπίζειν ἐπὶ Κυρίῳ ἢ, *it is better to trust in the Lord than in princes;* 1 Cor. xiv. 19. *in the church I would speak five words, so as to teach others,* ἢ μυρίους, *rather than ten thousand in an unknown tongue:* so Luke xviii. 14. See Stephanus giving examples of this from Homer, Aristotle, Diogenes Laertius, and St. Chrysostom. Note,

Secondly, That there being no person in the world so just, as absolutely to need no repentance; because there never was a person in the world, besides our Saviour, who *did righteousness, and sinned not;* the best of men being subject to some faults and infirmities, of which they stand obliged to repent: that our Lord may not here be thought to have supposed a case that never was, let it be observed, that the repentance of a sinner usually imports an entire change in the whole course or tenor of his life, from the service of sin to the service of God, from yielding obedience to it in the lustings of it, to *yielding our members instruments of righteousness unto holiness;* and this is the repentance of the sinner mentioned in the text; and in this sense it is manifest the righteous person, or new creature, needeth no repentance. (2.) There is a repentance, which consists in a godly sorrow, for the particular failings and infirmities we may have committed through surprise, a sudden fear, a violent temptation, or a single deviation from the general course and tenor of our lives; such was that of David and St. Peter, and the humiliation of good Hezekiah *for the pride of his heart:* and in this sense it is not to be thought that in this state of imperfection and continual conflict we have with the flesh, there should be any righteous person who needs no repentance. And this interpretation I prefer before that of St. Ambrose, Hilary, and Chrysostom, who, by the ninety and nine sheep not lost, and the ninety-nine persons who need no repentance, understand the holy angels that fell not; by the lost sheep all mankind lost in Adam, whom to recover the Son of God became incarnate, and in the gracious work of our redemption, brought him home upon his shoulders: the joy in heaven for this returning is, say they, the joy of God, and of his holy angels for the recovery of lost mankind; in which sense the words are strictly true, the holy angels need no repentance, because they never fell from their obedience. And this interpretation was so generally approved in the church, that in Tertullian's* time it was appealed to as a proof of it, that *in the bottom of their sacramental cups, Christ was engraven carrying the lost sheep upon his shoulders.*

Thirdly, It is inquired with what reason it can be said, *there is more joy in heaven over one sinner that repenteth, than over ninety-nine righteous persons who need no repentance:* for is it not better not to offend, than to sin and repent? Is not innocence better than amendment? And if repentance be not better than righteousness, why is there more joy in heaven over the penitent than over the righteous? Yea, why over one penitent sinner, than over ninety-nine just persons?

Now to this some answer, according to the forementioned opinion of the ancients, that the lost sheep, returning prodigal, and the *one sinner that repenteth,* comprehend all mankind redeemed from a state of misery by Christ; now this may fitly be represented as matter of the greatest joy to God, and the whole court of blessed angels, they being represented as stooping down to look into this mystery, 1 Pet. i. 12. and learning from the church *the wisdom of God in it,* Eph. iii. 10. and therefore, in this sense, do doubtless know and rejoice in our redemption. (2.) Others answer, that the sheep not lost, the ninety-nine righteous persons, and the elder son, who said, *he never had offended,* represent the Jewish nation, and especially those scribes and pharisees, who trusted in their own righteousness, and despised others: (see Matt. ix. 12.) the lost sheep and returning prodigal represent the gentile world, which, by the preaching of the gospel, were to be converted to the Christian faith. Now, the church of the gentiles being more numerous than was that of the Jews, *the desolate having more children than she that had a husband,* her conversion may fitly be represented as matter of the greatest joy.

Against these expositions this visible objection may be made, that whereas the righteous are here represented as ninety-nine, the penitent as one single person, these expositions make them equal to, if not more numerous than, the righteous. But to this it is answered, that in the parables of the gospel, it is usual to represent all of the same kind, though they be sometimes the greater number, by one man. Thus, in the parable of the wedding-supper, *the man that had not on his wedding-garment,* represents, according to

* "Procedant ipsæ picturæ calicum vestrorum, si vel in illis perlucebit interpretatio. Dic mihi nonne omne hominum genus unus Dei Grex est?" De pudic. cap. 7.

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most interpreters, *all wicked men*, and in our Lord's intention it importeth the whole race of unbelieving Jews, Matt. xxii. 11. *the slothful person, who hid his talent in a napkin*, is represented as one man, Matt. xxv. 24. they who improved their talents as three persons; and yet who knows not but there are fewer that improve, than they who do receive the grace of God in vain? and all that came in at the last hour, and received their penny, that is, all the converted gentiles, are reckoned as one man in those words of Christ, *I will give* ἐσχάτῳ τούτῳ, *to this last man even as to thee.* (Matt. xx. 14.)

But that which is principally to be considered for the full clearing of this difficulty is this, *viz.* that this passage of our Lord being spoken of God after the manner of men, is to be understood after the manner of men, or suitably to the nature of human passions, and the usual occasions of moving them. Now we are much affected with the obtaining what we have long and passionately desired, with the regaining that which we have looked upon as almost lost and desperate, with the security of that which we looked upon as in imminent danger; at the first obtaining what we passionately desired, regaining what we looked upon as lost, securing what was in great danger, our joy is strong, and our delight transporting; and afterward it sensibly abates. So it is with us, that we are not so sensibly moved with the continuance of a good which we have long enjoyed, as at the first recovery of it, after it was lost; we may have still a real value for what we do possess, a settled pleasure and contentment in it but the sudden joy and transport is at the recovery of it. So a continued course of goodness may in itself be most valuable, and yet the recovery of a lost sinner, the reviving of one dead in trespasses and sins, the seeing him snatched as a firebrand out of the fire, when he was ready to fall into it, may be the more affecting, and give us a more fresh and lively joy. Thus, *v. g.* it cannot but be comfortable to a loving father, to see his children in a state of perfect health; but if one of them fall sick, and beyond expectation of recovery, to see him out of danger, ministers more present joy, than doth the constant health of all the rest. And this is the reason given in the parable of the prodigal son, why the kind father rejoiceth more at his return, than at the continuance of his elder brother always with him; that it was the recovery of one given over for dead, the finding one looked upon as lost: *It is meet* (saith the father) *upon this occasion that we should make merry: for this thy brother was dead, and is alive again; was lost, and is found.* Our Saviour, therefore, to encourage the repentance of the sinner, represents God after the manner of men, as if he did conceive such a joy at it, as earthly parents are wont to do at the return of a wild extravagant child to himself, and his duty.

[3] Ver. 10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, &c. *Likewise, I say to you, There is joy in the presence of the angels of God over one sinner that repenteth.*] Hence most interpreters conclude, that the angels and blessed spirits are acquainted with the conversion of a sinner; and seeing true conversion is wrought in the heart, hence the Romanists infer, that they must have knowledge of that also. But,

First, Here is not one word of blessed spirits, but of angels only; and whereas papists argue for an equality of knowledge in them to that of angels, because it is said *they are as the angels of heaven*, Matt. xxii. 50. I answer, Christ doth not say they are equal to angels now, but at the resurrection they shall be so. Nor doth he say this absolutely, or as to the faculties of their souls, but as to their freedom from secular actions and passions, and as to the state and condition of their bodies; for so the text runs, *they that are counted worthy of the resurrection neither marry, nor are given in marriage, neither can they die any more; i. e.* they are equal to the angels as to immortality, *and are the children of God, being the children of the resurrection.* (Luke xx. 35, 36.)

Secondly, This text affirms not, that the joy here mentioned, is the joy of angels, but only that it is the joy of God, ἐνώπιον τῶν ἀγγέλων, *before*, or in the presence of the angels, which stand continually before his face. Now as an earthly king may rejoice before his court, and they know not the special motive of his joy, so may the King of heaven rejoice before the angels of his presence, and they know not the reason of that joy, and much less the particular convert that gave occasion to it. In a word, it is confessedly God, who is compared to the shepherd, seeking his lost sheep, and to the father rejoicing for the return of his prodigal son; and therefore the similitude requires, that the joy conceived when a lost sheep is found, or a prodigal son comes home, should be ascribed to him.

Note also, that this consideration should inflame the zeal, and quicken the industry, of the spiritual shepherd for the conversion of sinners, as knowing this is a work so highly acceptable to the God of heaven, and that for which he sent the *great Shepherd of the sheep* into the world.

[4] Ver. 11. Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain man had two sons.*] Here observe, (1.) that the elder son in this parable representeth not the just or righteous; for they are not angry, either that sinners do return to God, or that he graciously entertains them when they do so, but rather are industrious to bring them home to him, and rejoice at their return: he rather represents the Jews murmuring, and being angry, that the gentiles, who before were, μακρὰν ἀπὸ τοῦ Θεοῦ, *far off from God*, (Eph. ii. 13.) were by faith, without circumcision, or obedience to their law, brought *nigh to him*, and made partakers of the same privileges God offered, or afforded to them. The gentiles are represented as the younger son, going into a far country, as being *far from God*, and squandering away their goods by riotous living, as depraving that knowledge they had of the true God, from tradition, and his marvellous works, by gross idolatry, on which account the Jews represented them as born of harlots, (see note on John viii. 41. as here, ver. 30.) and serving them, *which, by nature, were no gods, by holding the truth in unrighteousness*, and giving up themselves to all uncleanness; (Eph. iv. 19,) yea, labouring under a *famine of the word* of God, and of his saving truth, and giving up themselves to the meanest services, such as that of keeping of hogs was deemed by the Jews and the Egyptians, who suffered not such to come into their temples, or sacred houses; they having now, through Christ, *access unto the Father*, being adorned with the *wedding-garment* of faith, and the *robe of righteousness*, fed with the banquet of the *true paschal lamb*, and admitted to wear their Father's ring, as a testimony that they were now his genuine sons.

Nor is it a sufficient objection against this, that the gentiles were never sons before, or, if ever they were so, they

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must be so before the Jews, and so the elder sons: for *God is not the God of the Jews only, but also of the gentiles,* he being the common Father of the world, and we being *all his offspring;* yea, they are called the *sons of God* before the flood, Gen. vi. 2. and were so afterward before the name of Jew was known. And the Jews here represent the elder son, because they being afterward abdicated for their idolatry, God gave to the Jews the primogeniture, and styled them his sons, and *his first-born,* (Exod. iv. 22, 23.) and accordingly bestowed upon them the privileges of the first-born, choosing them *above all nations* of the world.

If it be again objected, that this elder son saith, ver. 29. *these many years have I served thee, and never transgressed I at any time thy commandments,* which could not be true of the Jews; I answer, neither could they say, God *never gave them a kid,* or treated them with the like kindness, the gospel being first preached to them; this therefore only signifies their high conceit of themselves, that they were righteous. And so much for the chief import of the parable. To touch a little on some other circumstances of it,

First, From those words, *he went into a far country, and spent all his substance,* Theophylact notes, that he who estrangeth himself from God, loseth all those seeds of virtue and goodness, which either nature or revelation hath implanted in him.

Secondly, From his being put to *feed swine;* observe, to what vile and sordid employments they are put, who serve sin and Satan.

Thirdly, From these words, *he would have filled his belly with husks, but could not;* observe, that there can be no satisfaction to any man who wants the favour of God.

Fourthly, From those words, *when he came to himself;* observe, that he who lives a sinful life is beside himself: for, being a rational creature, and having a judgment and conscience to direct his actions, he acts against his reason, his judgment, and his conscience.

Fifthly, From those words, *he arose, and went,* ver. 20. Theophylact notes, that it is not sufficient to make good resolutions, saying, *I will go,* (ver. 18.) but we must practise suitably.

Sixthly, From those words, ver. 21. *his father seeing him, ran to him;* observe, that when God sees men truly willing to return unto him, he is still ready to receive them, and even prevent them with his grace.

Seventhly, From those words, ver. 24. *this my son was dead;* observe, that wicked men are dead in the worst sense: for, as Philo saith, *he that lives a sensual life,* τέθνηκε τὸν εὐδαίμονα, *is dead as to a happy life.*

Eighthly, From those words, *Father, I have sinned,* ver. 21. spoken after the kindness of his father; note, that after sin is pardoned, it becomes the sinner ingenuously to acknowledge and confess it.

Ninthly, As for the phrase, *I have sinned against heaven and against thee,* it is a Jewish phrase, *Shamaim,* as Buxtorf says,* being frequently used to signify God. Accordingly they say, there is one who sins against earth *(i. e. man),* but not against heaven *(i. e. God);* and there is one that sins against heaven, but not against earth; but he who speaketh with an evil tongue, sins against heaven and earth. Though Theophylact here saith, he had sinned against heaven by preferring earthly things before heavenly.

[5] Ver. 12. Δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, *Give me the portion of goods that falleth to me.*] So Demosthenes* uses τὸ ἐπιβάλλον ἡμῖν μέρος, for the portion allowed to us: and Aristides, τὸ ἐπιβάλλον ἐφ' ὑμᾶς μέρος, for the portion that belongs to you. (De Concord. ad Rhodios.)

* Lex Talm. p. 2440.

CHAP. XVI.

1. AND he said also to his [1] disciples, There was a certain [2] rich man who had a steward; and the same was accused to him, *(it being said)* that he had wasted his goods.

2. And he called him, and said to him, How is it *(thou hast dealt with me)* that I hear this of thee? give *(up)* an account of thy stewardship; for thou mayest be no longer *(permitted to be)* steward.

3. Then the steward said within himself, What shall I do *(to live)?* for my lord taketh away from me the stewardship: I cannot dig *(for a livelihood);* to beg *(for it)* I am ashamed.

4. I am resolved what to do, that, when I am out of the stewardship, they *(whom I befriend)* may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said to the first, How much owest thou to my lord?

6. And he said, A hundred measures of oil *(i. e. about a thousand gallons).* And he said to him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said to him, Take thy bill, and write fourscore *(and likewise he said to the rest).*

8. And the lord [3] commended the unjust steward, because he had done wisely *(i. e. he represented him as one that acted according to the wisdom of this world; and was so far worthy to be imitated by the children of light, as to make this their chief care, when, by death, they are removed from their stewardship, that they may be received into everlasting habitations):* for the children of this world are in their generation wiser than the children of light *(more provident and dexterous to provide for this life, than they are to provide for eternity).*

9. And I *(likewise)* say to you, [4] Make yourself friends of the mammon of unrighteousness *(i. e. make such provisions for yourselves of those riches, which the men of this world get by falsehood and injustice);* that, when ye fail, they may receive you *(i. e. that, when you die, ye may be received)* into everlasting habitations.

10. He that is faithful in that which is least *(i. e. in the enjoyments of this world, so as to employ them in works of charity, and to the ends for which he is intrusted with them)* is faithful also in much *(i. e. he will be so in the great concernments of another life);* and *(likewise)* he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful *(stewards)* in *(dispensing)* the unrighteous mammon *(or, the false and deceitful riches of this world, to the uses for which they were given you),* who will *(it is not to be expected God should)* commit to your trust the true riches?

* Περὶ στεφ.

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12. And if ye have not been faithful in that which is *(to be)* [5] another man's, who shall give you that which is your own? *(i. e. that inheritance, which shall never pass from you to others.*

13. *And there is great reason to caution you against that affection to the world which obstructs your love to God; for)* [6] no servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot *(then)* serve God and mammon *(also)*.

14. And the pharisees also, who were covetous, heard all these things: and they derided him *(looking on this as a ridiculous doctrine)*.

15. And *(but)* he said to them, Ye are they which justify yourselves before men *(i. e. seek to approve yourselves to, and expect to be owned by, them as righteous persons)*; but God knoweth *(the falsehood of)* your hearts: for that *(fair outside)* which is highly esteemed among men *(who see no farther)* is *(an)* abomination in the sight of God, *(who seeth the filth and hypocrisy of your hearts.*

16. *Nor is it to be wondered that you hear these higher precepts of charity from me and John; for)* the [7] law and the prophets *(which engaged you to do your duty, chiefly by temporal promises)* were until John: since that time the kingdom of God *(which promises treasures in heaven)* is preached, and every man *(that enters into that kingdom)* presseth into it *(i. e. forces his way into it, by breaking through the love of temporal concerns)*.

17. And *(this I say not to depreciate the law, which as to its moral precepts shall obtain for ever; for)* it is easier for heaven and earth to pass *(away)*, than *(for)* one tittle of the law to fail. (See Matt. v. 18.)

18. *(And, to give you another instance of the sublimer precepts of the gospel, the law permits divorces, but under the gospel-dispensation)* whosoever putteth away his wife, and marrieth another, committeth adultery *(against her)*: and whosoever marrieth her that is put away from her husband committeth adultery, *(as cohabiting with another man's wife.*

19. *And, to shew them the mischief of riches not charitably employed, he told them, by way of parable,)* [8] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus *(i. e. one without help)*, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table *(but was denied them)*: moreover the dogs *(being more compassionate than the rich man's servants)* came and licked his sores.

22. And it came to pass, that the [9] beggar died, and was carried by the angels *(who are ministering spirits to good men)* into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he [10] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And besides all this, [11] between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence *(i. e. good men have all their evils, and bad men all their good things in this life; and hereafter the happiness of the one, and the misery of the other, will be unchangeable)*.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; *(and am desirous)* that he may testify to them *(the happiness of the blessed and the misery of the wicked)*, lest they also come into this place of torment.

29. And Abraham saith to him, They have Moses and the prophets *(to testify to them these things)*; let them hear *(and obey)* them.

30. And he said, Nay, father Abraham *(they prevailed not with me, and therefore may not do so with them)*: but if one went to them from the dead, *(I suppose)* they will repent.

31. And he said *(again)* to him, If they [12] hear *(i. e. obey)* not Moses and the prophets, neither will they be persuaded, though one arose from the dead *(to preach repentance to them; for he could come with no greater authority, deliver no better motives to repentance, and he could give them no greater assurance of the truth of what he said than they did)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he said also to his disciples.*] *i. e.* Not only to the twelve, but to those who followed him, attending on his doctrine, as did the publicans and sinners, (xv. 1.)

[2] Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, &c. *There was a rich man who had a steward, and he was accused to him as wasting his goods.*] Kimchi on Isaiah xl. saith, "The fruits of the earth are like a table spread in a house; the owner of this house is God; man in this world is, as it were, the steward of the house, into whose hands his Lord had delivered all his riches; if he behave himself well, he will find favour in the eyes of his Lord; if ill, he will remove him from his stewardship." And so the scope of this parable seems to be this, That we are to look upon ourselves, not as lords of the good things of this life, so as to get and use them at our pleasure, but only as stewards, who must be faithful in the administration of them.

[3] Ver. 8. Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, *And the lord commended the unjust steward, that he had done wisely.*] *i. e.* Discreetly, according to the wisdom of the men of this world, whose concern is only for the good things of this life; he commended him as we do such persons, when we say, Such a one *is a shrewd man for the world; he understands well the way of dealing in it:* he commends him not absolutely, as a fit example to be followed in this injustice, fraud, and wasting of his master's goods, but comparatively, as being worthy to be so far imitated by the children of light, as to make this their chief concern, that when by death they are removed from their stewardship, *they may be received into everlasting habitations*, or into *a house not made with hands, eternal in the heavens:* (2 Cor. v. 1.) this being an instruction needful for them, because the *children of this world are wiser* in

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their care to make provisions for themselves, *than are the children of light; i. e.* they who enjoy the light of the gospel, to make provisions εἰς γενεὰν ἑαυτῶν, *for their age,* to secure the true riches and the celestial habitations prepared for them.

[4] Ver. 9. Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *I say therefore unto you, Make to yourselves friends of the mammon of unrighteousness.*] That *the mammon of unrighteousness* is the false mammon, according to the common import of the word ἀδικία, for *falsehood,* [of which see Jer. xxvii. 15. 29. 31. and the note on 1 Cor. xiii. 6.] may be gathered from the *true riches* opposed to it, ver. 11. But then it remains to be required, whether it be called here the mammon ἀδικίας, or *false mammon,* because it deceives them who trust to, and seek for, satisfaction from it, and comparatively to the *true riches;* or else as the unjust steward is styled οἰκονόμος ἀδικίας, *unjust,* because he betrayed his trust, and dealt falsely with his master; to which sense the preceding verse and the parable seem plainly to direct, and the use of the phrase *mammon dishekar,* in the Targumists, do constrain us to interpret it, as being usually put for gain gotten by unfaithfulness to our trust, or falseness in the discharge of our office. So of the sons of Eli it is said, that they had respect to *mammon dishekar, the mammon of falsehood,* 1 Sam. viii. 3. and xii. 3. Samuel inquires, from whose hand have I received *mammon dishekar?* and, 2 Sam. xiv. 14. a just judge will not receive *mammon dishekar:* so Prov. xv. 27. he destroys his house who heaps up to himself *the mammon of falsehood:* see to the same sense, Isa. v. 23. xxxv. 15. Ezek. xxii. 27. Hos. v. 11. Amos v. 12. But then, whereas it is hence inferred, that our Lord here speaks of making restitution of such goods, and spending some of the remainder in acts of charity; which, when Zaccheus had resolved to perform, Christ saith, *This day is salvation come to this house;* (xix. 9.) though this be a good sense, and fit to be preached to those publicans and sinners who came to attend upon his doctrine, yet it is not necessary; for Christ's intendment may be only this, to advise his followers to be so far from getting wealth by such unfaithfulness and falsehood as the men of the world do, as rather to expend what Providence hath intrusted them with, in acts of charity and mercy, that so they may lay up for themselves treasures in the heavens, or be received into heaven when they die: for ἐκλείπειν bears this sense in Scripture. So Gen. xxv. 8. ἐκλείπων ἀπέθανεν Ἀβραὰμ, *Abraham gave up the ghost and died;* Jer. xlii. 17. ἐκλείψουσι ἐν τῇ ῥομφαίᾳ, *they shall die by the sword;* and ver. 22. ἐν λιμῷ ἐκλείψετε, *ye shall die by the pestilence;* Wisd. v. 13. οὕτως καὶ ἡμεῖς γενηθέντες ἐξελίπομεν, *so we are born to die.* (See Gen. xxxv. 29. xlix. 33. Job xiii. 19. Psal. ciii. 10. Isa. xxxviii. 12. Jer. ix. 10. xliv. 12. 18. 27. Lam. i. 20. Zeph. i. 2, 3. Psal. lxxiii. 19. lxxxix. 7. 9. ci. 4.) Δέξωνται ὑμᾶς, *they may receive you,* is impersonally put for *you may be received:* so Luke vi. 38. *give, and* δώσουσιν, *it shall be given into your bosoms;* xii. 20. τὴν ψυχήν σου ἀπαιτοῦσιν, *thy soul shall be required.*

[5] Ver. 12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ γένεσθε, τὸ ὑμέτερόν τις ὑμῖν δώσει, *And if you have not been faithful in that which is another's, who will give you that which is your own?*] The eleventh verse seems to bear this sense: If you have not been faithful in those temporal concerns, which minister temptations to unrighteousness, but have either sought to obtain them by fraud and unfaithful dealings, when they have been committed to your trust, or by *withholding more than is right,* or that which the great Lord of them required you to expend upon his needy servants, how can you reasonably expect the true riches, which are only promised to the upright and charitable person? And again: If you have been thus unfaithful in those things which you cannot properly call your own; because they may, by various accidents, be devolved on, and must at last be left to others, what reason have you to expect that which is your own, as being the inheritance of the children of light, and that which they are to enjoy for ever? where the concerns of this world are styled ἀλλότρια, *things which belong not to us;* because we have no assurance of the enjoyment of them, and know that we must leave them to others; and this is said agreeably to the philosophy of the heathens: thus in Arian the dying man is said τὰ ἀλλότρια ἀποδιδόναι, *to render up that which belongs to others,* lib. i. cap. 1. and every one is bid, τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, *to keep that which is in his power, and not desire external things,* lib. ii. cap. 16. p. 215. and lib. iii. cap. 24. we are taught that *the things we may be hindered of, or which may be taken from us, are* τὰ ἀλλότρια; *and so* (saith he) *are all those things which we must leave to others, or restore them to God that gave them,* lib. iv. cap. 5. so Hermes, lib. iii. Sim. 1. τί εἰς τὴν ἀλλοτρίαν ἑτοιμάζομεν ἀγροὺς, οἰκοδομὰς, *Why do we, who know the city in which we are to dwell, prepare for ourselves fields, houses,* &c. *in another city? this being a sign that we expect not to return to our own city, to the Jerusalem above;* which is here styled by St. Luke *our own,* by Hermes ἡ πόλις ἡμῶν, because prepared for and promised to us Christians; here we are only travellers, there is our city; (Phil. iii. 20.) here we are only *dispensers,* there *heirs;* here we enjoy things for a season, there for ever.

[6] Ver. 13. Οὐδεὶς οἰκέτης δύναται δυσὶ Κυρίοις δουλεύειν, &c. *No man can serve two masters,——ye cannot serve God and mammon.*] The coherence of these words seems to lie thus: I have just reason to caution you thus against that affection to the world, which obstructs your charity, and tempts you by fraud and falsehood to acquire it; because it will not permit you to love God truly, or to be faithful servants to him; and whereas you covetous pharisees deride me for this doctrine, (ver. 14.) as thinking yourselves highly favoured of God for other things, *viz.* your long prayers, your washings, your exactness in paying tithes, your niceness in observing your vain traditions, and your separation from the men of the world, know, that however you may think well of yourselves upon these accounts and highly be esteemed of others, whilst ye continue covetous and full of *rapine and uncleanness,* (Matt. xxiii. 25.) *hypocrisy and injustice,* (ver. 27.) ye are abominable in the sight of God.

[7] Ver. 16—18. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, &c. *The law and the prophets were until John: since that time the kingdom of God is preached, and every one presseth into it.*] Here the coherence seems to run thus: It is not to be wondered that you now hear, from John and me, higher precepts of charity, and contempt of the world, than you find in the law or prophets, who moved you to your duty by the promises of temporal blessings in the land of Canaan; since now the kingdom of heaven is preached, and

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every one, that enters into it, forces his way by breaking through the love of temporal concerns and sensual pleasures: for, to give you another instance of like nature, whereas the law admitted of divorces at the pleasure of the husband, by reason of *the hardness of your hearts*, the gospel forbids this now on any other score than that of fornication, which from the nature of the sin dissolves the marriage; yet, that you may not cavil at me as a dissolver of the law, I declare that all the moral precepts of it shall obtain, and be of perpetual obligation under the gospel-dispensation.

[8] Ver. 19. Ἄνθρωπος πλούσιος ἦν, *There was a rich man*, &c.] That this is only a parable, and not a real history of what was actually done, is evident, (1.) because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface to his Joma. (2.) From the circumstances of it, *viz.* the rich man's *lifting up his eyes in hell*, and *seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent *to cool his tongue;* and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history? as for the judgment of antiquity in this case, they who owned this as a history, owned the whole so to be, thinking the soul to be corporeal, as Tertullian did, and that there was διαφορὰ κατὰ τὰς μορφὰς, *some discretion, or resemblance of men as to their shapes after death*, which was the sentiment of Irenæus,* proving from this very instance, that souls, when they have put off the body, *do yet* "characterem corporum custodire," *preserve the shape or character of the body* to which they were united, as Tertullian† before from the same instance had inferred, "effigiem animæ, et corporales lineas," *the shape and corporeal lineaments*, and also "corporalitatem animæ." Much as Thespesius‡ returning to life represents τὰ τῶν ψυχῶν χρώματα, *the colours of souls*, and saith that there be οὖλαι καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστου, *ulcers and scars of their passions left upon them by which they are discerned;* whereas they, who renounced these opinions, as false and ridiculous, declared that this was not a history, but only a representation, § *That after the separation of the soul from the body, she could receive no advantage from any man*, and that *it was foolish to think it a history;* and this they also gather, because there was to be no future retribution before the general resurrection. And whereas against this it is objected, that the proper name Lazarus shews it to be a history; it is answered, that the name Lazer being only the contraction of Eliezer, is the same with Ani Achad, a poor man in the Gemara, as being in sense ἀβόηθος, *one that hath no help*, or one who hath God only for his help. Note,

Secondly, That though this parable contains something suitable to the opinion of the Jews touching the state of souls after death, yet doth it not respect their state immediately after death, but the punishments that wicked men are to suffer after the resurrection of the dead, or ἐν ἐσχάτῃ ἡμέρᾳ, *at the last day*, saith Theophylact. For, as Cicero says of the fables, by which the poets represent the punishments of evil souls, that "corpora cremata cum scirent, tamen ea fieri apud inferos fingebant, quæ sine corporibus nec fieri possint, nec intelligi," *though they know their bodies have been burnt, yet they do represent them suffering such things in the infernal regions which neither can be done or suffered, or even understood to be so without bodies:* so it is plainly here in the forementioned instances produced to prove this a parable.

[9] Ver. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, &c. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.*] Here are two things said agreeably to the tradition of the Jews touching good men, which was, (1.) that their souls were *in the garden of Eden, in Paradise*, or *in Abraham's bosom;* thus of R. Judah, when he died, they say, *this day he sits in Abraham's bosom* (see Lightfoot on the place); and Josephus* saith of good men, that they are gathered εἰς πατέρων χώραν, *to the region of the patriarchs*, and that Abraham, Isaac, and Jacob, do παραδέχεσθαι, *receive their souls.* (2.) That they are carried thither by good angels; so the Targum on Cant. iv. 12. saith, *No man hath power to enter into the garden of Eden, but the just, whose souls are carried thither by the hand of angels.* (See Cartw. on Luke ii. 29. p. 2994.) They add, that, when evil men die, *the evil angels come and say, There is no peace to the wicked:* so Dr. Lightfoot here; and in like manner Socrates† in Phæd. saith, λέγεται, *it is reported that as soon as any man dies, every one's demon, whom he chose to himself whilst he lived, brings him to a certain place where all are to be judged, and then he goes to hades,* μετὰ ἡγεμόνος ἐκείνου ᾧ προτέτακται τοὺς ἐνθένδε ἐκεῖσε πορεύεσθαι, *with the governor to whom it was appointed to bring them that depart hence to those places.*

[10] Ver. 24. Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried and said, Father Abraham, have mercy on me.*] As the Baptist taxeth their vain imaginations in hoping to be preserved from Divine judgments whilst they lived, because they were *the children of Abraham;* so our Lord here may perhaps strike at a like imagination got among them, that *hell-fire had no power over the sinners of Israel, because Abraham and Isaac came down thither to fetch them hence;* (see the note on Rom. ii. 13.) declaring, even from the mouth of Abraham, that no help was by them to be expected from him, when they were in that place.

[11] Ver. 26. Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, *Betwixt us and you there is a great gulf fixed, so that none can pass to us from thence.*] The words seem plainly to refute the opinion of Origen, that there would come a time when the punishments of the wicked would have an end, and they should at last live with God and his saints.

[12] Ver. 31. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, &c. *If they hear not Moses nor the prophets, they would not be persuaded though one rose from the dead.*] *If they hear not*, i. e. obey not, *Moses and the prophets*, whom they own to be persons sent from God, and delivering his message, one rising from the dead would not persuade them to break off their iniquities; for he could come with no greater au-

* Lib. iii. cap. 62. † L. de An. cap. 7. 9.

‡ Plutarch. de his qui sero, p. 565.

§ Παραζολὴ καὶ τοῦτο, ἀλλ' οὐκ ἂς τις ἀνοήτως ἂν οἴῃ, εἶεν πεᾶγμά ἐστιν ἤδη γεγονός. Theoph. Ἔστι δὲ τὸ περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου διήγημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος τοῦ μὴ δύνασθαι μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον τῆς ψυχῆς κατὰ προνοίαν τινα ἢ σπουδὴν ὠφελείας τινὸς τυχεῖν τοὺς ἀνθρώπους. Pseudo-Just. q. 63. Οὔτε γὰρ πρὸ τῆς ἀναστάσεως τῶν ἑκάστῳ βεβιωμένων ἀνταπόδοσις γίνεται. ibid. Theoph. ibid. Vide Suicerum in voce Λάζαρος.

* De Maccab. p. 1097. 1102. † P. 80. B.

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thority than they did, he could deliver no other message to the sinner than they had done, that *if they turned not from their evil ways they should die*, and be obnoxious to *eternal shame and misery;* (Dan. xii. 2.) he could give them no more assurance of the truth of what he said, than did the word of that God who cannot lie; no reason therefore could be conceived why they should hearken to one risen from the dead, and calling them to repentance, rather than to those prophets whom they acknowledged to be sent from God. And of this we have a clear instance in the resurrection of our Lord from the dead; for of this they had the testimony of our Lord's predictions, of their own prophets, of the guards that kept the sepulchre, of their own senses, of the apostles, and five hundred witnesses, and all this confirmed by the miraculous effusions of the Holy Ghost on those that believed on him, and a continual throng of miracles wrought in his name; and yet all this was insufficient to reclaim that wicked generation from their infidelity, and to provoke them to repentance. The practical observations made from this parable are,

First, That this rich man is not accused of getting riches by injustice, but only of faring deliciously and luxuriously, with the neglect of others oppressed with misery and want before his eyes. How then will many Christians escape the same place of torments who indulge in the same luxury and carnal pleasures, and are as little touched with an affectionate sense of the wants and miseries of others?

Secondly, That they who have their good things in this life, *i. e.* that which they chiefly valued, pursued, and delighted in whilst they lived here, are to expect no comfort, nothing but evil, after death.

CHAP. XVII.

1. THEN said he to his disciples, It is impossible *(through the unrestrained wickedness of men)* but that offences will come *(i. e. things will be said and done which will hinder some from embracing, and cause others to fall off from, the faith):* but woe to him through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should *(thus)* offend one of these little ones *(that believe in me).*

3. Take heed *(therefore)* to yourselves *(that ye be not guilty of any degree of this offence; and therefore)* if thy brother trespass against thee, rebuke him; and if *(upon his reproof)* he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent *(of what I have done against thee);* thou shalt *(as oft)* forgive him.

5. And the apostles said to the Lord, [1] Increase our faith *(that so we may be enabled to perform those duties contrary to flesh and blood, or that we may more successfully minister to the welfare of souls without offence).*

6. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you *(i. e. the least sincere and active faith, would enable you to do the most difficult things in order to the promotion of the Christian faith).*

7. But *(then)* which of you, having a servant ploughing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant, because he did the things that were commanded him? I trow not.

10. So likewise you, when ye shall have done [2] all those things which are commanded you, say, We are unprofitable servants: we have *(only)* done that which was our duty to do: *(i. e. whereas the performance of the greatest things, which I your Master do require, may seem to you a very eminent piece of service, know, that in obeying all my precepts, you only do the office of good and faithful servants, obeying the commands of your great Master as ye ought to do, and so must look on the reward promised, not of debt but of grace).*

11. And it came to pass, as he went to Jerusalem, that he passed through the [3] midst *(or confines)* of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us *(and heal us).*

14. And when he saw them, he said to them, [4] Go shew yourselves to the priests, *(as when a cure is wrought the lepers are to do by the law,* Lev. xiv. 2.) And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified *(or praised)* God,

16. And fell down on his face at his *(i. e. Christ's)* feet, giving him thanks: and he *(who did this)* was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? *(doubtless there were:)* but where are the *(remaining)* nine *(of them)?*

18. There are not found *(any of them)* that returned to give glory to God, save this stranger.

19. And he said to him, Arise, go thy way: thy faith hath made thee whole.

20. And when he was demanded of the pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with [5] observation *(i. e. with outward pomp and splendour, visible in earthly kingdoms).*

21. Neither shall they *(have need to)* say *(of it)*, Lo here! or, lo there *(it is)!* for, behold, the kingdom of God is [6] within *(already among)* you.

22. And he said to his disciples *(or followers)*, The day will come, when ye *(of this nation)* shall desire to see [7] one of the days of the Son of man, *(the Messiah coming to deliver Israel,* iv. 21.) and ye shall not see *(one of them)* it.

23. And *(when)* they shall say to you, See here! or, see there *(for him)!* go not after them, nor follow them.

24. [8] For as the lightning, that lighteneth out of the one part under heaven, shineth to the other part under heaven; so *(visible)* shall also the *(coming of the)* Son of man be in his day.

25. But first he must suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe *(a preacher of*

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righteousness to the old world), so shall it be also in the days of *(the coming of)* the Son of man.

27. They *(then)* did eat, they drank, they married wives, they were given in marriage *(not expecting the threatened judgments),* until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed *(a sudden and unexpected destruction shall then fall upon the men of this nation).*

31. In that day, he that shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back *(i. e. let him endeavour to escape without delay, or staying to carry his goods with him).*

32. [9] Remember *(therefore)* Lot's wife *(what her delay and looking back brought upon her).*

33. Whosoever shall seek to save his life *(by apostacy from the faith)* shall lose it; and whosoever shall lose his life *(for my sake)* shall preserve it.

34. I tell you, in that night there shall be two men in one bed, *(so remarkable shall be the providence of God in preserving his faithful servants, that)* the one *(of them)* shall be taken *(away by death),* and the other shall be left *(safe).*

35. Two women shall be grinding together; the one shall be taken, and the other left.

36. Two men shall be in the field; the one shall be taken, and the other left.

37. And they answered and said to him, Where, Lord *(shall this be)?* And he said to them, [10] Wheresoever the body is, thither will the eagles be gathered together *(i. e. wheresoever the Jews are, there will the Roman army, whose ensign is the eagle, come to destroy them).*

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 5. ΠΡΟΣΘΕΣ *ἡμῖν πίστιν, Increase our faith.*] In the beginning of this chapter, our Lord requires his apostles to be careful, that they do not offend one of his little ones; secondly, to be so charitable to their offending brother, as to rebuke him for his sins; and, thirdly, to pardon their offending brother, though he should daily multiply his provocations, provided that he only say unto them, *I repent,* (ver. 4.) Now these three duties of an inoffensive conversation, fraternal correction, and full forgiveness of a brother daily multiplying fresh indignities and provocations, being so difficult, and contrary to their natural inclinations, and faith being the foundation of all Christian virtues, the apostles in order to the performance of these duties beg the increase of faith. Moreover, seeing faith is wrought in the heart, which God alone can search, and can immediately work upon, by thus repairing to Christ to increase their faith, they must ascribe to him, as Woltzogenius here confesseth, a Divine virtue, which being proper to the Deity, and incommunicable to a finite nature, must consequently shew that Christ had in him a Divine nature.

[2] Ver. 10. *Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν,* &c. *So likewise you, when you have done all things that are commanded you, say, that we are unprofitable servants, for we have done that* (only) *which it was our duty to do.*] Here Christ destroys two doctrines of the schools, the merit of good works, and works of supererogation. For (1.) we being in respect of God *unprofitable servants, (for can a man be profitable to God, as he that is wise may be profitable to himself? is it any advantage to him that we are righteous, or is it gain to him that we make our ways perfect?* Job xxii. 2, 3. *If thou be righteous, what givest thou him, or what receiveth he at thy hands?* xxxv. 7. *seeing thy goodness reacheth not him,* Psal. xvi. 2.) sure we cannot merit from him by doing that, which is unprofitable to him: (2.) because we only can do that, which it is our duty to perform; for (1.) we are all God's servants: now it being the duty of a servant to do all his master's pleasure, and what he hath declared to be grateful to him, and this being only "ministerium servi," *the proper business of a servant,* which he lies under a necessity of doing, that he may please the lord, even reason shews he cannot put it to account to his superior, or be supposed to merit by it, as Seneca* grants; and that it may not be said that this is the condition only of slaves, and not of servants in the general, which we all are to God and Christ, (1 Cor. vii. 22. Rom. xiv. 4. Coloss. iii. 24. Eph. vi. 9.) it is to be observed from these words, *οὕτω καὶ ὑμεῖς, so also ye,* that Christ speaks this to his disciples, who are not to be reckoned as his slaves, but servants, whose duty it was to have *their loins girt, and their lamps burning,* upon that account; (Luke xii. 35, 36.) who therefore doing all that he required, were still *unprofitable servants,* in the sense forementioned, and did only what they ought. Christ therefore here seems to speak to them thus, It is the duty of servants after they have done their work in the field, to minister to their lord as he shall require, and when they have done what he requires, they for that service merit not so much as thanks, because they only do their duty: if then I treat you more liberally, rather as friends than servants; if I condescend to minister to you, (Luke xii. 37.) and place you *over all that I have,* (ver. 44.) you are not to imagine that I am indebted to you, or owe you such favours, but rather are to acknowledge, when you have done all, that you are still unprofitable servants, and only have performed your duty. (See here Examen Millii, in locum.)

[3] Ver. 11. *Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, As he went to Jerusalem, he passed through the midst of Samaria and Galilee.*] It is well known that Samaria lay betwixt Galilee and Judea, and so our Lord, taking his journey to Jerusalem, must go first through Galilee, then through Samaria; why therefore is it here said, that he passed *through Samaria and Galilee?* To this it may be answered, that בתוך *in medio,* is often the same as *μεταξὺ, between,* and so is *διὰ,* as *διὰ νήσων, inter insulas:* so here the Arabic and Syriac, *between Samaria and Galilee; i. e.* between the confines of both countries; Christ, in this journey, going to the Scythopolitan bridge, saith Lightfoot, by which he passed into Peræa, and so on by Samaria into Judea.

* "Ministerium esse servi, quem conditio sua eo loco posuit, ut nihil eorum, quæ præstat, imputet superiori,——Si servo, quo minus in numen meriti perveniat, necessitas obest." Sen. de Ben. lib. iii. cap. 18.

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[4] Ver. 14. Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go shew yourselves to the priest.*] By sending them thus to the priests, who were to make their offerings in the temple, Christ decides the cause betwixt the Jews and the Samaritans, sending the Samaritan, not to Mount Gerizim, but to Jerusalem.

[5] Ver. 20. Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The kingdom of God cometh not with observation.*] *i. e.* Not with that royal splendour, or worldly pomp and grandeur, which render it conspicuous in the eyes of the world, as you expect it should; so that a man may be able to say from the lustre of its first appearance, *Lo, it is here! or, it is there!*

[6] Ver. 21. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν, *Behold, the kingdom of God is within you.*] i. e. *Amongst you:* for it is certain that our Lord speaks not of the power it had gained over the hearts of the Jews, and much less of the pharisees, to whom he speaks; but that the kingdom of the Messiah began now to appear, and the gospel of the kingdom was now preached among them; so that Christ says thus, This kingdom, which you inquire after, as if it had not yet appeared, because you see not that outward splendour you expect when the Messiah comes, is even now among you, and is come unto you; so ἐντὸς ὑμῶν and ἐν ὑμῖν, are used frequently in the Old Testament. So Gen. xxiii. 9. *Give me it for a place of burial* ἐν ὑμῖν, *among you:* see ver. 6. xxxiv. 10. ἐν ἡμῖν κατοικεῖτε, *ye shall dwell among us;* Exod. xvii. 7. *is the Lord* ἐν ἡμῖν; *among us, or not?* so Josh. iii. 5. ix. 22. Micah iii. 11. Hence also it is evident, that the *kingdom* here cannot signify Christ's coming to destroy Jerusalem: for, of that certainly the Jews did not think that it *should suddenly appear;* of that our Lord could not say, *it was now among you,* or that *it came not with observation,* it being attended with so many glorious signs of their approaching ruin, and the presence of the Roman army.

[7] Ver. 22. Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, &c. *And the days shall come, when you shall desire to see one of the days of the Son of man, and shall not see it.*] *One of the days of the Son of man* seems here to signify the time of their visitation by him, (chap. xix.) when he came to offer them all the blessings of the kingdom of God, upon their faith and repentance; this offer, saith Christ, in your extremity you will be glad to hear, but shall not hear it.

[8] Ver. 24. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning* (or splendour) *shineth from one part of the heaven to the other part under the heaven; so shall also the* (coming of the) *Son of man be in his days.*] Christ had told them, that the kingdom of God was already come among them, and had appeared in the purity of his doctrine, and the miracles by which it was confirmed, though not with such an outward splendour, as might enable them to point it, and say, *Lo, it is here, or there,* ver. 20, 21. He tells them in the twenty-fifth verse, that this Son of man should suffer, and be rejected by them, and so the glory of it would be for awhile eclipsed: and here, that after his resurrection it would shine with such a fresh and glorious brightness, by the effusion of the Holy Ghost on his disciples, as would render it equal to the splendour of the sun shining from one part of heaven to the other, and cause it to be propagated almost as quick as lightning through the world, so that there shall be no need to attend any man, saying, *It is here, or there,* seeing it would be quickly and conspicuously set up among all nations, (Matt. xxiv. 15.) and that then this Son of man, so fastidiously rejected by them, would also appear suddenly and gloriously, to revenge upon them their infidelity, and the affronts which they had offered to him.

[9] Ver. 32. Μνημονεύετε τῆς γυναικὸς Λώτ, *Remember Lot's wife.*] What befel her for looking back to Sodom, lest you likewise perish in this slaughter of the unbelieving Jews, by looking back to what you have in your houses, or in the fields, (ver. 31.)

[10] Ver. 37. Ὅπου τὸ σῶμα, &c. *Where the carcass is, there will the eagles be gathered together.*] That is, wherever the Jews are, there will the sword of the Romans, whose ensign is the eagle, be ready to devour them, and their army will assemble to destroy them.

CHAP. XVIII.

1. AND he spake a parable to them to this end, that men ought [1] always to pray, and not to faint, *(or cease from the performance of that duty, because they are not presently heard;* see 2 Cor. iv. 1.)

2. Saying, There was in a city a judge that feared not God, neither regarded man *(to do justice, or to shew mercy to him):*

3. And there was a widow in that city; and she came to him, saying, Avenge me of *(or, do me justice against)* my adversary.

4. And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man *(so as to be moved by either of those motives to do this);*

5. Yet because this widow troubleth me *(with her importunity),* I will avenge her *(or do her right),* lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith *(on account of the widow's importunity).*

7. And shall not God [2] avenge his own elect *(i. e. Christian sufferers),* which cry day and night to him, though he bear long with them *(who afflict them, and so for a season seemeth not to hear them)?*

8. I tell you, that he will avenge them speedily *(after a little time,* Heb. x. 37. Rev. i. 1.) [3] Nevertheless, when the Son of man cometh *(to do this),* shall he find faith on the earth *(that he will come to execute his vengeance on the Jews)?*

9. And he spake this parable to certain who trusted in themselves that they were righteous *(as the pharisees generally did),* and despised others *(as they did the publicans, counting them sinners unfit to be conversed with).*

10. Two men went up into the temple to pray; the one a pharisee, and the other a publican:

11. The [4] pharisee stood and prayed thus with *(by)* himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican *(perhaps guilty of all these crimes.*

12. *I am so far from these things, and so exact in my duty, that I do more than is commanded; for)* [5] I fast twice in the week, *(and)* I give tithes of all I possess *(even of mint and cummin,* Matt. xxiii. 23.)

13. And *(but)* the publican, [6] standing afar off, would

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not lift up so much as his eyes to heaven *(as judging himself unworthy so to do)*, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, *(that)* this man went down to his house justified *(i. e. approved of God, and pardoned)*, [1] rather than the other: for every one that exalteth him shall be abased; and he that humbleth himself shall be exalted.

15. And they *(who believed he was a true prophet)* brought to him also infants, that he would touch *(or lay his hands upon)* them *(and pray,* Matt. xix. 13.) but when his disciples saw it, they rebuked them *(that brought them)*.

16. But Jesus *(being much displeased at this action of his disciples,* Mark x. 14.) called them to him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say to you, Whosoever shall not receive the kingdom of God *(with affections as free from covetous and vain-glorious desires)* as *(those of)* a little child, shall in no wise enter therein *(his love of honour,* John v. 44. *and of the world,* ver. 24. *being great obstructions to it)*.

18. And a certain ruler *(who had a good opinion of him, and some religious concern for future happiness)* asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said to him, Why callest thou me good? *(Seeing)* none is good, save one, that is God *(dost thou own me as one commissionated by God to teach the way of life? I will then do it from his word)*.

20. Thou knowest the commandments; *viz.* Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother: *(do this, and thou shalt live.)*

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said to him, Yet lackest thou one thing *(viz. a heart so free from the love of riches, as to be ready to part with them at my command for heavenly blessings; I therefore say to thee)*, sell all that thou hast, and distribute *(it)* to the poor, and thou shalt have treasure in heaven: and *(then)* come, *(and)* follow me.

23. And when he heard this, he *(went away, and)* was very sorrowful: for he was very rich *(and unwilling to part from his estate)*.

24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches *(and trust in them,* Mark x. 24.) enter into the kingdom of God!

25. For it is easier for a camel *(or, a cable)* to go through a needle's eye, than for a rich man *(thus affected to his riches, that he cannot part with them for treasures in heaven)* to enter into the kingdom of God.

26. And they that heard *(this saying)* said, Who then can be saved?

27. And he said, The things which are impossible with men are possible with God *(he can take off men's hearts from this love of the world, though the persuasions of men cannot do it)*.

28. Then Peter said, Lo, we *(thy apostles)* have left all, and followed thee; *(what shall we have therefore?* Matt. xix. 27.)

29. And he said unto them, Verily I say to you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more in this present time *(from the joys of a good conscience and the Holy Ghost, the sense of God's favour, and the hopes of treasures in heaven, and the affection of good Christians to him)*, and in the world to come life everlasting.

31. Then he took to him the twelve, and said to them, Behold, we go up to Jerusalem, and *(then)* all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered to the gentiles, and shall be mocked, and spitefully entreated, and spit on:

33. And they shall scourge him, and put him to death: and the third day he shall rise again.

34. And they understood none of these things; *(i. e. they knew not how to reconcile them with their apprehensions of his temporal kingdom, and their traditions, that the Messiah should not die,* John xii. 34.) and *(so)* this saying was hid from them, neither knew they the things which were spoken.

35. And it came to pass, that, as he was come nigh (Gr. *was nigh)* to Jericho, a certain blind man *(named Bartimeus,* Mark x. 46.) sat by the way-side begging, *(and another with him,* Matt. xx. 30.)

36. And hearing the multitude pass by, he asked what it meant *(i. e. what was the reason of that concourse)*.

37. And they told him, that Jesus of Nazareth passeth by.

38. And *(upon this)* he cried, saying, Jesus, thou son of David, *(whose office it is to give sight to the blind,* Isa. xxxv. 5.) have mercy on me.

39. And they that went before rebuked him *(saying)*, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40. And Jesus stood *(still)*, and commanded him to be brought to him: and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do to thee? And he said, Lord, *(I desire)* that I may receive my sight.

42. And Jesus said to him, *(Thou shalt)* receive thy sight: thy faith hath saved thee, *(i. e. hath made thee whole,* Mark x. 52.)

43. And immediately he received his sight, and followed him, glorifying God *(for his mercy to him):* and all the people, when they saw it, gave praise *(also)* to God.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. ΠΡΟΣ τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, *'That men ought always to pray, and not to faint.*] Of the notion of praying always, see note on Thess. v. 15. Here it signifies, not to pray oft every day, but to pray perseveringly day after day, without giving off our suit; and then μὴ ἐκκακεῖν will be, not to faint under the pressures and persecutions they suffered, either from the persecuting Jews, or others by their instigation; from which they are here supposed to pray for deliverance, (ver. 7.) or not to despond under them: for ἐκκακεῖν is not so properly to be slothful, as *malis succumbere, animo concidere, malis cedere,* to faint and despond, say the lexicons; and this especially when it relates, as here, to tribulations: so, Eph. iii. 13. μὴ ἐκκακεῖν ἐν θλίψεσι is well rendered, *not to faint under*

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tribulation; and, 2 Cor. iv. 16. οὐκ ἐκκακοῦμεν, *we faint not under those afflictions,* which make the outward man perish, but continue steadfast in the faith: ver. 1. *we faint not;* though we are troubled on every side, and perplexed, we despair not of help from God, ver. 8. so Gal. vi. 9. μὴ ἐκκακεῖν, *not to grow weary of well-doing,* is μὴ ἐκλύειν, *not to faint;* which two things are put together in St. Paul's injunction to the Christian sufferer, *not to grow weary or faint in his mind,* Heb. xii. 3. and so 2 Thess. iii. 13. μὴ ἐκκακεῖν, *not to be weary of well-doing,* being an exhortation to them, who received the word *with much affliction,* 1 Thess. i. 6. and were in danger by it to *fall from their steadfastness,* iii. 2, 3. 5. may reasonably be supposed to have the same import.

[2] Ver. 7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *And shall not God avenge his elect, that cry unto him day and night, though he bear long with them?*] Here note,

First, That the elect in general signify all Christians chosen out of the world through faith in Christ, to be the church and people of God: (see note on 2 Pet. ii. 9.) when it relates particularly to the Jews, it signifies those of them, who believed in Christ, and upon that account are styled *the election of grace,* and absolutely *the election,* Rom. xi. 5. 7. under which character St. Peter writes unto them, 1 Pet. i. 1. (see note on Matt. xxiv. 22.) and this seems to be the import of the word here: for μακροθυμῶν some copies read μακροθυμεῖ, and so interpreters read the whole by way of interrogation, *And will he be slack towards them? i. e.* towards his elect; and this well agrees with the following words, *I tell you, he will avenge them speedily;* and with the words ἐπ' αὐτοῖς, which have no other substantive to refer to but the *elect;* and with the like passage, Ecclus. xxxv. 17—19. *The prayer of the humble* (or afflicted) *pierceth the clouds; and till it come nigh he will not be comforted, and will not depart till the Most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack,* οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, *neither will the Almighty be patient towards them, till he hath smitten asunder the loins of the unmerciful, and repaid* ἐκδίκησιν, *vengeance to the heathen; till he hath judged the cause of his people, and made them rejoice in his mercy.*

Yet, because the common reading is μακροθυμῶν, and because sinners, and especially the unbelieving Jews, are reckoned as the objects of God's long-suffering, and not the *elect,* as when St. Paul saith to them, *Despisest thou the riches of his goodness, patience and long-suffering?* (Rom. ii. 4.) and as persons God *endureth with much long-suffering;* (ix. 22.) and St. Peter saith, *God was long-suffering towards them, not being willing they should perish, but should all come to repentance;* (2 Pet. iii. 9.) others make the sense run thus, *Shall he, who is thus long-suffering towards the worst of men, and the persecutors of his people, be slack to avenge the cause of his people whom he loves, and to whose prayers his ears are always open?*

[3] Ver. 8. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς, *Nevertheless, when the Son of man comes, shall he find faith upon earth?*] *i. e.* When the Son of man comes to exercise this vengeance on the Jewish nation, how few shall he find in the Jewish nation that will believe it? As for the unbelieving Jews, though Christ and his forerunner had told them so frequently and plainly of their approaching ruin; and though they had so many signs of it, recorded in Josephus, he tells us they were still expecting deliverance from God: and they, among them, who believed and professed the Christian faith, being pressed with continual sufferings, began to *grow weary and faint in their minds,* and to ask, *Where is the promise of his coming?* Yea, some of them began to *forsake the assemblies of the saints,* (Heb. x. 25.) and many of them became apostates, and fell back to their old Judaism; so that all the epistles directed to them are manifestly designed to keep them steadfast in the faith. (See the preface to those Epistles, and note on 2 Thess. ii. 3.)

[4] Ver. 11. Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, *The pharisee standing by him.*] As fearing to be polluted by the touch of the impure publican, (Luke vii. 39.) on which account they had their frequent washings when they came from the markets. (Mark vii. 4.) He standing thus prays, *God, I thank thee,* (thanksgiving being reckoned as one part of prayer, 1 Cor. xiv. 15, 16. 1 Tim. ii. 1.) *that I am not as other men are, nor as this publican.* Here he offends, (1.) that he concludes himself good; because he is not so bad as other men: whereas he should have done this only from the evidence of his own sincerity in heart and actions; it being only from this approving our own works, that we can have *rejoicing in ourselves, and not in another,* Gal. vi. 4. (2.) In judging so ill of others, many of whom he could have no certain knowledge of, and particularly in his judgment on this publican; from whose submissive gesture and penitential actions he might have charitably concluded, that he came to the temple with a true penitent heart.

[5] Ver. 12. Νηστεύω δὶς τοῦ σαββάτου, *I fast twice in the week.*] The public and private fasts of the Jews were upon the second and fifth days of the week, *i. e.* Monday and Thursday: and therefore the ancient Christians, that they might not be outdone by them in any part of devotion, in lieu of those days, chose the fourth and sixth days of the week for their fasting-days: *Stationibus quartum et sextum Sabbati dicamus.* (Tert. de Jejun. cap. 14. Can. Apost. 61. Const. Apost. lib. v. cap. 15. 20. p. 263. lib. vii. cap. 23. Epiph. Hær. 51. n. 26. Expos. Fidei, n. 22. Philostorg. lib. x. §. 12. Pseudo-Ignat. Ep. ad Philip. §. 13.)

Theophylact here notes of this pharisee, that, in opposition to the rapine and injustice of others, he declares his exactness in paying tithes: and, in opposition to the luxury and adultery of others, his care to keep under his body, by fasting twice a week.

[6] Ver. 13. Ὁ δὲ τελώνης μακρόθεν ἑστὼς, *But the publican standing afar off.*] He stood afar off, perhaps in the court of the gentiles, looking upon himself unworthy to draw nigh to God, or to stand in the holy place: he could *not lift up his eyes to heaven,* from the sense of the same unworthiness; *he smites upon his breast,* punishing himself out of a deep sense of his guilt; this being the sign of a mind vehemently afflicted; (xxiii. 48.) and, lastly, he humbly confesses, that he was a sinner, and earnestly begs mercy; and therefore it is said,

[7] Ver. 14. Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος, *He went down to his house justified rather than the other.*] Here ἢ is again put for μᾶλλον ἢ. So Hos. ii. 7. καλῶς μοι ἦν τότε ἢ νῦν, *It was better with me than now;* Jonah iv. 3. 8. καλὸν τὸ ἀποθανεῖν ἢ ζῆν, *It is better for me to die, than live.* (See note on xv. 7.)

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CHAP. XIX.

1. AND Jesus entered *(into)* and passed through Jericho.

2. And, behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich.

3. And he sought to see Jesus who *(i. e. what kind of man)* he was; and could not for the press, because he was little of stature.

4. And he *(therefore)* ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6. And he [1] made haste, and came down, and received him joyfully.

7. And when they *(the pharisees)* saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner *(thinking that a matter of defilement and reproach to him, not considering the design on which Christ came into the world)*.

8. And Zaccheus stood *(up)*, and said to the Lord, Behold, Lord, *(not the fifth part only, but)* the [2] half of my goods I *(now resolve to)* give to the poor; and if I have taken any thing from any man by false accusation *(or oppression*, see note on Luke iii. 14.) I *(will)* restore him four-fold *(i. e. beyond the rigour of the law)*.

9. And Jesus said to him, This day is salvation come to this house *(Zaccheus having done like a true convert)*, forsomuch as he also is a [3] son of Abraham, *(i. e. a Jew.*

10. *And this is suitable to the design of my coming, and justifies my eating and conversing with him:)* for the Son of man is come to seek *(after)* and to save that which was lost.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, *(which shortly was to be the scene of misery*, ver. 41, 42.) and because they thought that the kingdom of God *(or, of the Messiah)* should immediately appear.

12. He said therefore, *(The kingdom of God is like to)* a [4] certain nobleman *(who)* went into a far country to receive for himself a kingdom, and to return *(and thus shall I go to heaven and be installed in my mediatory kingdom, and then return to execute the severest judgments on this nation for their non-proficiency)*.

13. And he called his ten servants, and delivered to them ten pounds, and said to them, Occupy till I come *(i. e. improve them till I come and take an account of your proficiency)*.

14. But his citizens *(the Jews)* hated him, and sent a messenger after him, *(disclaiming and rejecting his authority, and)* saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said to him, Well *(done)*, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities *(i. e. be thy reward proportionable to the increase of thy talent)*.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities *(i. e. be thy reward answerable to the improvement of thy talent)*.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin *(making no use of it)*:

21. For I feared thee, because *(I judged)* thou art an austere man; thou takest up what thou layedst not down, and reapest that thou didst not sow *(requiring an increase far exceeding what thou gavest)*.

22. And he saith to him, Out of thine own mouth will I judge *(and condemn)* thee, thou wicked servant; *(for)* thou *(ownest that thou)* knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money to the bank *(i. e. didst not thou improve my talent)*, that at my coming *(back)* I might have required *(and received)* my own with usury *(or improvement)*?

24. And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. [5] And they said to him, Lord, he hath ten pounds *(but he answered, Therefore I give him more)*.

26. For I say to you, That to every one that *(improveth what he)* hath shall be given *(more)*; and from him that hath not *(so as to improve it)*, even that he hath shall be taken away from him.

27. But those mine enemies *(of the Jewish nation)*, that would not I should reign over them, bring hither, and slay them before me.

28. And when he had thus spoken, he went before *(his disciples)*, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30. Saying, Go ye into the village over-against you; in which at your entering you shall find a colt tied, whereon yet never man sat; loose him, and bring him hither.

31. And if any man ask you, Why do ye loose him? thus ye shall say to him, *(We do it)* because the Lord hath need of him.

32. And they that were sent went their way, and found *(all things)* even as he said to them.

33. And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt?

34. And they said, The Lord hath need of him *(and then they let them go with him)*.

35. And they brought him to Jesus: and they cast their garments on the colt, and they set Jesus thereon.

36. And as he went, they *(the multitude)* spread their clothes in the way *(as at the triumphant entrance of a prince)*.

37. And when he was come nigh *(to Jerusalem, being)* even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works which they had seen *(done by Christ)*;

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38. Saying, Blessed be he that cometh in the name of the Lord; *(may)* peace *(be procured by him to us)* in heaven, and glory *(to God who lives)* in the highest *(place)*.

39. And some of the pharisees from among the multitude said to him, Master, rebuke thy disciples *(for these acclamations)*.

40. And he answered and said to them, I tell you, that if these *(my disciples)* should hold their peace, the [6] stones would immediately cry out *(i. e. my kingdom would be proclaimed by far more unlikely means)*.

41. And when he was come near, he beheld the city, and [7] wept over it,

42. Saying, *(Happy had it been for thee)* [8] if thou hadst known, even thou, at least in this thy day *(of visitation,* Luke i. 68.) the things which belong to thy peace *(and welfare)!* but now *(through thy infidelity)* they are hid from thine eyes.

43. For the days shall *(shortly)* come upon thee, that thine enemies shall [9] cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee [10] even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not *(i. e. didst not improve aright to faith and repentance)* the time of thy visitation.

45. And he went into the temple, and began to cast out them that sold therein, and them that bought;

46. Saying to them, It is written, (Isa. lvi. 7.) My house *(shall be called, or)* is the house of prayer: but ye have made it *(by your fraudulent, covetous dealings, and extortions)* a den of thieves.

47. And he taught daily in the temple. But the chief priests, and scribes, and chief of the people, sought to destroy him;

48. And could not find what they might *(safely)* do *(because of the multitude)*: for all the people were very attentive to hear him.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 6. ΚΑΙ᾽ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων, *And he made haste, and came down, and received him joyfully.*] By this joy, and by his diligence to see him, he shewed what a high esteem he had for that holy Jesus whom the scribes and pharisees despised.

[2] Ver. 8. Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, &c. *Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man, I restore him four-fold.*] By two things Zaccheus shews the sincerity of his reformation and conversion; (1.) that he is ready to repair any injury that he had done to any man by oppression or false accusation, which is the proper import of the word συκοφαντέω, not only by adding a fifth part, as the law required in case of theft, when what was purloined was voluntarily restored, (Numb. v. 7.) nor by restoring double, as the trespasser was to do by law, when that which was taken away was found in his hands, (Exod. xxii. 4.) but by restoring for money and goods what the rigour of the law required only in the case of an ox or sheep killed after it was stolen, (Exod. xxii. 1.) *i. e.* four-fold; doing not only what justice required for compensation of the injury (for no man can be righteous till he, if he be able, hath satisfied for the injury done to his brother), but inflicting on himself this surplusage by way of penalty for his sin; and as a testimony of his great displeasure against himself for committing it. And (2.) whereas the law and tradition of the Jews required only that a fifth part of their income should be spent in charity, he bequeaths half his estate to charitable uses.

[3] Ver. 9. *This day is salvation come to this house, forsomuch as he also is* υἱὸς Αβραὰμ, *a son of Abraham.*] Not only by faith, of which sonship the Jews, to whom Christ spake, had then no notion, but by birth; for the pharisees do not murmur against Christ that he did eat with one uncircumcised, but that he did it with a sinner: it would also have been no indication to the Jews that he was a son of Abraham, that he believed in Christ: and, lastly, his respect to the law of Moses, in making restitution, shews he was no stranger to that law. Moreover, though the phrase, *salvation is come unto this house,* doth not necessarily argue that his whole family believed, and the pronoun *ipse,* and the reason here assigned, seem personally to respect Zaccheus, the master of the house; yet it is piously observed, that Christ here promiseth *salvation to the house,* because it was the duty, and usually the practice, of the master of the family, to reduce his whole house to the faith he had embraced; as in the case of the centurion, Acts x. 2. of Lydia, Acts xvi. 14, 15. of the gaoler, ver. 33, 34. of Crispus the ruler of a synagogue, Acts xviii. 8. and of the nobleman, John iv. 46. 53.

[4] Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι, *A certain nobleman went into a far country to receive a kingdom, and to return.*] Here observe,

First, That it is ingeniously conjectured by Mr. Le Clerc, that Christ took the rise of this parable from the custom of the kings of Judea, Herod the Great, and Archelaus his son, who usually went to Rome to receive the kingdom of Judea from Cæsar, without whose permission and appointment they durst not take the government into their hands; and in the case of Archelaus there is indeed some resemblance of this; for the Jews sent their complaints after him, shewing their unwillingness that this nobleman, or εὐγενὴς, the son of Herod the Great, to whom the kingdom of Judea was assigned by his father's will and testament, should reign over them; and that at his return, ἐθναρχίαν παραλαβὼν, *he receiving the kingdom,* tyrannized over them for ten years; but with this signal difference, that upon their second complaint to Cæsar, they prevailed against him, and procured his banishment to Vienna.

Secondly, That the parable here, as it respects our Lord Christ *going into a far country to receive a kingdom, and return,* either respects his going to heaven to sit down at the right hand of God in majesty and glory, and so take possession of his mediatory kingdom, and the return to punish the unbelieving and obdurate Jews; or going by his apostles and disciples to erect a kingdom among the gentiles, and then coming as it were back to punish the Jews, according to these words of his, *The gospel of the kingdom shall be preached throughout all the world for a testimony to all nations, and then shall the end* (of the Jewish polity) *come.* (Matt. xxiv. 14.) Note,

Thirdly, That this parable doth certainly respect the Jewish nation; as appears (1.) because they are here said

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to reject Christ's kingdom, saying, *We will not have this man to reign over us;* and upon this account are styled his enemies, and devoted to destruction by him, which agrees still only to the Jews, ver. 27. (2.) To them is threatened the punishment of the unprofitable servants, to wit, *to be cast out into outer darkness,* &c. (Matt. viii. 12. xxii. 13. xxv. 30. Luke xiii. 28.) In fine, it is expressly said, he *therefore spake this parable to them, because they thought the kingdom of God should immediately appear,* (ver. 11.)

Fourthly, The only difficulty remaining is, how to apply the pounds here, and the talents mentioned Matt. xxv. to any of the Jews; but this seeming difficulty is removed by a careful observation of the words, which shew they were distributed, not to his citizens, but τοῖς ἰδίοις δούλοις, *to his own proper servants,* Matt. xxv. 14. to his servants, ver. 13. *i. e.* to his apostles, *five;* and to the seventy disciples, or those who had received lesser spiritual gifts, *two talents;* to the Jews, who are also styled *his own,* John i. 14. only *one talent (viz.* the law and the prophets, promising to them the Messiah, and pointing out his advent and his characters to them); which they might and ought to have employed, so as to have believed, and fitted themselves to receive and to improve the gifts of the Holy Ghost, as others did.

Fifthly, Observe, that as the dreadful destruction of the unbelieving Jews was an emblem of the last judgment, so Christ's reckoning with them is a representation of that reckoning he will make with all men at the great day, for all the talents they have respectively received; and, with respect to that, this lord is said, Matt. xxv. 12. to come, μετὰ χρόνον πολὺν, *after a long time.*

[5] Ver. 25.] Though this verse is in St. Jerome, Theophylact, and in all the versions, and confirmed by the words following, λέγων αὐτοῖς, yet saith Dr. Mills, *Lubens, nisi repugnarint omnes codices, pro irreptitio habuerim.* (Proleg. p. 155.)

[6] Ver. 40. Οἱ λίθοι κεκράξονται, *If these hold their peace, the stones will cry out.*] This is a proverbial expression, signifying that if these followers of Christ should hold their peace, some more unlikely way should be found out for the proclaiming the Messiah, even by those who are reckoned the most stupid and insensate people, as by you the gentiles are. So " lapidi loqueris," *thou speakest to one who hath little sense to hear or understand; lapis* being metaphorically put for a stupid and brutish person: so when Aristippus* was asked by one, what his son would be better for instruction, he answered, that then ἐν τῷ θεάτρῳ οὐ καθήσεται λίθος ἐπὶ λίθον, *one stone,* that is, *one stupid person, would not sit above another in the theatre.* So ἠλιθιάζειν καὶ ἠλίθιον φθέγγεσθαι, in Aristophanes, is to be stupid, and speak without sense, ἀναίσθητοι γὰρ οἱ λίθοι, *for stones have no sense:* so the scholiast, p. 352. G.

[7] Ver. 41. Καὶ—ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope Epiphanius† may be mistaken, when he tells us, these words, and the like in John xi. 35. were blotted out, as being denied to be in the most correct copies; for it is certain, and confessed by him, that *they were to be found in Irenæus,* and in Origen† twice,* who saith, our Lord wept, εὐλόγως, *with good reason,* over Jerusalem: for he did it out of a profound charity, and deep commiseration of the evils coming upon Jerusalem; in both which virtues he came to be an example to us; and therefore can do nothing in it unworthy of himself.

[8] Ver. 42. Λέγων, ὅτι εἰ ἔγνως καὶ σὺ, *Saying,* (Happy hadst thou been) *if thou hadst known in this thy day, the things which belong to thy peace,* &c.] Here the critics note, that εἰ often signifies *utinam,* and so the words will contain an ardent wish, that the people of Jerusalem had been thus wise, conceived after this manner, *O that thou hadst known!* but though this be true, (see note on Luke xii. 40.) yet the particle, ὅτι, *that,* makes it not applicable to this place; and therefore I think it better to supply the deficient sense, by the words contained in the parenthesis. Here then observe, (1.) that Christ here plainly shews, and takes it for granted, that the people of Jerusalem, in this day of their visitation by the Messias, might have savingly known the things belonging to their peace, since otherwise our Saviour's tears may rather have been looked upon as the tears of crocodiles, than of charity and true commiseration; and either his assertion, that they might have been happy, would have been contrary to truth; or his wish, that they had thus known the things belonging to their peace, contrary to his Father's will and decree; both which are palpably absurd: and seeing the will of Christ was always the same with that of his Father, it follows also, that God the Father had the same charitable affection to them, and so had laid no bar against their happiness by his decrees, nor been wanting in any thing on his part necessary towards their everlasting welfare. (See the note on Matt. xxiii. 37.)

[9] Ver. 43. *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*] How exactly this was done, we learn from Josephus, saying,‡ that *when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side, and though it was judged a great and almost impracticable work to compass the whole city with a wall; yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it, and so cut off all hopes that any of the Jews within the city should escape.*

[10] Ver. 44. *And shall lay thee even with the ground,—and they shall not leave in thee one stone upon another.*] How this also was exactly done, Josephus teacheth, by saying, that § *Titus having commanded his soldiers to dig up the city; this was so fully done, by levelling the whole compass of it except three towers, that they who came to see it were persuaded it never would be built again.*

CHAP. XX.

1. AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel,

* Apud Laert. p. 135, 136.

† Ἀλλὰ καὶ ἔκλαυσε κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κεκύρωται τῇ μαρτυρίᾳ τοῦ ἁγίου Εἰρηναίου· ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν φοβηθέντες. Anchorat. §. 31. pl. 36.

* Iren. lib. i. cap. 17. † Orig. in Matt. ed. Huet. tom. i. p. 441. tom. ii. p. 168. "Agnoscunt Theophylactus, et versiones omnes."

‡ Τοὺς δὲ οὔπω τὰ Ῥωμαίων φρονοῦντας εἶργεν ἡ στρατία πανταχόθεν τὴν πόλιν περιέχουσα. De Bello Jod. lib. v. cap. 27. p. 893. B. Τὸ μὲν οὖν τεῖχος ἐνὸς δέοντος τεσσαράκοντα σταδίων ἦν, τρεῖς δ' ὠκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 936, 937. B.

§ Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλιζον οἱ κατασκάπτοντες ὡς μηδὲ πώποτε οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. Lib. vii. cap. 1. p. 970. B. C.

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the chief priests and the scribes came upon him, *(and rose up against him)* with the elders,

2. And spake to him, saying, Tell us, by what authority doest thou these things *(which only prophets, and persons allowed and approved by authority, shall do)?* and who is he that gave thee this authority?

3. And he answered and said unto them, I will also ask you one thing; and *(if you)* answer me *(you may thence know by what authority I do these things):*

4. The baptism of John, was it from *(the God of)* heaven, or of men *(only)?*

5. And they reasoned with themselves, saying, If we shall say, *(It was)* from heaven; he will say, Why then believed ye him not *(when he testified that I was the Christ)?*

6. But if we say, Of men; all the people will *(be ready to)* stone us: for they be persuaded that John was a prophet.

7. And they answered, That they could not tell whence it was.

8. And Jesus said to them, Neither tell I you by what authority I do these things.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen *(the Jewish doctors)*, and went into a far country for a long time *(i. e. left them a long time, to manage and to make it fruitful)*.

10. And at the season he sent a servant to the husbandmen, *(requesting)* that they should give him of the fruit of the vineyard: but the husbandmen *(the guides and rulers of the Jewish church)* beat him, and sent him away empty.

11. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12. And again he sent the *(a)* third: and they wounded him also, and cast him out; *(killing God's prophets, and stoning them that were sent to them,* xiii. 34. 2 Chron. xxxvi. 15, 16.)

13. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15. So they *(the Jews)* cast him out of the vineyard, and killed him *(Christ, the Son of God)*. What therefore shall the Lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And [1] when they *(the pharisees)* heard it, they said, God forbid *(that this should happen to us)*.

17. And he beheld them, and said, *(If this will not be so)* what is then *(the import of)* this that is written, (Psal. cxviii. 22.) The stone which the builders rejected, the same is become the head of the corner? *(Now you are these builders, and I, whom you reject, am that corner-stone.*

18. *And)* whosoever shall fall upon *(or stumble at)* that stone shall be broken *(i. e. shall do it to his ruin)*; but on whomsoever it shall fall *(as it will most severely on you of this nation)*, it will grind him to powder: *(i. e. subject him to the heaviest judgments, both here and hereafter; for they who through weakness, or the prejudices of their education, or reverence to their guides, shall stumble at this stone, and not believe, shall be hereafter punished, yet with much fewer stripes than those Jewish doctors, who obstinately and against full conviction hated and rejected the Messiah, and would not he should reign over them,* chap. xiv.)

19. And the chief priests and the scribes the same hour sought to lay hands on him; and *(but)* they feared the people: for they perceived that he spake this parable against them *(representing them as the persons who would thus treat the Son of God, and should thus suffer by him for so doing)*.

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of *(i. e. advantage against him from)* his words, that so they [2] might deliver him *(up)* to the power and authority of the governor.

21. And they asked him, saying, Master, we know th at thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly, *(without favour to or fear of any, though the greatest in power and dignity: we therefore inquire of thee,)*

22. Is it lawful for us *(Jews)* to give tribute to Cæsar, or no?

23. But he perceived their craftiness *(in designing from his answer to represent him to the governor as an enemy to Cæsar,* xxiii. 2. *or to the people, as an enemy to their liberty)*, and *(therefore)* said to them, Why tempt ye me?

24. Shew me a *(Roman)* penny; *(and tell me)* whose image and superscription hath it? They answered and said, *(It is)* Cæsar's *(image that is stamped upon it)*.

25. And he said to them, *(This, by your own rules, is an evidence that Cæsar's government hath obtained among you,)* render therefore to Cæsar the things which are Cæsar's *(the tribute due to him as your governor under God)*, and to God the things that are God's *(i. e. the tribute due to his temple)*.

26. And *(when he had thus said)* they could not take hold of his words before the people: and they marvelled at *(the wisdom of)* his answer, and held their peace.

27. Then came to him certain of the sadducees, who deny that there is *(to be)* any resurrection *(of the body)*; and they asked him,

28. Saying, Master, Moses wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.

29. There were therefore *(with us)* seven brethren: and the first *(of them)* took a wife, and died without children.

30. And the second took her to wife, he *(also)* died childless.

31. And the third took her; and in like manner *(the residue of)* the seven also: and they left no children, and died.

32. Last of all the woman died also.

33. Therefore in the resurrection *(of the body from the dead,* Mark xii. 23.) whose wife of them is she *(to be)?* for seven had her to wife.

34. And Jesus answering, said to them, *(This question proceeds from a gross ignorance of the future state; for)* the children of this world *(only)* marry, and are given in marriage:

35. But they that shall be counted worthy to obtain that world *(which is to come)*, and *(attain to)* the resurrection from the dead, neither marry, nor are given in marriage:

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36. Neither can they die any more: for they are *(as to duration)* equal to the angels; and are [3] children of God, *(who are to live with him for ever,* John viii. 35.) being the children of the resurrection.

37. Now that the dead are *(to be)* raised, even Moses shewed at the bush, when he *(i. e. God)* calleth *(to him, saying, I am)* the Lord the God of Abraham, and the God of Isaac, and the God of Jacob *(long after they were dead).*

38. For he is not a God of the dead *(i. e. of them who are so dead, as not to be the sons of the resurrection),* but of the living *(i. e. of them whose bodies shall live again):* [4] for all live unto him.

39. Then certain of the scribes answering said, Master, thou hast well said *(in relation to the sadducees).*

40. And after that they durst not ask him any questions at all.

41. And he saith to them, How say they *(of the scribes)* that Christ is David's son?

42. And *(when)* David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand,

43. Till I make thine enemies thy footstool, *(by subduing them, and putting them under thy feet,* 1 Cor. xv. 25.)

44. David therefore *(in these words)* calleth him Lord, how is he then his son?

45. Then in the audience of all the people he said to his disciples,

46. Beware of the scribes, which [5] desire *(affect)* to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows' houses, and, for a shew *(of devotion)* make long prayers: the same shall receive greater damnation *(for their hypocrisy).*

ANNOTATIONS ON CHAP. XX.

[1] Ver. 16. ΑΚΟΥΣΑΝΤΕΣ δὲ εἶπον, μὴ γένοιτο, *And when they heard it, they said, God forbid.*] In Matt. xxi. 41. Mark xii. 9. Christ inquires of them what *the lord of the vineyard will do to these husbandmen?* And they answer, *He will destroy them, and let out his vineyard to other husbandmen:* here Christ himself declares, what the lord of the vineyard will do to those husbandmen; and they seem to say, God forbid that he should do so. Now this seeming contrariety is by some solved thus, That the pharisees do not, by these words, deny that the lord of the vineyard would destroy those husbandmen; but knowing that the parable was spoken against them, they say, μὴ γένοιτο, *Far be it from us, husbandmen, to do a work so worthy of this punishment;* and this sense Christ's reply seems to require, viz. τί οὖν ἐστι τὸ γεγραμμένον, i. e. *If the priests and pharisees will not do this, what means that which is written?* what means that saying of the Psalmist, which even you, Jews, interpret of the Messiah, *The stone which the builders refused? is become the head stone of* (in) *the corner,* Psal. cxviii. 22. To strengthen this interpretation, let it be considered, that *our Lord spake this parable against them,* Matt. xxi. 45. Mark xii. 12. They therefore deny what they understood, that they should destroy the Son of the Lord of the vineyard, *i. e.* the Messiah, as not believing Christ to be the Messiah, but an impostor; but they deny not that they, who should do this, were worthy of this punishment: or, (2.) because St. Luke peculiarly notes, ver. 9. that this parable was spoken *to the people,* this may be their answer, *Far be it from our rulers to do so vile a thing* as may bring down this judgment on us; whilst the rulers and pharisees, who thought themselves far from being such husbandmen as they knew Christ suggested they would be, stick not to say such husbandmen deserve indeed to be destroyed, as thinking they should never be concerned in their ruin.

Either of these solutions I like better than that of Mr. Le Clerc, who will have these words in the beginning of this verse *(He will come, and will destroy these husbandmen, and let out his vineyard to others)* to be the words not of Christ, but of the Sanhedrin; and yet will have the words immediately following in the same verse (ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *and understanding, they said,* within themselves, *God forbid)* to be also the words of the same Sanhedrin: for could they, understanding that these words were spoken against them, first give this severe sentence against themselves, and then in the same breath contradict themselves? And, secondly, why must εἶπον be rendered, *they said within themselves,* and not in the hearing of Christ, who, when they had said this, looks upon them, and inquires of them, *What then is it which is written?* ver. 17.

[2] Ver. 20. Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the power and authority of the governor.*] And therefore they put to him the question about paying tribute to Cæsar, hoping that, by denying it to be due to him from the Jews, they might accuse him as an enemy to Cæsar; for they knew that his decision of questions, relating only to their law and controversies, would not offend those Gallios.

[3] Ver. 36. Καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, *And being sons of the resurrection, are sons of God.*] For this υἱοθεσία, *sonship,* imports *the redemption of the body from corruption,* Rom. viii. 23. and they that are sons, are *heirs of God, and joint heirs with Christ, and to be glorified with him,* ver. 17. see the note there; and the strength of Christ's argument depending on this notion, (note on Matt. xxii. 31, 32.) Jamblichus very likely from hence makes it the reward of good souls going out of the body, to be converted εἰς ἀγγέλους καὶ ἀγγελικὰς ψυχὰς, *into angels and angelic souls,* apud Stob. Ecl. Phys. p. 144.

[4] Ver. 38. Πάντες γὰρ αὐτῷ ζῶσιν, *For all live to him.*] Woltzogenius interprets these words thus, *They live in respect of God's power and decree, that they shall live again;* and hence he argues, that the souls of good men live not after death till the resurrection: for, saith he, Christ argues thus, If Abraham, Isaac, and Jacob, were not to live again, God, who styles himself their God, would be the God of the dead; whereas if their souls lived, and enjoyed a state of happiness, God would not be the God of the dead, though they never rose again. To this I answer,

Ans. 1. First, That when it is said, *God is not the God of the dead,* the meaning is, he is not the God of them who are to *abide in a state of death,* and never to enjoy the resurrection of the just; *i. e.* he owns not them for his, who are not to be *the sons of the resurrection,* (ver. 36.) and will not be called their God, as having *not prepared for them a heavenly city.* (Heb. xi. 16.) Hence the Scriptures say of them, that they are *passed from death unto life,* (John v. 24.) and that they shall not die; because Christ will raise them

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up at the last day. (John vi. 50.) And, in the opinion of the Jews, they only seem to die in the eyes of fools, because *their hope is full of immortality,* (Wisd. iii. 2—4.) and they proverbially say, *the just live when they are dead;* and, in this sense, Abraham, and Isaac, and Jacob, would not live to God, though their souls lived with him, unless their bodies also rose again.

Ans. 2. Secondly, God here styles himself the God of Abraham, Isaac, and Jacob, *i. e.* not of their souls only, but of their persons; in which sense the Jews always understood these words; now thus he would be the God of the dead, though their souls lived, unless their bodies also rose again.

[5] Ver. 46. Θελόντων περιπατεῖν ἐν στολαῖς, *Affecting to walk in long garments,*] Down to their ancles, or to their feet, that no part of their bodies might be seen; for this, says Dr. Lightfoot, upon the place, was the talith that the disciples of the wise men wore. Good here is the observation of Mr. Le Clerc from Pope Celestine, touching the clergy, that *they are to be discerned* "à plebe vel cæteris, doctrinâ, non veste; conversatione, non habitu; mentis puritate, non cultu;" *not so much by their apparel, as by their learning; not only by their habit, but their conversation; not by the adornment of their body, but by purity of mind.*

CHAP. XXI.

1. [1] AND he looked up, and saw the rich men casting their gifts into the treasury.

2. And he saw also a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say to you, That this poor widow hath cast in more than they all:

4. For all these have, of their abundance, cast in unto [2] the offerings of God *(i. e. the treasure designed for the use of his temple)*: but she of her penury hath cast in all the living that she had *(i. e. all that she had to live upon that day).*

5. And as some spake of the temple, *(shewing)* how it was adorned with goodly stones and gifts, he said:

6. [3] As for these things which ye behold, the days will come, in which there will not be left one stone upon another, which shall not be thrown down *(from its place).*

7. And they asked him, saying, Master *(thou speakest dreadful things of this place),* but *(tell us)* when shall these things be? and what sign will there be *(to inform men)* when these things shall come to pass? *(We hope thou only speakest of the desolation which shall overturn all things at the end of this world.)*

8. And he said, Take heed that ye *(of this age)* be not deceived: for *(after my departure)* many shall come in my name, saying, I am Christ; and the time *(of your redemption)* draweth near *(but must be all false Christs):* go ye not therefore after them.

9. But *(and)* when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *(of the polity and temple of the Jews)* is not by and by.

10. Then said he to them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs *(of approaching judgments)* shall there be from heaven.

12. But before all these *(things)*, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and *(casting you)* into prisons, *(you)* being brought before kings and rulers for my name's sake.

13. And it shall turn to you for a testimony *(of my presence with you; they being not able to resist the wisdom of your doctrine,* ver. 15. *or gainsay the miracles by which you do confirm it).*

14. Settle it therefore in your hearts, not to meditate before what ye shall answer *(to their inquiries and accusations):*

15. For I will give you *(in that hour,* Mark xiii. 11.) a mouth *(full of such power)* and wisdom, which all your adversaries shall not be able to gainsay or resist. (Acts vi. 10.)

16. And *(through the persecutions, which shall then be great; and the apostates, which shall then be many,* Matt. xxiv. 10. 13.) ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you they shall cause to be put to death.

17. And ye shall be hated of all *(sorts of)* men for my name's sake.

18. But *(notwithstanding, if ye continue faithful to the end,* Matt. xxiv. 13.) there shall not [4] one hair of your head perish *(i. e. you shall not perish in that destruction, which shall then come upon the unbelieving Jews).*

19. In your patience possess ye your souls *(ἐν τῇ ὑπομενῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, you shall have your lives preserved as the reward of your Christian patience).*

20. And when ye shall see Jerusalem compassed with *(the Roman)* armies, then know that the desolation thereof is nigh.

21. *(And)* then let them that are in Judea flee to the mountains *(of Peræa);* and let them that are in the midst of it depart out *(of Judea);* and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance *(upon Judea),* that all things which are written may be fulfilled *(upon them).*

23. But woe to them that are with child, and to them that give suck, in those days *(and so are not in a condition thus to flee)!* for there shall *(then)* be great distress in the land, and wrath upon this people.

24. And they shall *(many of them)* fall by the edge of the sword, and *(many of them)* shall be led away [5] captive into all nations: and [6] Jerusalem shall be trodden down of *(or trodden by)* the gentiles, till the times of the gentiles be fulfilled *(i. e. till the glorious conversion of the gentiles, at the coming in of the Jews, who shall then also be gathered to their own city and country).*

25. And there shall be signs in the sun, and in the moon, and in the stars *(i. e. in the heavens where they move);* and upon the earth distress of nations, with perplexity; [7] the sea and the waves roaring (see the note);

26. Men's hearts failing them for fear, and for looking after these things that are coming on the *(habitable)* earth: for the powers of heaven *(the ecclesiastical and civil government)* shall be shaken.

27. And then shall they see the Son of man coming in a cloud *(or, as upon a cloud)* with power and great glory.

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28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption *(from your troubles)* draweth nigh.

29. And he spake to them a parable *(to this effect)*; Behold the fig-tree, and all the *(other)* trees;

30. When they now shoot forth *(their leaves and branches)*, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God *(or, the coming of Christ, as a king, to execute his vengeance on his disobedient subjects of the Jewish nation)* is *(also)* nigh at hand.

32. Verily I say to you, *(The men of)* this generation shall not pass away, till all *(that I have spoken)* be fulfilled.

33. Heaven and earth shall pass away; but my words shall not pass away *(unperformed)*.

34. And [8] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *(with the)* cares of this life *(which will unfit and indispose you for your flight, or your care to avoid these things)*, and so that day *(will)* come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth *(or, land of Judea)*.

36. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of man *(thus coming to avenge himself on that nation)*.

37. And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him *(being)* in the temple, to hear him.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. *HE looked, and saw men casting their gifts into the treasury.*] That which was thus cast into the treasury was designed, saith Theophylact, not only for relief of the poor, but for sacred uses, and εἰς κοσμὸν τοῦ ναοῦ, *for the ornament of the temple;* and this might give ground to Josephus to say, the temple was built, not only with the bounty of Herod, that not being sufficient for the work, but with all that was contained in the holy treasury, and with the tributes sent from all parts of the world; and so that, which men thought could never be finished, was, through patience and length of time, accomplished. (De Bello Jud. lib. vi. cap. 14. p. 916.)

[2] Ver. 4. Ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *Cast in unto*, i. e. among, *the offerings of God.*] For it seems a mistake to say, that δῶρα, *gifts*, signifies the treasury itself, which, in Hebrew, is called *korban;* for that is δῶρον, not δῶρα in the plural; and, according to this sense, βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, must be, *to cast the treasury into the treasury*, (ver. 1.)

[3] Ver. 6. Ταῦτα ἃ θεωρεῖτε, *As for these things which you behold,*] *Quod ad hæc attinet.* So Plautus, "Naucratem, quem convenire volui in navi non erat," Amphitr. act. 4. sc. 1. "Hos, quos videtis hîc stare captivos duos," Capt. Prol. et act. 1. sc. 2. "istos captivos duos—his indito catenas; item Terentius, Eunuchum, quem dedisti nobis quas turbas dedit?" See like examples from the Old Testament, Psal. xviii. 30. civ. 17. Eccl. ii. 14. Hos. iii. 11. xii. 7. Neh. i. 3.; in the New, Acts vii. 40. x. 36. 1 John ii. 27. Apoc. ii. 26. vi. 8. where *as for*, or "quod attinet ad," is understood.

[4] Ver. 18. Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, *And there shall not one hair of your head perish.*] This, saith Grotius, is a proverbial expression, used 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. signifying that they should sustain no loss, *i. e.* all circumstances considered; for, to suffer some loss for the present, to gain eternal life, is the greatest advantage; whilst that, which seems at present to be lost, is laid up with God, to be restored to us with usury: and this limitation seems necessary, not only from the former words, *some of you they shall cause to be put to death*, (ver. 16.) but also from the event; for, as most of the apostles were cut off before the destruction of Jerusalem; so the protomartyr Stephen was taken away by the Jews: James the less, and other Christians, by Ananus* the high-priest. But yet I cannot acquiesce in this interpretation; (1.) because this proverb, in all the places cited, contains a promise, that the persons spoken to should not die, or perish in the danger they lay under, or as they apprehended they might do; so *no hair of any man's head shall perish*, Acts xxvii. 34. is the same as, *there shall be no loss of any man's life*, ver. 22. *One hair of Jonathan's head shall not perish*, 1 Sam. xiv. 45. is, in the same verse, οὐ θανατωθήσεται, *he shall not be put to death: A hair of thy son's head shall not fall to the earth*, 2 Sam. xiv. 11. is, in the same verse, *they shall not destroy thy son: One hair of Adonijah shall not fall to the earth*, 1 Kings i. 52. is, in the same verse, *he shall not be put to death.* Christ, therefore, seems to promise, that whatever might befal them at other times; yet, in these days of vengeance upon the Jews, or at the time of the destruction of the city and the temple, none of those Christians, which endured to the end, should perish in that siege. And this the following words seem to insinuate, *in patience possess your souls;* that is, saith Tertullian, "Per tolerantiam salvos facietis vosmet ipsos," *by patience you will preserve yourselves*, ver. 19. so Matt. xxiv. 13. *He that endureth to the end shall be saved.* (See here, ver. 8.) Accordingly the Pseudo-Clemens, in his Recognitions, saith, that this was an evident token of this great mystery, that † *every one that believed in this prophet, and was baptized in his name*, "ab excidio belli, quod incredulæ genti imminet ac loco ipsi, servaretur illæsus," *should be kept safe from the destruction which should happen to that unbelieving nation, and to their temple, by the war.* And Theodoret ‡ saith, there was a fame, that *when Vespasian and Titus came to fight against them*, τοὺς τηνικαῦτα πιστοὺς ἐξ ἀποκαλύψεως τὴν πόλιν καταλιπεῖν, *the faithful that were there, by revelation, left the city, according to our Lord's admonition*, Luke xxi. 20. *and that of them Zachary foretold, the rest shall not perish.* Add to this what is noted on Matt. xxiv. 13.

[5] Ver. 24. Καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, *And shall be carried captive into all nations.*] Accordingly, Josephus informs us, that the number of those, who were taken captives by the Romans during the war, was § ἐννέα

* Joseph. Antiq. lib. xx. cap. 8. p. 698.
† Recogn. lib. i. §. 39. p. 409.
‡ In Zech. xiv. 2.
§ De Bello Jud. lib. vii. cap. 49. p. 968.

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μυριάδες καὶ ἑπτακισχίλιοι, *ninety and seven thousand;* of which some of the fairest and tallest Titus reserved for his triumph; of the rest, that were about seventeen years old, he sent some to Egypt to work in the mines, πλείστους δ' εἰς τὰς ἐπαρχίας διεδωρήσατο, *most of them he dispersed through the Roman provinces, to be destroyed, in their theatres, by the sword and wild beasts; but they that were under seventeen years of age,* ἐπράθησαν, *were sold.*

[6] Καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the gentiles, till the time of the gentiles be fulfilled.*] That is, say some interpreters, till the full number of the gentiles, which God shall call, be completed. This, I confess, is a very ancient interpretation of these words; but it is contrary to the express word of the apostle Paul, who declares, that, at the conversion of the Jews, there shall be a greater and more glorious conversion of the gentiles, than that which happened at the fall of them; that *their fulness should be much more the riches of the gentiles* than their fall was, (Rom. xi. 12, 13.) and that *their coming in should be to the gentiles as life from the dead,* and should so much more *enrich them,* than their casting off, (ver. 15.) I therefore do interpret these words thus, *Jerusalem shall be inhabited,* not by the Jews, but by the gentiles ruling there, till the season for the full conversion of the still heathen-gentiles shall come in; *i. e.* till the time of the conversion of the Jews, and the *flowing in of all nations to them.* See this exposition confirmed in the appendix to the eleventh chapter to the Romans, and Dr. Hammond's sense of the words confuted there. (See here, Examen Millii.)

Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.] These two words are in St. Jerome, Theophylact, and in all the versions, and yet rejected by Dr. Mills, Proleg. p. 133.

[7] Ver. 25. Ἠχούσης θαλάσσης καὶ σάλου, *The sea and the waves roaring.*] To this I would refer those words of Josephus; at that time, ἀμήχανος ἐκρήγνυται χειμών, *an immense storm of the sea brake out, and violent winds, with most vehement showers, and terrible lightnings and thunders,* καὶ μυκήματα σειωμένης τῆς γῆς ἐξαίσια, *and vast roarings of the shaken earth:* (De Bello Jud. lib. iv. cap. 17. p. 881.) or rather to that violent storm, called *malemboreas,* which happened to the Jews at Joppa, got in boats to the sea, in which their boats perished, with a violent noise, the people howling, and the waves roaring at the same time; of which Josephus gives a very tragical description, De Bello Jud. lib. iii. cap. 29. p. 855.

[8] Ver. 34—36. Προσέχετε δὲ ἑαυτοῖς, &c. *But take heed to yourselves,* &c.] Here our Saviour calls upon the believing Christians, to take care and use the greatest vigilance that they do not miscarry in this dreadful season, by reason of that excess and luxury, which may render them unmindful of it; or those cares, which may render them unwilling to part with their temporal concerns, lest they should be involved in that ruin, which would come on others as a snare, suddenly and unexpectedly; and that they should add to this vigilance, constant prayer to God, that they might be found worthy to escape these tremendous judgments, and might stand safely and boldly before the Son of man, when he comes to execute them on the unbelieving Jews. Whence note,

First, That God's promise of a deliverance to the Christians then, was only conditional, provided that they took care to avoid those sins, which might render them obnoxious to these judgments, and to do those things which might render them worthy to escape them.

Secondly, That there is to be a connexion of our endeavours with the Divine aid and providence for our preservation; and that we are not to expect preservation immediately from him, without the use of those means, which he hath put into our power to effect it.

CHAP. XXII.

1. NOW the feast of unleavened bread drew nigh, which *(from the beginning of it)* is called the Passover.

2. And the chief priests and scribes sought [1] how they might *(safely)* kill him; for they feared the people.

3. Then [2] entered Satan into Judas, surnamed Iscariot, being of the number of the twelve *(which attended him).*

4. And he went away *(from the twelve),* and communed with the chief priests and captains, how he might betray him to them.

5. And they were glad *(of the motion),* and covenanted to give him money, *(even thirty pieces of silver,* Matt. xxvi. 15.)

6. And he [3] promised *(to make good his word),* and he sought opportunity to betray him to them in the absence of the multitude *(as ἄτερ ὄχλου, without tumult).*

7. Then came the day of unleavened bread, when the passover must *(according to the law)* be killed.

8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat *(of it).*

9. And they said to him, *(or, for they had said to him,* Matt. xxvi. 17. Mark xiv. 12.) Where wilt thou that we prepare *(it)?*

10. And he said to them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say to the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. And they went, and found *(it)* as he had said to them; and they made ready the passover.

14. And when the hour *(of eating it)* was come, he sat down, and the twelve apostles with him.

15. And he said to them, With [4] desire I have desired *(i. e. I have earnestly desired)* to eat this passover with you before I suffer:

16. For I say to you, I will not any more eat thereof, until it *(that which was typified by it)* be fulfilled in the kingdom of God *(procuring your spiritual redemption by the oblation of the true paschal Lamb).*

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say to you, I will not *(any more)* drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks *(over it),* and brake it, and gave *(it)* to them, saying, This *(bread given)* is *(the memorial of)* my body which is given for you: [5] this do *(break bread henceforth thus)* in remembrance of me, *(giving my body to be broken for you,* 1 Cor. xi. 24.)

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20. [6] Likewise also *(he took)* the cup after *(the end of the paschal)* supper, saying, *(The wine contained in)* this cup is *(the memorial of)* the new testament *(or covenant ratified)* in my blood, which is shed for you, *(for the remission of your sins,* Matt. xxvi. 28.)

21. But, behold, the hand of him that betrayeth *(or delivers)* me *(up to the chief priests)* is with me on the table.

22. And truly the Son of man goeth, as it was [7] determined *(by that God, who, by his prophets, hath foretold my sufferings):* but *(yet)* woe to that man by whom he is betrayed!

23. And they began to inquire among themselves, which of them it was that should do this thing.

24. And there was also a [8] strife among them, which of them should be accounted the greatest *(in Christ's kingdom).*

25. And *(to remove the causes of that strife)* he said to them, The kings of the gentiles exercise lordship over them *(at pleasure);* and they that exercise authority over them are called benefactors, *(or, they who are called benefactors, or princes, exercise authority upon them as their subjects:* see Matt. xx. 25. Mark x. 42.)

26. But ye shall not be *(or do)* so *(i. e. ye shall not exercise such dominion over others in my kingdom):* but he that is greatest among you, let him be *(subject)* as the younger *(are to the elder,* 1 Pet. v. 5.) and he that is chief, *(let him be)* as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I *(the head of this kingdom)* am among you as he that serveth *(and so shall you be among others).*

28. Ye are they that have continued with me in my temptation *(i. e. my low and afflicted state on earth).*

29. And *(though I permit you no dominion over others at pleasure, but a ministry only for their good, yet)* I appoint you to a [9] kingdom, as my Father hath appointed to me *(giving you power in my name to preside over my church, making laws, as I have done in his name, by which they shall be governed);*

30. That ye may eat and drink at my table *(and so have the honour of grandees)* in my kingdom, and *(may)* sit on thrones judging the twelve tribes of Israel *(and so may have the highest power in it).*

31. And the Lord said, Simon, Simon, behold, Satan hath [10] desired to have you, that he may sift *(i. e. toss and shake)* you *(by temptations),* as wheat *(is tossed and shaken in a sieve).*

32. But I have prayed for thee *(who wilt suffer most by his temptations),* that thy faith fail not *(utterly):* and when thou art converted *(i. e. returned from thy fall),* strengthen thy brethren *(subject to the like temptations).*

33. And he said to him, Lord, I am ready to go with thee, both into prison, and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day *(in the morning),* before that thou shalt thrice deny that thou knowest me.

35. And he said to them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, *(We lacked)* nothing.

36. Then said he to them, But now, he that hath a purse, let him take it *(with him),* and likewise his scrip; and he that hath no sword, [11] let him sell his garment, and buy one *(i. e. now the times will be so perilous, that I have need to warn you to arm yourselves, as much as may be, by faith and patience, against the danger of them).*

37. For I say to you, This that is written *(of me)* must yet be accomplished in *(upon)* me, *(viz.)* And he was reckoned among the transgressors, (Isa. liii. 12.) for the things *(written)* concerning me *(will)* have an end *(or accomplishment).*

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough *(to answer my design, for I intended only, by this monition, to warn you of the distresses that were now approaching, that you may be prepared for them).*

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40. And when he was at the place, he said to them, Pray that ye enter not into temptation *(i. e. that you be not overcome by it).*

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, let this [12] cup pass from me: nevertheless not my will, but thine, be done.

43. And *(upon this prayer)* there [13] appeared to him an angel from heaven, strengthening him, *(by letting him know he should be heard in that he feared,* Heb. v. 7.)

44. And being in an agony he prayed more earnestly: and his sweat was as it were [14] great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping; for *(their great)* sorrow *(had dispirited them, and so rendered them sleepy).*

46. And *(he)* said to them, Why sleep ye? rise and pray, lest ye enter into temptation.

47. And while he yet spake, behold *(there came to apprehend him)* a multitude, and *(with them)* he that was called Judas, one of the twelve, *(who)* went before them, and he drew near to Jesus to kiss him *(this being the sign given, by which they that were with him should know Jesus).*

48. But Jesus said to him, Judas, betrayest thou the Son of man with a kiss? *(Art thou guilty of such vile hypocrisy as to make this the signal of thy treachery?)*

49. When they which were about him saw what would follow, they *(not rightly apprehending the meaning of his words,* ver. 46.) said to him, Lord, shall we smite with the sword?

50. And one of them *(not staying for an answer)* smote the *(a)* servant of the high-priest, and cut off his right ear.

51. And Jesus answered *(i. e. spake with relation to that action)* and said, [15] Suffer ye *(me)* thus far *(to be at liberty as to restore the man to his ear).* And he touched his ear, and healed him.

52. Then Jesus said to the chief priests, and [16] captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but [17] this is your hour, and the *(hour of the)* power of darkness *(i. e. the devil and you, his instruments, are now permitted to compass my death).*

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54. Then they took him, and led him, and brought him into the high-priest's house. And Peter followed afar off.

55. And when they *(the servants)* had kindled a fire in the midst of the hall, and were set down together, Peter sat down amongst them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said *(as he had heard from another maid)*, Thou art also of them. And Peter said, Man, I am not.

59. And about the space of an hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60. And Peter said, Man, I know not *(any thing of)* what thou sayest. And immediately, while he yet spake, the cock crew.

61. And *(then)* the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before the cock crow, thou shalt deny me thrice.

62. And *(upon this)* Peter went out, and wept bitterly.

63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, *(Thou, who callest thyself a prophet)* prophesy, *(or, tell us)* who is it that smote thee?

65. And many other things blasphemously spake they against him.

66. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

67. Art thou the Christ? tell us *(whether it be so or not)*. And he said to them, If I tell you, ye will not believe *(me)*:

68. And if I also ask you *(questions to convince you that I am so, as formerly I have done,* xx. 3.) ye will not answer me, nor let me go;

69. *(Yet this I do assure you, that)* hereafter (ἀπὸ τοῦ νῦν, *from this time of my death)* shall the Son of man *(soon)* sit on the right hand of the power of God.

70. Then said they all, Art thou then the [17] Son of God? and he said to them, Ye say that *(which)* I am.

71. And they said, What need we any farther witness? for we ourselves have heard, *(out)* of his own mouth, *(that he styles himself the Son of God, and so blasphemes, by making himself equal with God,* John v. 18. x. 33.)

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. ΠΩΣ ἀνέλωσιν αὐτον, *How they might take him away.*] *i. e.* Without a tumult of the people. (Mark xiv. 2.)

[2] Ver. 3. Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν, *Then entered Satan into Judas.*] That is, two days before the Passover: for, first, as for that supper in which our Saviour gave him the sop, at which Satan entered, the Scripture doth expressly tell us, that it was held πρὸ τῆς ἑορτῆς τοῦ πάσχα, *before the feast of the Passover,* John xiii. 1. And when our Saviour, having given him the sop, said, *What thou doest, do quickly;* some of our Lord's disciples thought that Christ had bid him *buy those things which were needful for the paschal feast,* (ver. 29.) whence it is evident that feast was not yet celebrated by them; and here St. Luke saith, Satan entered into Judas, and he consulted with the high-priests, and with the soldiers, *how he might deliver him up unto them:* and then it follows, ver. 7, 8. *then came the days of unleavened bread,* and Christ said to his disciples, *prepare the passover for us, that we may eat;* so that Satan must have entered into Judas before the passover was prepared. The apostle declares, that Satan ἐνεργεῖται, inwardly *worketh in the children of disobedience,* (Eph. ii. 2.) and *leads them captive at his will.* (2 Tim. ii. 26.) When therefore Judas had, through the temptation of his covetousness, robbed even the poor of the charity designed for them, (John xii. 6.) Satan suggests unto him another way to satisfy his avarice, even the betraying of his Master for a sum of money; and when this suggestion prevailed with him to go to the high-priests with that question, *What will you give me to betray him?* (Matt. xxvi. 15.) then Satan fully entered into him, and carried him on, without remorse, to the performance of that horrid enterprise.

[3] Ver. 6. Ἐξωμολόγησε, *And he promised.*] i. e. *Consented to do the thing:* for that this doth not only signify to confess, and to give thanks; but also to consent and engage, is evident, not only from the institution of Theophilus, where we read thus, προμίττεις, προμίττω, τοῦτ' ἔστι, ὁμολογεῖς, ὁμολογῶ, that is, ὁμολογεῖν *to promise;* but from Phavorinus, who renders ὁμολογῶ, συντίθεμαι, σύμφημι, *I promise, I consent,* of which import of the word we find many instances from Plato, Xenophon, Demosthenes in Constantine; so that ἐξωμολόγησε is here well rendered, *he promised,* or consented to the price: nor is it to be wondered that St. Luke, born at Antioch, where there was an academy, and studying in the universities of Greece, should use this word, not as the Septuagint, but as those Grecians did.

[4] Ver. 15. Ἐπιθυμίᾳ ἐπιθύμησα, &c. *With desire I have desired to eat this passover with you before I suffer.*] I cannot here see, what Grotius and others affirm, that Christ gives here a reason why he would anticipate the paschal supper, our Lord himself giving a reason of these words in the following supper, *viz.* that *he would eat no more of it, till that which was typified by this paschal lamb was fulfilled in the kingdom of heaven;* that is, till he, who is styled our paschal Lamb, was offered, and, by his death, had procured to men a liberty from that death, by the fear of which they were formerly kept in bondage, (Heb. ii. 15.) and, in perpetual memory of his oblation, and the benefits purchased by it, had instituted a new paschal supper, in which his disciples should eat at his table with him. That our Lord did not antedate the paschal supper, see in the discourse on that subject.

[5] Ver. 19. Τοῦτο ποιεῖτε, *Do this in remembrance of me.*] That is, say the papists, sacrifice this, very absurdly; for who ever read in any Greek author, that σῶμα ποιεῖν signified to *sacrifice a body?* nor do the Latins say, *facere victimam,* but *facere victima,* understanding *sacra.* Moreover, it is said also of the cup τοῦτο ποιεῖτε, *do this,* (1 Cor. xi. 25.) and yet it is not the cup by which the new covenant is sacrificed, but by which it is established; nor do the papists say this cup is sacrificed, but only that it is consecrated by those words.

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[6] Ver. 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, &c. *Likewise also the cup, after supper, saying, This cup is the new testament of my blood.*] Here is a double metonymy; (1.) that of the cup for the wine contained in it; (2.) that of the sign for the thing signified by it, the wine being the symbol of that blood in which that new covenant was established. And this, saith the evangelist, was said after the paschal supper, to signify that this cup pertained not to the solemnity of the Passover.

[7] Ver. 22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, *And the Son of man goeth, as it was determined* (of him)*: but* (yet) *woe to that man by whom the Son of man is betrayed!*] Κατὰ τὸ ὡρισμένον, *i. e.* according to the prophecies concerning the death of Christ, made by counsel and appointment of God. From the woe, denounced upon him that should betray the Messias, we learn, that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so: therefore, who, from these words, gather that Judas was, from the beginning of this action to the end, under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action, render Judas free from guilt; and to them, saith Grotius, we may say as Irenæus* did to Florinus, maintaining that some souls were not by choice, but by nature, good; and others were, by nature, evil: these doctrines are not sound, nor consonant to the sentiments of the church; nay, they induce the greatest impiety; these things, neither the ancients, which were before us, and which were the disciples of the apostles, delivered, nor durst our heretics assert. Since God is good, saith Plato,† *we must by no means allow any body to say, he is the cause of the evil done by any; but must by all means repel and reject such opinions;* and indeed all the ancients unanimously held, that neither prophecies, nor the prescience nor the decrees of God, laid any necessity upon the will of man; for they who assert this, saith Origen,‡ *absolve sinners from all guilt, and lay the charge of all the evils which they do upon God, as, by his decree, prescience, or prediction, laying upon them that necessity, which will not suffer them to do otherwise. They also* (saith he) *take away* τὸ ἐφ' ἡμῖν, *the freedom of our will, and with that all praise and dispraise, or all difference betwixt things worthy of praise or reprehension.* § *This doctrine also cuts off all that is said of the equity of the Divine judgment, and of the threats made against, or the punishments inflicted on, the wicked, and of the promises of a better life, and the reward of them that do well.—For* (saith Clemens of Alexandria‖) *there is no difference betwixt faith and infidelity, nor is either of them worthy of praise or dispraise, if they have* προηγουμένην τὴν ἐκ τοῦ τὰ πάντα δυνατοῦ φυσικὴν ἀνάγκην, *an antecedent physical necessity from God: nor are praises or reprehensions, rewards or punishments, just,*¶ μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τῆς ὁρμῆς καὶ ἀφορμῆς, *if the soul hath not a freedom of desiring or abstaining from things, but is carried on to them by an unwilling necessity.* God, saith Irenæus,* *hath always preserved to man his freedom and power over his own actions,* "ut justè damnentur, qui non obediunt ei," *that they may justly be condemned who do not obey him: for man* (saith Justin Martyr†) *would neither be worthy of praise or reward,* οὐκ ἀφ' ἑαυτοῦ ἑλόμενος τὸ ἀγαθὸν, *did he not of himself choose what is good, but was so by nature; nor, being evil, could he be justly punished, if he were not so of himself;* ‡ἀλλ' οὐδὲν δυνάμενος εἶναι ἕτερον παρ' ὃ ἐγεγόνει, *but could be no other than what he was made; for we are crowned or punished* διὰ τὸ ἐφ' ἡμῖν, *for that which it is in our power to do.* And this they especially apply to this fact of Judas. *For* (saith Chrysostom) *neither is prescience the cause of wickedness, nor does it induce a necessity of doing it: for Judas was not a traitor, because God foresaw it; but he foresaw it, because Judas would be so.* (See the note on Acts ii. 23. iv. 28.)

[8] Ver. 24. Ἐγένετο δὲ καὶ φιλονεικία, *There was also contention, which of them should be accounted the greatest.*] *i. e.* Which of them should be so: for that δοκέω is oftentimes an expletive, see 1 Cor. vii. 40. I see not any reason why interpreters should here say, this account of their contention is misplaced, since in the other evangelists it is mentioned after Christ's admonition concerning his passion, *viz.* Matt. xx. 25. Mark x. 42. Here Christ saith more than he did there.

[9] Ver. 29. Κἀγὼ διατίθεμαι ὑμῖν, &c. *And I appoint you to a kingdom, as my Father hath appointed to me.*] Christ speaks not here of the heavenly kingdom common to all the faithful, but of a kingdom proper to his apostles, *viz.* that as his Father had given him power to make laws, by which all his subjects should be governed, and to which they should be subject, so did he give to his apostles power to deliver to Christians those evangelical laws, which they should all be obliged to obey. Now hence it follows, that the gospels and epistles of the apostles must be owned as the laws of Christ; and whereas the nobility in a kingdom use to be known by two things, the honour and the power imparted to them—their honour in eating at the king's table; their power in having a share in the government under the king—therefore our Saviour represents the honour of his apostles by eating and drinking with him at his table, and their power by judging the twelve tribes of Israel.

[10] Ver. 31, Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, &c. *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:* Ver. 32. *but I have prayed for thee, that thy faith fail not.*] Here note,

First, For the consolation of good men, that Satan cannot afflict or tempt them without Divine permission. (Job i. 12.)

Secondly, That Satan is said σιτιάσαι, to sift those whom he tempts and afflicts; because afflictions toss and shake them, as wheat is tossed and shaken in a sieve.

Thirdly, That Christ prayed, that the faith of Peter might not fail, not because he was constituted by him the head of the church; but because he was so infirm in faith as to deny his Master thrice; whence he deserved to make ship-

* Ταῦτα τὰ δόγματα, ἵνα περισμένως εἴπω, οὐκ ἔστιν ὑγιοῦς γνώμης· ταῦτα τὰ δόγματα ἀσύμφωτά ἐστι τῇ ἐκκλησίᾳ, εἰς τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθομένους αὐτοῖς ——ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμφοιτήσαντες, οὐ παρέδωκάν σοι. P. 510.

† Κακῶν δὲ αἴτιον φάναι Θεὸν ἀγαθὸν ὄντα διαμαχητέον παντὶ τρόπῳ, &c. Lib. ii. de Repub. p. 606. A.

‡ Τοὺς ἁμαρτωλοὺς ἀπολύοντες παντὸς ἐγκλήματος, τῷ Θεῷ προσγράφουσι πάντων τῶν κακῶν——τὴν αἰτίαν. Tom. iii. in Gen. ed. Huet. tom. i. p. 38. C. E.

§ Τὰ τῆς κεκηρυγμένης τοῦ Θεοῦ κρίσεως, δίκαι καὶ ἀπειλαὶ πρὸς τοὺς ἡμαρτηκότας ὡς κολασθησομένους, τιμαί τε αὖ πρὸς τοὺς τοῖς κρείττοσιν ἑαυτοὺς ἐπιδεδακότας. Ibid.

‖ Strom. lib. ii. p. 363. ¶ Strom. i. p. 311. A. B. C.

* Lib. iv. cap. 9. et 29. † Apol. ii. p. 81. B.

‡ Q. et Resp. 9. p. 397.

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wreck of his faith by the subtraction of Divine grace, and had actually done so, had not his sudden conversion obtained the pardon of his sin.

Note, lastly, That it is the duty of those, who truly have repented of their faults, to commiserate the fall of others, and be solicitous for their confirmation in the faith.

[11] Ver. 36. Καὶ ὁ μὴ ἔχων, &c. *And he that hath no sword, let him sell his garment, and buy one.*] This is not a command to buy a sword, or to use one to repel force with force, as is apparent, partly because Christ saith here, *two swords are enough*, ver. 38. which sure they could not be for the repelling those that were to come against them; and partly because he reprehends Peter for using one in this manner, Matt. xxvi. 52. It is therefore only a monition, that the times were now to be so perilous, that, if things were to be acted by human power, there would be more need of swords and purses than ever: and by saying that two swords were enough, some good interpreters think, he designed they should understand, he spake not this to bid them provide swords, but rather to acquaint them by symbols after the oriental manner, with the approaching danger, that they by faith and patience might be the better armed against it. According to the descant of Theophylact, οὕτω προνοεῖσθε ἑαυτῶν ὡς κινδύνοις καὶ πολέμοις προσκρούσοντες. *So provide for yourselves as persons that may expect to meet with perils and wars.*

[12] Ver. 42. Εἰ βούλει παρανεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this cup from me.*] He, by the Jewish phrase of a cup, expresseth his death: so R. Caijah comforts R. Lakis upon the death of his son, by saying, *This is the path which hath been trod since the beginning of the creation; many have drunk, and many shall drink, of this cup.*

[13] Ver. 43. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτὸν, *And there appeared to him an angel from heaven strengthening him.*] In St. Jerome's* time these words seem to be wanting both in some Latin and Greek copies, as is insinuated in these words cited in the margin: nor hath Ambrose any thing of this angel in his commentary on this chapter. But Epiphanius,† answering an objection of the Arians, contending Christ could not be God, ὅτι ἐπεδέετο καὶ ἰσχύος ἀγγέλων, *because he wanted the help of angels*, acknowledged, that this was written in the Gospel of St. Luke, making no mention of any variation of the copies; whence it may be conjectured, this variation happened after the conflict with the Arians. But whereas Woltzogenius saith after them, that this anxiety and consternation of our Lord, which required that he should be strengthened by an angel, proves he was not God; he might as well have hence concluded, that he was not *filled with the Spirit above measure*; and before he made this conclusion, he should have confuted Grotius, saying here, *that the Divinity dwelling in him had subtracted his influence; whence Christ, being left to his human nature, needed the comfort of an angel:* for otherwise, he who with a word made the whole band of soldiers fall to the earth, (John xviii. 6.) and healed the ear of Malchus with a touch (ver. 51. of this chapter), sure gave sufficient indications of the Divinity residing in him.

[14] Ver. 44. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, *And his sweat was as it were great drops of blood.*] I own that these words do not certainly signify that the matter of this sweat was blood, but only that it was thick and viscous, like to blood falling from the nose in a small clot, at the end of bleeding; but I see nothing why this might not be so great an agony, as to force blood out of his capillary veins to mix with it, this being no unusual thing: for Aristotle* says, ἤδη τινὲς ἵδρωσαν αἱματώδη ἱδρῶτα, *some have sweat a bloody sweat*; and again,† ἤδη τισὶν ἱδρῶσαι συνέβη αἱματώδει περιττώματι διὰ καχεξίαν, *some, through an ill habit of body, have sweat a bloody excrement.* And Diodorus Siculus‡ saith of the Indian serpents, *that if any one be bitten by them, he is tormented with excessive pains,* καὶ ῥύσις ἱδρῶτος αἱματοειδοῦς κατεῖχε, *and seized with a bloody sweat.*

[15] Ver. 51. Ἐᾶτε ἕως τούτου, *Suffer ye thus far.*] I do not think that Christ spake this to his disciples, bidding them to permit his enemies to deal thus with him, and not to do any thing for his rescue, but rather that he spake thus to the soldiers, Permit this injury, or assault, offered by one of my apostles, which I will presently repair: for it follows, *and he healed him;* and this he said and did, partly to shew, that he who had such a power to heal and throw down his enemies was taken willingly, and not for want of power to preserve himself, and partly to preserve his apostles from their assaults.

[16] Ver. 52. Καὶ στρατηγοὺς τοῦ Ἱεροῦ, *And captains of the temple.*] It is past doubt with me, saith Dr. Lightfoot, that these captains of the temple were not the Roman soldiers placed in the tower of Antonia, of whose conspiring against the life of Christ we read not; but the captains of the several watches of the temple: for, say the Jews, the priests kept watch in three places in the temple, and the Levites in twenty-one; and to every one of these watches there was a chief, they consisting of many, and to them all one, who was eminently ἀρχηγὸς, *the captain*, or chief ruler of the temple. But these, say some, could not be Jews, because they kept watch at the Passover, and on the sabbath. To this I answer, that the Jews did not think their feasts or sabbaths were profaned by service done in and for the temple on that day. (See the notes on Matt. xii. 5.) That the Jews had then such watches, we learn from those words of Pilate, Matt. xxvii. 65. ἔχετε κουστωδίαν, *Ye have a watch:* that the office of the priests and the Levites was called a warfare, see note on 1 Cor. ix. 7. That these captains were not Romans may probably be argued even from their name, *captains of the temple;* which name is never given by Josephus to the governors of the soldiers in the tower of Antonia; they being by him called φρούραρχοι,§ *the governors of the castle;* whereas the officer is still called ὁ στρατηγὸς, *the ruler of the temple*, both by the Scripture, (Acts iv. 1. v. 24. 26.) and by Josephus:‖ and by Dr. Lightfoot he is supposed to be the same with the man of the mount, so often mentioned in the Jewish writers, or the ruler of the mountain of the house. And by what we read of him, both in Josephus and the Scripture, he seems to be an officer of the high-priests, appointed to bring them who offended in the temple (as the apostles

* "In quibusdam exemplaribus, tam Græcis quam Latinis, invenitur, scribente Luca, Apparuit illi angelus de Cœlo confortans eum." Adv. Pelag. lib. ii. f. 103. F.
† Hær. 69. §. 66.

* Hist. Animal. lib. iii. cap. 19.
† De Part. An. lib. iii. cap. 15.
‡ Lib. xvii. p. 560.
§ Antiq. lib. xviii. cap. 6. p. 624. F.
‖ Τοὺς δὲ περὶ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε. Antiq. lib. xx. cap. 5.

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were thought to have done, by preaching in it Jesus) to the high-priest and Sanhedrin, to be punished.

[17] Ver. 53. *Αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, This is your hour, and the power of darkness.*] *i. e.* This is the time in which it is permitted to you to exercise your malice, and execute your bloody designs against me, and in which Satan is permitted to rush upon me with his most furious temptations.

[18] Ver. 70. *Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ, Art thou then the Son of God?—I am.* Ver. 71. *What need we any farther witnesses?* Matt. xxvi. 63. 65. *Behold, ye have heard his blasphemy.*] They conclude Christ guilty of blasphemy, and, consequently, of death, because he styled himself the Son of God, not in their sense, in which they allowed that of the Psalmist to belong to him, *Thou art my Son,* Psal. xxvii. 12. but in his own; *i. e.* because being a man he made himself God. (John x. 33.) Whence it is manifest, (1.) that in the sense of the Jews, *to own himself the Son of God,* and *to make himself God,* was the same thing. (2.) Hence also it is certain, that the Jews of that age did not think the Messias was to be God, but only a man, who could not challenge to himself divinity, seeing they never conclude him a blasphemer, because he said he was the Christ, but only because he said he was the *Son of God;* by that making himself *equal with God,* (John v. 18.) and because he declared he shortly was to *sit at the right hand of Power.* (Matt. xxvi. 64.)

CHAP. XXIII.

1. AND the whole multitude of them *(of the Sanhedrin)* arose, and led him to Pilate.

2. And they began to accuse him, saying, We found this fellow perverting the nation, and [1] forbidding to give tribute to Cæsar, (see xx. 25. *by)* saying that he himself is Christ a King.

3. And Pilate asked him, saying, Art thou the King of the Jews? He answered and said, Thou sayest it *(i. e. it is as thou hast said).*

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

5. And they were the more fierce *(upon these words of Pilate),* saying, He stirreth up *(all)* the people, teaching throughout all Jewry, beginning from [2] Galilee to this place.

6. When Pilate heard of Galilee, he asked them, whether the man was a Galilean.

7. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him *(to)* nothing.

10. And the chief priests and scribes stood *(before Herod)* and vehemently accused him.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe *(as a mock king),* and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13. And Pilate, when he had called together the chief priests, and the rulers, and the people,

14. Said to them, Ye have brought this man to me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him *(to whose jurisdiction he belongs);* and, lo, nothing *(as to one)* worthy of death is done to him *(by Herod).*

16. I will therefore [3] chastise him *(as if he were to die),* and *(then I will)* release him *(as the fittest person to be released at this feast).*

17. *(This he said)* for *(because)* of necessity he must release one to them at the feast *(of the Passover).*

18. And *(but)* they cried out all at once, saying, Away with this man, and release to us Barabbas:

19. Who for a certain sedition made in the city, and for murder, was cast into prison.

20. Pilate therefore *(being)* willing to release Jesus, spake again to them *(of releasing them).*

21. But they cried, saying, Crucify him, crucify him.

22. And he said to them the third time, Why *(are ye so desirous of his death)?* what evil hath he done? *(For my part)* I have found no cause of death in him: I will therefore chastise him, and *(then)* let him go *(as the fittest person to be released at this feast).*

23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed *(at last with Pilate to consent to his crucifixion).*

24. And *(so)* Pilate gave sentence that it should be as they required.

25. And he released to them him that for sedition and murder was cast into prison *(viz. Barabbas),* whom they had desired; but he delivered *(up)* Jesus to *(be dealt with according to)* their will.

26. And as they led him away *(bearing his cross,* John xix. 17. *finding him weak, and not well able to sustain it),* they laid hold on one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning to them said, Ye daughters of Jerusalem, *(ye have cause to)* weep not for me, but for yourselves, and for your children.

29. For, behold, the days are [4] coming, in which they shall *(find cause to)* say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

30. Then shall they begin *(to feel such calamities as will cause them)* to [5] say to the mountains, Fall on us; and to the hills, Cover us *(from the wrath of God,* Rev. vi. 16.)

31. For if they do these things in a [6] green tree, *(i. e. to me a righteous person,* Ezek. xx. 47. xxi. 2, 3.) what shall be done in the dry? *(i. e. to those wicked persons who, like the dry tree, are fit to be burned in the fire.)*

32. And there were also two other malefactors led with him to be put to death.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors;

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one on the right hand, and the other on the left *(hand of Jesus)*.

34. Then said Jesus, Father, forgive them; for they know not what they do, *(i. e. who it is they crucify,* Acts xiii. 27.) And they *(viz. the soldiers)* parted his raiment, and cast lots *(for his upper garment,* John xix. 23, 24.)

35. And the people stood beholding *(him)*. And the rulers also with them derided him, saying, He saved others; let him *(now)* save himself, if he be the Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him [7] vinegar,

37. And saying, If thou be *(indeed)* the King of the Jews, save thyself.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew *(viz.)*, THIS *(man)* IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged railed on him, saying, If thou be *(the)* Christ, save thyself and us *(also)*.

40. But the other [8] answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? *(i. e. Dost thou not fear him now that thou art under the sentence of death?)*

41. And we indeed *(are sentenced to die)* justly; for we receive *(only)* the due reward of our deeds: but this man hath done nothing amiss *(whereby to deserve this sentence)*.

42. And he said to Jesus, Lord, remember me when thou comest into thy kingdom *(to be the judge of all men, and to exercise all power in heaven and earth)*.

43. And Jesus said to him, [9] Verily I say to thee, To-day shalt thou be with me in paradise *(and there enjoy the greatest blessing which belongeth to the members of my kingdom)*.

44. And it was about the sixth hour *(when he was crucified)*, and there was darkness over all the earth *(or land of Palestine)* until the ninth hour.

45. And the sun was darkened, and the veil of the temple *(which parted the inward temple from the sanctuary)* was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he [10] glorified God, *(by)* saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned *(to their houses full of trouble for it)*.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things *(and were sad)*.

50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51. The same had not consented to the counsel and deed of them *(who condemned Jesus)*; he was of Arimathea, a city of the Jews: *(and he was one)* who also himself waited for the kingdom of God *(i. e. expecting it should suddenly appear)*.

52. This man went to Pilate, and begged the body of Jesus.

53. And *(by his permission)* he took it down, and wrapped it in linen, and laid it in a sepulchre which was hewn in stone, wherein never man before was laid *(taking this care, that our Lord's body might not be cast into the common place assigned for malefactors)*.

54. And that day was the preparation *(i. e. Friday)*, and the sabbath drew on.

55. And the women also, which came with them from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments *(to embalm him)*; and rested *(from doing this)* on the sabbath-day, according to the commandment.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2. ΚΑΙ᾽ κωλύοντα Καίσαρι φόρους διδόναι, *And forbidding to give tribute to Cæsar.*] That here they lie against their own conscience, is evident from Matt. xxii. 21. But yet this lie was covered under two specious pretences; first, that he professed himself King of the Jews, which these hypocrites here abuse, to render him odious to the Romans, though they themselves still gave this title to the Messiah: secondly, that he was a Galilean, and so likely to embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cæsar. (See ver. 6.)

[2] Ver. 5. Ἀπὸ Γαλιλαίας, *From Galilee.*] They seem here to mention Galilee, to incite Pilate against him, as a seditious person, (see the note on xiii. 1.) and to confirm their suggestion that Christ was so; and also to insinuate, that he was an enemy to Cæsar, forbidding to pay tribute to him: they of Galilee being prone to sedition, and rebellious upon that account, whence some of them were slain by Pilate.

[3] Ver. 16. Παιδεύσας οὖν αὐτὸν ἀπολύσω, *I will therefore chastise him, and let him go.*] Note, that this chastisement was not in order to his crucifixion, and therefore not that punishment the Romans used to inflict upon malefactors, as a preparative to their crucifixion, (of which, see Lipsius de Cruce, lib. ii. cap. 2.) for Pilate intended it in order to his release; he therefore seems willing to inflict upon him the punishment so common among the Jews towards those who did perversely against their law and their traditions, that he might exempt him from that death they did so studiously endeavour to expose him to.

[4] Ver. 29. *The days will come in which ye shall say,* μακάριαι αἱ στεῖραι, *Blessed are the barren.*] This they undoubtedly had occasion to say at the siege of Jerusalem, and during the war against the Romans, not only on the account of the loss of their children, and the sale of them, who were under seventeen years, for bond-slaves; but chiefly on the account of that famine in Jerusalem, which forced Mary, the daughter of Eleazer, to eat her own sucking child: upon which, saith Josephus,* *there was a vehement desire of the famished persons to die,* καὶ μακαρισμὸς τῶν φθασάντων πρὶν ἀκοῦσαι καὶ θεάσασθαι κακὰ τηλικαῦτα, *and he counted himself blessed that he could die before he saw or heard such evil things.*

[5] Ver. 30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ᾽ ἡμᾶς, *Then shall they begin to say to the mountains, Fall on us.*] That this is a proverbial expression, used Hos. x. 8. not to be fulfilled by what the Jews should then say, but by what

* De Bello Jud. lib. vii. cap. 21. p. 935. D.

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they should afterward suffer, is evident in itself, and confessed by the Jews; for the Targum upon Hosea speaks thus, *He will bring such judgments upon them, which will render their condition as miserable, as if the mountains should cover them, and the hills fall upon them:* see the like words, Rev. vi. 15, 16.

[6] Ver. 31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if these things be done in the green tree, what shall be done in the dry?*] The good and just man is, by the prophets and Jews, represented under the metaphor of a *green tree,* or a tree whose leaves do not wither, Psal. i. 3. of a *green olive-tree,* Psal. lii. 10. of *a green fir-tree,* Hos. xiv. 8. of a *tree whose leaves are ever green,* Jer. xvii. 8. Whereas of the wicked it is said, *his branch shall not be green,* Job xv. 32. Thus God by Ezekiel threatens, that he will *cut off every green tree, and every dry tree in Jerusalem,* Ezek. xx. 47. that is, as it is interpreted, xxi. 3. that he will *cut off the righteous and the wicked;* and it is proverbial among the Jews, *that two dry sticks will burn a green one;* i. e. that *the company of two wicked men will corrupt, and bring judgments upon a good man.*

[7] Ver. 36. Ὄξος προσφέροντες αὐτῷ, *The soldiers offered him vinegar.*] Dr. Lightfoot shews from Ælius Spartianus, Capitolinus, and Trebellius Pollux, that vinegar was the usual drink of the soldiers: two cups were therefore offered to Christ, one of *wine mixed with myrrh,* before he was nailed to the cross, (Mark xv. 23.) and this was offered by the Jews, as the custom was to do towards men condemned to capital punishments; the other of vinegar by the soldiers, in a scoffing manner, after he was nailed to the cross.

[8] Ver. 40. Ἀποκριθεὶς δὲ ἕτερος, ἐπετίμα αὐτῷ, &c. *But the other answering rebuked him,* &c.] Almost all interpreters that I have read here say, that this thief began his repentance upon the cross; and hence others are apt to conceive, that though they repent only at the last gasp, they may enter into paradise, as he did; but this is but a precarious supposition at the best, and like to prove a broken reed to the Christian that depends upon it. For,

First, It is not certain that this thief only then began to act the penitent; for any thing we know to the contrary, he might have begun that work in prison long before, and so the whole foundation of their hopes, who depend upon this instance, is built upon a great uncertainty.

Obj. And whereas in favour of this opinion it is said, that *both the thieves upbraided him,* and therefore this thief must do so at the first, and after that repent:

Ans. I answer, That St. Luke here expressly says, that *one of them* only did it, and that the other did rebuke him for it; and therefore, to reconcile him with St. Matthew, let it be observed, that it is usual in the evangelists to ascribe that to many which agrees only to one of them: (see the note on Matt. xxvii. 38.) so that is said to be written in the prophets, which is only written in one of them, as will be evident from comparing Mark i. 2. Mal. iii. 1. John vi. 45. Isa. liv. 13. Acts xiii. 40. Hab. i. 5. (See Glassius, lib. iii. tr. 1. de Nomine Can. 27.)

Secondly, This probably was the first time that this thief had the knowledge of Christ, or was acquainted with him; he therefore haply had no call, no day of grace, before this hour, and so he brake no vows or covenants, abused no grace vouchsafed, sinned against no such light and strong convictions, resisted no such strivings of the Spirit, as they who live under the gospel-dispensation must have often done. What comfort therefore can this example give to them, who, having once been washed in the laver of regeneration, still wallow in the mire; who, having often heard the joyful sound, have slighted all the promises, despised all the threats, been deaf to all the callings of the word, abused all the means of grace, and resisted all the motions of the Spirit? and to whom Christ may say as to the Jews, *how oft would I have gathered you under my wings, and ye would not?*

Thirdly, Observe, that this thief improved his time at last in that extraordinary manner, as perhaps no man ever did before, or will hereafter; he then believed Christ to be the Saviour of the world, when one of his disciples had betrayed, another had denied him, and all of them had forsook him; to be the Son of God, the Lord of life, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his Father; he proclaims him the Lord of paradise, when all the Jews condemned him, the gentiles crucified him, as an impostor and a malefactor; he feared God, acknowledged the justice of his punishment, and did with patience submit unto it; he condemned himself, and justified the holy Jesus, declaring that he had *done nothing amiss;* he was solicitous, not for the preservation of his body, but the salvation of his soul; not only for his own, but the salvation of his brother thief, whom he so charitably reprehends, so earnestly requesteth not to proceed in his blasphemous language, so lovingly inviteth to the fear of God: so that the glory which he did to Christ by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can hardly parallel.

[9] Ver. 43. Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *Verily I say unto thee, To-day thou shalt be with me in paradise.*] That the word σήμερον, *to-day,* is not to be connected with *I say,* as if the sense were this, *I say to thee to-day;* but with the words following, so as to contain a promise, *that the thief should even that day be in paradise,* as to his better part, appears from the familiar phrase of the Jews, who say of the just man dying, היום ישב *to-day he shall sit in the bosom of Abraham.* Secondly, To be sure Christ spake in that sense in which the thief could, and in which he knew he would, understand him; now he being a Jew, would surely understand him according to the received opinion of his nation concerning paradise; now they plainly held it to be the place into which pious souls, separated from the body, were immediately received. Hence sprung that oracle of the Chaldees,* *Seek paradise, the glorious country of the soul:* hence their kind wish for the dying or dead person, *Let his soul be in paradise.* Now hence it follows, (1.) that the souls of men die not with their bodies, but remain in a state of sensibility. Christ here commends his into the hands of God, ver. 46. where the souls of the just are, Wisd. iii. 1. *in peace,* ver. 3. and *in hope,* ver. 4. (2.) That the souls of good men after death are in a happy state, a state of joy and felicity; for paradise, saith Philo,† is σύμβολον ψυχῆς ὑπὸ πλήθους καὶ μεγέθους χαρᾶς ἀνασκιρτώσης, *the representation of a soul leaping for fulness and greatness of joy;* and it is, accord-

* Arnob. F. 11. 3. † De Plant. Noæ. p. 171.

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ing to Tertullian,* *a place of Divine delights.* So that, as the thief could only be there that day by the presence of his soul, so could not his soul be there without the greatest joy and felicity. (See Examen Millii bis in locum.)

[10] Ver. 47. Ἐδόξασε τὸν Θεὸν, &c. *He glorified God, saying, Certainly this was a righteous man.*] For whosoever doth confess that Jesus is the Christ, doth it *to the glory of the Father,* (Phil. ii. 11.) by giving him the glory of his truth in giving testimony to him.

CHAP. XXIV.

1. NOW upon the first day of the week, very early in the morning, they *(i. e. the women, mentioned* xxiii. 35.) came to the sepulchre, bringing the spices which they had prepared, [1] and certain other *(women came)* with them.

2. And *(being come)* they found the stone rolled away from *(the mouth of)* the sepulchre.

3. And they entered in *(to the outward sepulchre),* and *(stooping down to look into the inward, they)* found not the body of the Lord Jesus *(there).*

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye the living among *(i. e. the place of)* the dead?

6. He *(whom ye seek)* is not here, but is risen: remember how he spake to you when he was yet in Galilee, *(that he would rise the third day,* Matt. xvii. 23.)

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things to the eleven, and to all the rest.

10. *(And)* it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the apostles.

11. And their words seemed to them as idle tales, and they believed them not.

12. Then arose Peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering [2] in himself at that which was come to pass.

13. And, behold, two [3] of them *(who belonged to Jesus)* went the same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were [4] held, *(either miraculously, or by his appearance in another form,* Mark xvi. 12.) that they should not know him.

17. And he said to them, [5] What manner of communications are these that ye have one to another, as ye walk, and are sad?

18. And one of them, whose name was Cleopas, answering said to him, Art thou only a [6] stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said to them, What things? And they said to him, *(The things)* concerning Jesus of Nazareth, which was a prophet mighty in deed and word *(in miracles and doctrine)* before God and all the people:

20. And how the chief priests and our rulers delivered him *(up)* [7] to be condemned to death *(by Pontius Pilate),* and *(thereupon)* have crucified him:

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done *(i. e. the very day in which he promised to rise again).*

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre *(of Jesus);*

23. And when they found not his body, they came *(to us),* saying that they had also seen a vision of angels, which said that he was alive.

24. And certain of them that were with us *(viz. Peter and John),* went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said to them, [8] O fools, and slow of heart to believe all that *(which)* the prophets have spoken!

26. Ought not Christ *(according to the Scriptures)* to have suffered these things, and *(then)* to enter into his glory?

27. And beginning at [9] Moses and *(going through)* all the prophets, he expounded to them in all the scriptures the things concerning himself.

28. And they drew nigh to the village whither they went: and he *(kept on walking, and so)* [10] made as though he would have gone farther.

29. But they *(by their entreaties)* [11] constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, [12] he took bread, and blessed it, and brake *(it),* and gave *(of it)* to them.

31. And their eyes were opened *(that which obstructed the discerning of him being removed),* and they [13] knew him; and he vanished *(or conveyed himself secretly)* out of their sight.

32. And they said one to another, Did not our hearts burn within us *(i. e. was there not in us a great warmth of affection),* while he talked with us by the way, and while he opened to us the Scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. *(And heard them)* [14] saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told *(them)* what things were done in the way *(to Emmaus),* and how he *(the Lord)* was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and said to them, Peace be to you.

37. But they were terrified and affrighted, and supposed that they had [15] seen a spirit *(rather than a real body, because they knew not how he came in to them).*

38. And he said to them, Why are ye troubled? and why do *(such)* thoughts arise in your hearts?

* Apol. cap. 47.

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39. Behold my *(pierced)* hands and feet, *(and see)* that it is I myself *(that speak to you)*: [16] handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet *(firmly)* believed not for joy, and wondered *(how this could be, thinking it was too good to be true, and rather might be a pleasant dream,* Psal. cxxvi. 1.) he said to them, Have ye here any meat?

42. And they gave him a piece of broiled fish, and of a honeycomb.

43. And he took it, and did [17] eat it before them *(for farther confirmation to them that he had a real body)*.

44. And he said to them, These *(things)* are *(done according to)* the words which I spake to you, while I was yet with you, that all things must be fulfilled which were written [18] in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then *(by the special operation of the Holy Ghost)* [19] opened he their understandings, that they might understand the Scriptures *(concerning his death and resurrection, which as yet they knew not,* John xx. 9.)

46. And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem *(i. e. that all men should be called to repent,* Acts xvii. 30. *and to believe in him, for the remission of their sins)*.

48. And ye are *(to be)* [20] witnesses of these things.

49. And, behold, *(in pursuance of that end)* I *(shall shortly)* send the promise of my Father *(i. e. the Holy Ghost promised by him,* Joel ii. 28.) upon you: but tarry ye in the city of Jerusalem, until ye be endued with *(this)* power from on high. (Isa. xxxii. 15.)

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, *(that)* he was parted from them, and *(was)* carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And *(they)* were [21] continually in the temple *(at the hours of prayer)*, praising and blessing God. Amen.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 1. ΚΑΙ' τινες σὺν αὐταῖς. *And some other women of Jerusalem with them.*] Viz. *Joanna and* Μαρία τοῦ Ἰακώβου, *Mary the mother of James,* as we read Mark xv. 40. So in Herodotus Ἄδραστος ὁ Γορδιέω τοῦ Μιδέω, *Adrastus the nephew of Gordius and father of Midas:* in Ælian,* Ὀλυμπίας ἡ Αλεξάνδρου, *Olympias the mother of Alexander;* and in Stephanus,† ἡ δὴ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου ἡ ἐν Λυκίᾳ, *a city in Lycia, built by Dædalus, the father of Icarus:* so Acts vii. 16. παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Σύχεμ, *of the sons of Emmor, the father of Sychem,* for so he was.

[2] Ver. 12. Πρὸς ἑαυτὸν θαυμάζων, *Wondering in himself.*] So Luke xviii. 11. πρὸς ἑαυτὸν προσηύχετο, *he prayed by himself.*

[3] Ver. 13. Δύο ἐξ αὐτῶν, *Two of them.*] Not of the apostles, for these two returning told what passed betwixt Christ and them to the eleven apostles, ver. 33. 35. but two of the rest that were with them, ver. 9. 33. The village Emmaus, to which they were going, was not that Emmaus near Tiberias, so called from the hot baths there, for that was in Galilee; but a village in the tribe of Judah, sixty furlongs from Jerusalem, say St. Luke and Josephus;* thirty, saith his translator.

[4] Ver. 16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, *But their eyes were held.*] That they knew him not might be, not because their eyes were held by a miracle, but because he appeared to them, ἐν ἑτέρᾳ μορφῇ, *in another form or shape,* than that which formerly he had when he conversed with them, Mark xvi. 12. and which when they knew him might be changed; for that their eyes did not perceive him, through grief, as Mr. Le Clerc conjectures, is not very likely, for though they were sad, (ver. 17.) we read not that they wept; and seeing it elsewhere said, that the Lord opened the eyes of Balaam *to see the angel,* Numb. xxii. 31. and the Lord *opened the eyes of the young man to see chariots of fire,* 2 Kings vi. 17. and the Lord *opened the eyes of the host of the king of Syria,* ver. 20. which was withheld from seeing, or struck blind, ver. 18.—I say, seeing in all these cases doubtless an extraordinary power was exerted, I believe rather according to the plain import of the words, that God withheld the eyes of Hagar from seeing the well, and then *opened her eyes,* Gen. xxi. 19. by taking away that impediment, and that here Christ some way withheld their eyes from perceiving him, and then removing that impediment opened their eyes that they knew him.

[5] Ver. 17. Τίνες οἱ λόγοι οὗτοι; *What manner of communications are these?*] Christ asks, saith Woltzogenius, not because he knew not what they said, for what could he be ignorant of, who knew men's hearts and reins? but to give them an occasion to begin the discourse.

[6] Ver. 18. Σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ; *Art thou only a stranger in Jerusalem?*] Παροικεῖν here may signify to be "extra patriam," *one of another country,* and, as so, a stranger to the affairs of Judea and Jerusalem. So the seed of Abraham were πάροικοι ἐν γῇ ἀλλοτρίᾳ, *strangers in another country,* Acts vii. 6. Moses was πάροικος, *a stranger in the land of Midian,* ver. 29. the gentiles, not yet called to be fellow-citizens with the saints, are ξένοι καὶ πάροικοι, *strangers and aliens,* Eph. ii. 19. and, according to this metaphor, the patriarchs are said παροικεῖν, *to sojourn in the land of promise, as in a strange country,* Heb. xi. 9. the Christians to live in this world, ὡς παροίκους, *as strangers and pilgrims,* 1 Pet. ii. 11. the time they spend here is the time παροικίας αὐτῶν, *of their sojourning,* 1 Pet. i. 17. So also the philosophers† held, that heaven was their own country, that they were τῆς πόλεως τῆς ἀνωτάτης πολῖται, *citizens of the city above, and strangers* in this world: hence any one, who is ignorant of what is done in any place, is styled a stranger in it: so Antoninus ‡ saith, they are ξένοι κόσμου, *strangers in the world, who knew not what is done in it:* and Cicero § speaks thus to

* Var. Hist. lib. xiii. cap. 30. † Voce Δαίδαλα.

* Ἀμμαοῦς ἀπέχειν τῶν Ἱεροσολυμῶν σταδίους ἑξήκοντα, De Bello Jud. lib. vii. cap. 27. p. 983.

† Annot. lib. iii. §. 11. ‡ Anton. lib. iv. §. 29.

§ Ad Atticum, lib. iv. n. 13. lib. vi. n. 33. See Orat. 38. n. 24.

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Atticus, *I desire thee* "ne illuc hospes veniam," *that I may not come thither as a stranger;* that is, as ignorant of things done there: and again, *it is something for him that comes to Rome,* "non esse hospitem et peregrinum," *not to be ignorant of what is done there;* and, in his familiar epistles, he writes for instructions in what is done in the commonwealth, "Ne hospes planè veniam,"* *that he might not come thither as a stranger.* So here, *Art thou a stranger? i. e.* Art thou ignorant of things well known to all that dwell at Jerusalem?

[7] Ver. 20. Εἰς κρίμα θανάτου, *To the sentence of death.*] So 1 Kings iii. 28. All Israel heard τὸ κρίμα τοῦτο, *this judicial sentence of king Solomon:* τὸ κρίμα τοῦ Μωὰβ, is *God's sentence against Moab,* Jer. xlviii. 46. and τὸ κρίμα Βαβυλῶνος, his *sentence against Babylon,* li. 9. *Let my sentence* τὸ κρίμα μου, *come forth from thy presence,* saith the Psalmist, xvii. 3. (See the note on Rom. iii. 4.)

[8] Ver. 25. *O fools!*] Hence note, that the command, Matt. v. 22. is not always transgressed by this expression; but only then, when it is used without cause, from an undue commotion of spirit, or a mind evilly affected towards our brother.

[9] Ver. 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως, &c. *And beginning from Moses, he expounded the things concerning himself.*] If the things concerning him relate to his sufferings and future glory, mentioned in the preceding verse, we may hence learn, that the Mosaical sacrifices, and especially the solemn anniversary expiation, typified the sufferings of Christ; as also did the oblation of Isaac, and the lifting up of the brazen serpent.

[10] Ver. 28. Προσεποιεῖτο πορρώτερω πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done so, had they not been urgent with him to abide with them, ver. 29. or he seemed to them by continuing on his course to be willing so to do: so Mark vi. 48. ἤθελε παρελθεῖν αὐτούς, *he would have passed by them:* not that Christ intended this, but that he seemed to them by continuing his course on the sea to be willing so to do: here therefore was no dissimulation in Christ; but only in the disciples and apostles a mistaken conjecture from his walking. Now, though words ought to be the certain interpreters of our minds; and therefore ought not to be used so as that we may be deceived by them; yet walking hath no certain signification, nor was instituted to be a certain indication of the mind, and so there seems here to be no just occasion for the long discourses, which some hence make of lying, simulation, or dissimulation; here being no instance of that kind.

[11] Ver. 29. Καὶ παρεβιάζοντο αὐτὸν, *And they constrained him, saying.*] They laid this constraint upon him only by their earnest desire: so Lot, κατεβιάζετο, *constrained the angels* to lodge with him, Gen. xix. 3. so Jacob constrained Esau to accept his presents, Gen. xxxiii. 11. so Judg. xix. 7. 2 Kings ii. 17. v. 16. Matt. xi. 12. Luke xvi. 16. Acts xvi. 5. see note on Gal. ii. 14.

[12] Ver. 30. Λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took bread, and blessed it, and brake, and gave it to them.*] This he did, say the papists, when he celebrated the sacrament, Luke xxii. 19. therefore here also he celebrated the sacrament, though in bread only. This he did, say I, when he fed the four and five thousand; for then ἄρτους εὐλόγησε καὶ κλάσας ἔδωκε, *he blessed the bread, and, breaking it, gave it to his disciples* to give to the multitude: (Matt. xiv. 19. Mark vi. 41. viii. 6.) and will they say, that then also he celebrated the sacrament before the institution of it? 2. To make of bread a sacrament, it is absolutely necessary, according to them, that Christ should say, *This is my body,* which here he said not; if they rejoin, that this is to be understood, I say, with as much reason, that *wine,* the usual concomitant of a supper, is to be understood; and so here will be no example of *communicating in one kind.* 3. If Christ here celebrated a sacrament without wine, he also consecrated without wine; which yet the papists say is never to be done.

[13] Ver. 31. Καὶ ἐπέγνωσαν αὐτὸν, *And they knew him.*] Christ having now removed the obstruction from their eyes; for he would conceal himself from them for a season, that he might more freely discourse with them; when he had done that sufficiently, he would be known to them, for the confirmation of their faith. And, when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, *he withdrew himself again out of their sight,* either by a sudden change of place, or by a cloud cast over his body: whence we can no more argue, that he had only an airy body, than that he had the like when ἐκρύβη, *he hid himself, passing through the Jews, when they were about to stone him,* John viii. 59. Where this word is used of Pelops in Pindar,* it signifies one that was lost, and no where to be found, though much sought after by the men his mother sent to look after him; and I grant to Mr. Clerc, that a man may be lost, and not found by them that seek after him, without a miracle, but ἄφαντος ἀπ' αὐτῶν ἐγένετο, *he became invisible to them,* or disappeared from them, seems to carry the matter higher, though it may be otherwise.

[14] Ver. 34. Λέγοντας, *Saying.*] They found the eleven, saying at their very entrance, *The Lord is risen,* or those that were with them, ver. 33. thus greeting them before they could speak.

[15] Ver. 37. Ἐδόκουν πνεῦμα θεωρεῖν, *They supposed they saw a spirit.*] *i. e.* A phantasm, or a spirit assuming the shape of Christ, and appearing to them in it; *viz.* because they heard no noise of any doors opening, or of feet moving towards them: and so, though they doubted not of Christ's resurrection, (ver. 34.) yet might they, for these reasons, doubt of this appearance of him in the midst of them without knocking at the door for entrance, or giving any indications of his coming to them.

[16] Ver. 39. *See my hands and feet,* ψηλαφήσατέ με, *handle me.*] Christ proves that he had a true body from the evidence of their sight and touch: and the apostles testify to the truth of the resurrection of his body, as being that which *their eyes had seen, and their hands had handled,* 1 John i. 2. Therefore those senses must be sufficient to testify the truth of any body, and much more the truth of the substance of bread remaining after the sacrament, confirmed also by the taste and smell; and the denial of this must render the argument of Christ here, and the testimonies of the apostles, infirm: our Saviour goes on in confirmation of the same thing, by saying, *A spirit hath not*

* Lib. ii. n. 21.

* Olymp. 1. 72.

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flesh and bones, as ye see me have. Now certain it is, that our Lord's argument must be firm; it therefore must be certain, that evil spirits cannot assume such a body as will not yield unto the touch, but only a mere phantom, or an aerial appearance of a body, which cannot cheat the touch and eyes of men. And, 2. that good spirits, if they can assume a more solid body, yet cannot put illusions upon men in things belonging to their faith, or be sent by God for such ends.

[17] Ver. 43. *He did eat before them.*] Not to satisfy any hunger his body could have after his resurrection, but to prove to them that his body was truly raised; and seeing it cannot be supposed, that Christ in this action designed any illusion, it follows from his truly eating, that his body had those parts by which meat is chewed, and a stomach to receive it.

[18] Ver. 44. *All things must be fulfilled which are written* ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ Ψαλμοῖς περὶ ἐμοῦ, *in the law of Moses, and in the prophets, and the Psalms, concerning me.*] This division of the books of the Old Testament obtained in our Saviour's time, as Josephus * witnesseth, who saith, *We have only twenty-two Divine books; of which five are the books of Moses, thirteen the writings of the prophets, four contain hymns to God and documents of life;* of which hymns the Psalms obtained the first place.

[19] Ver. 45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, &c. *Then he opened their minds, that they might understand the Scriptures.*] It is one thing to open τὰς γραφὰς, the Scriptures themselves, or to explain them; and another, to open their understandings to perceive them: Christ did the latter, probably by giving them now some first-fruits of that spirit of prophecy, which fell more plentifully on them at the day of Pentecost.

[20] Ver. 48. Ὑμεῖς δέ ἐστε μάρτυρες τούτων, *And ye are witnesses of these things.*] Christ's resurrection being a matter of fact, must be proved by the testimony of eye-witnesses, who, if they be honest men, and such as suffer the greatest prejudices in fortune, reputation, and life, for this testimony, we have the greater reason to believe it; for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them, to testify a lie; much more to testify the grossest falsehood to their utmost damage, and without any prospect of advantage: but farther, if they confirm this testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves and others, who embraced their testimony; if this was done in all places on all kinds of persons, for a whole age or ages, this renders it impossible they should thus attest a lie; and therefore Christ bids them stay at Jerusalem till they were thus empowered by virtue from on high to confirm this testimony, Acts i. 8.

Ver. 52. Προσκυνήσαντες αὐτὸν.] These words are rejected by Dr. Mills, though they are owned by Jerome, Theophylact, and all the versions, and wanting only in his imaginary old Vulgar.

[21] Ver. 53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *And they were continually in the temple.*] Some, from these words, conceive they dwelt in some ὑπερῷον, *upper room*, or apartment of the temple, belonging to some priest or Levite, such as are mentioned 2 Kings xi. 2, 3. 2 Chron. xxii. 11, 12. But it is not easy to conceive, the Sanhedrin and rulers of the people would have permitted this; and yet notwithstanding all their hatred of and opposition to them, we never read they thus dislodged them: they therefore may be said to have continued *always in the temple*, as constantly resorting thither at the hours of prayer, as the sacrifices offered morning and evening are styled ὁλοκαυτώματα διαπαντὸς, *continual sacrifices*, 1 Chron. xvi. 40. 2 Chron. ii. 4. (See note on 1 Thess. v. 17. and Acts ii. 46.)

THE

GOSPEL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

BY way of preface to this Gospel, I shall endeavour to shew,

First, Against some ancient heretics and modern Socinians, that not Cerinthus, but St. John the evangelist, was the true writer of this Gospel.

Secondly, At what time he writ it, and upon what occasion. And,

Thirdly, Why Christ still speaketh in this Gospel, as one that did and could no nothing of himself, but acted all things by commission from, and by the authority and power of, God the Father. And,

§. 1. That not Cerinthus, but St. John the evangelist, was the true writer of this Gospel may be concluded,

First, From these words, xxi. 23. *Then went this saying abroad among the brethren, that that disciple should*

* Δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία,——καὶ τούτων πέντε μέν ἐστι Μωσέως. Προφῆται τὰ κατ' αὐτοὺς συνέγραψαν ἐν τρίσι καὶ δέκα βιβλίοις· αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. Lib. i. contra Apion. p. 1036. F. G.

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not die; ver. 24. *this is that disciple which testifies of these things, and wrote these things.* For (1.) hence it is evident, that he who wrote that Gospel was a disciple of our Lord, which Cerinthus never was. (2.) That he was that disciple *whom Jesus loved, and who leaned on his breast at supper, and who said, Lord, who is it that betrayeth thee?* ver. 20. Now this is the constant periphrasis of St. John the evangelist throughout this Gospel, *viz.* John xiii. 23. xix. 26. xxi. 7. the whole Christian world having still applied these sayings to St. John; who, being in this Gospel still mentioned by this periphrasis, and never by his proper name, as he is in the other evangelists, no better reason can be given of this, than that he was the writer of this Gospel, and therefore named not himself. And (3.) it was that disciple of whom the fame went abroad among the brethren *that he should not die:* now this was so constantly applied to St. John the evangelist, that some of the ancients declare he died not at all, but was translated; and others, that he only lay sleeping in his grave. (See Dr. Cave in the life of St. John, sect. 8, 9.) And it was he alone of the twelve apostles who tarried till our Lord came to the destruction of Jerusalem, which he outlived many years. (See note on xxi. 22.)

Secondly, For this we have the testimony of all the ancient fathers in the church, they all concurring in this as an unquestionable truth, that this Gospel was written by St. John, the apostle of our Lord. This follows from what hath been already proved in the general preface; *viz:* that the four Gospels were generally received by the universal church of God, as Gospels written by those authors whose names they bear. Add to this, that the Gospel of St. John was, saith Eusebius,* always reckoned among τὰς ἀναντιῤῥήτους γραφὰς, *the books not controverted among Christians.* And again, that the Gospel of John must be received as being *known to all the churches of the world;* and a third time, that this Gospel, with his first Epistle, was, without controversy, admitted both by the ancients and by those of his time. Irenæus† informs us, that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, *John, the disciple of our Lord,* who leaned upon his breast, writ his Gospel at Ephesus. Clemens‡ of Alexandria saith, Ἰωάννην πνεύματι θεοφορηθέντα, *that St. John being moved by an afflatus of the Spirit, writ* this *spiritual Gospel.* Origen§ reckons the Gospel of St. John among the τὰ ἀναντιῤῥήτα, *the Gospels received without dispute by every church under heaven.* And Tertullian, among the apostles which instruct us in the faith, reckons St. Matthew and St. John; among the apostolical men that do it, Mark and Luke. (Contr. Marcion. lib. iv. cap. 2.)

Thirdly, They who ascribed this Gospel to Cerinthus were guilty of a great absurdity, as Epiphanius‖ observes; for how could those things be wrote by Cerinthus, which do, in direct terms, contradict his doctrine: he asserted, as Tertullian¶ and others of the ancients testify, the doctrine of the Ebionites, that Christ *was born as other men, and was a mere man without the Divinity;* whereas the author of this Gospel declares him to be the Word, which, *in the beginning, was with God, and was God;* and that *all things were made by him,* and not by a *virtue far separate and distant from God,* as, saith Irenæus,* Cerinthus held. Cerinthus therefore could not be the author of this Gospel, unless we will suppose that he forged a gospel under the name of an apostle, on purpose to condemn his own opinions. And this consideration is strengthened by the tradition of many of the primitive fathers and others, who say expressly, this Gospel was written by St. John the disciple of our Lord, to † *remove that error which Cerinthus had dispersed among men;* or that he writ it *against the doctrine of the Ebionites.*

And, lastly, whereas some Unitarians have the confidence to conclude this Gospel was written by Cerinthus, because he and his followers did use this Gospel, it appears from Irenæus‡ and Epiphanius, that they did constantly reject it, and use only the Gospel of St. Matthew, and not that entirely.

§. 2. The other objections of the same persons against this Gospel are the fruits of ignorance. For whereas,

First, They say, that "the other evangelists agree, that immediately after his baptism our Lord was led into the wilderness to be tempted forty days; this forger of St. John's Gospel saith, the next day after (his baptism) our Saviour spake with Andrew and Peter, and the day after went to Galilee."

Ans. This is a miserable mistake, of the next day after the Baptist returned his answer to the pharisees inquiring who he was, and why he baptized, (John i. 29.) for the next day after Christ's baptism. The series of the story lieth thus; Christ, being newly baptized, goes into the wilderness, and leaveth John at Jordan on Judea side. In the time of our Lord's temptation, John, having finished his work at Jordan, goes over into the country beyond Jordan, out of the precincts of Judea, and into the Scythopolitan region, and baptized at Bethabara, at a water distinct from Jordan, and somewhat above it; thither some pharisees are sent to him by commission from the Sanhedrin, to inquire of the authority by which he baptized; the next day after they had made this inquiry, Christ cometh in sight, and John bears record to him; and the next day after that he renews his record, saying, in the presence of Andrew, *Behold the Lamb of God,* ver. 29. 37. and he, following Christ, finds out Simon, and bringeth him to Christ.

Obj. 2. "The other three evangelists suppose all along that our Saviour preached but one year, and therefore they reckon but one Passover, but (the pretended) St. John counts three years, and three Passovers before his death, which seems to be an unaccountable contradiction."

Ans. But here again we find nothing but mistakes: for none of the three evangelists suppose that our Saviour preached but one year. This, at the first, was the opinion

* Τὸ κατ' αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν διεγνωσμένον ἐκκλησίαις πρῶτον ἀνομολογεῖσθαι— τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ, καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται. H. Eccl. lib. iii. cap. 24. p. 94. 96.

† Lib. iii. cap. 1.

‡ Apud Euseb. H. Eccl. lib. vi. cap. 14.

§ Ibid. lib. vi. cap. 25. p. 226.

‖ Hær. 51. §. 4.

¶ "Cerinthus Christum hominem tantummodo sine Divinitate contendit." Lib. de præscript. C. Hieron. in Catal. Script. verbo Johannes.

* Lib. i. cap. 25.

† "Volens, per evangelii annuntiationem, auferre eum, qui à Cerintho inseminatus erat hominibus, errorem." Iren. lib. iii. cap. 11. p. 257. "Adversus Cerinthum alioosque hæreticos, et maxime tunc Ebionitarum dogma, consurgens." Hieron. Catal. Script. Catal. Procem. in Matt.

‡ Χρῶντες γὰρ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἀπὸ μέρους, καὶ οὐχὶ ὅλῳ. Epiph. Hær. 30. §. 5. "Idem de Ebionæis dicit Irenæus; de Cerinthianis quod Marcum præferunt:" lib. iii. cap. 11. p. 258.

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of the Valentinians,* and other gnostics, not of the apostles or evangelists, and it is confuted by Irenæus from the Passovers of St. John; though some of the fathers fell into the same error, not on account of these evangelists, but of the prophet Isaiah, saying, he was sent *to preach the acceptable year of the Lord*, Isa. lxi. 2. that is, the year of jubilee. (See note on Luke iv. 19.)

Secondly, Though the other evangelists mention expressly but one Passover at the close of Christ's life, of which they speak to shew he was the true paschal lamb; yet are they so far from contradicting, that they confirm St. John's account of more Passovers during the time of our Lord's preaching: for (1.) St. Matthew, xii. 1. St. Mark, ii. 23. St. Luke, vi. 1. speak of our Lord's disciples *plucking ears of corn on the sabbath-day, and rubbing them in their hands, and eating the corn;* whereas, till after the Passover was over, and the first-fruits' sheaf offered, which was always done the second day after the Passover, it was not lawful to eat either *parched corn or green ears*: (Lev. xxiii. 14.) this therefore is a sufficient indication of one Passover then past. And this is still clearer from the words of St. Luke, who says they did this ἐν σαββάτῳ δευτεροπρώτῳ, *on the first sabbath after the second day of the Passover*, or after the oblation of the first-fruits' sheaf (see the note there): so that Epiphanius† saith truly, ἵνα δείξῃ ἐντεῦθεν, *hence it is proved*, that not St. John only, but St. Luke, and the other evangelists, mention more than one Passover. St. John mentions another Passover, vi. 4. in these words, *and the feast of the Passover was near;* and then immediately follows the mention of the feeding five thousand people with five loaves and two little fishes; now this miracle is recorded Matt. xiv. 15. Mark vi. 35. Luke ix. 12. and so they all suppose our Lord was also preaching at this other Passover.

§. 3. As for the second inquiry, at what time, and upon what occasion, this Gospel was written by St. John, Irenæus saith only in the general, that *he writ his Gospel during his stay at Ephesus in Asia;* but whether he wrote it there before his banishment from thence by Domitian, or after his return from it, or in the isle of Patmos, to which he was exiled, he saith not. The fathers‡ of the fourth and fifth centuries do all agree, that he writ it either in that isle,§ or after his return from it, when he was ninety years old, saith Epiphanius;‖ when he was a hundred, saith Chrysostom:¶ so that according to the account of all these ecclesiastical writers, St. John must have writ this Gospel a considerable time after the destruction of Jerusalem.

And yet the latter writers and commentators upon this Gospel have almost generally gone off from this opinion, asserting that St. John writ this Gospel *in the*** *thirty-second or thirty-third year after our Lord's ascension.* And,

§. 4. Touching the occasion of the writing of it, St. Jerome * having told us that St. John writ this Gospel "rogatus ab Asiæ episcopis adversus Cerinthum, aliosque hæreticos," *at the desire of the bishops of Asia against Cerinthus, and the heresy of the Ebionites, who held that our Lord was a mere man;* "unde et compulsus est Divinam ejus nativatatem edicere;" *and so he was compelled to speak of his Divine original;* in which opinion most of the latter writers agree with him: he adds another cause of writing this Gospel, current before and in his time, *viz.* that† *having perused and approved the other three Gospels, he supplied what was wanting in them, especially as to what our Saviour did before John was cast into prison.* Accordingly Clemens of Alexandria and Eusebius say, that St. John observing that the other evangelists had written τὰ σωματικὰ, that is, the series of our Lord's generation, according to the flesh, he writ a spiritual Gospel, beginning from the Divinity of Christ, this being reserved for him, as the most excellent person, by the Holy Ghost. (See and compare Euseb. Hist. Eccl. lib. iii. cap. 24. with lib. vi. cap. 14.) And that he did this to supply those excellent discourses, and those signal miracles, which the other evangelists had omitted, seems manifest from the whole tenor of this Gospel.

§. 5. I proceed to the third inquiry, why Christ still speaketh in this Gospel, as one who did and could do nothing of himself, but acted all things by commission from, and by the power and authority of, God the Father.

This is a matter of very great importance; for it is observable, that whereas Crellius, in his book de uno Deo Patre, sect. 2. reckons up thirty-six arguments against the Divinity of Christ; and Woltzogenius, in his Præparatio ad utilem lectionem librorum Novi Testamenti, reckoneth up sixty against it; one half of them are taken from some passages of this Gospel. And the same author, in his prolegomena to this Gospel, saith, that *in no writing of the evangelists, or apostles, are there more arguments against the Divinity of Christ, than in this Gospel.* Nor have I yet been so happy as to see one author, who hath given sufficient, clear, and satisfactory answer to the arguments produced from this Gospel against that necessary article: I could heartily wish that men so skilled in the controversies betwixt us and the Socinians, as Dr. Edwards, of Jesus College, is, would rather give us a clear answer to the arguments of Crellius de uno Deo Patre, against the Divinity of Christ, which is too much wanted, than furnish us with *antidotes against Socinianism,* by producing arguments against it, whilst that and such-like books, unanswered, seem to be *antidotes against antidotes.*

I have endeavoured in my annotations on this Gospel to do this, by asserting that our blessed Lord did execute his prophetic office by virtue of that unction of the Holy Ghost, which he received at his baptism; and that all the things, which the Socinians urge from this Gospel as arguments against his Divine nature, were spoken by him as acting in

* Καὶ ὅτι τῷ δωδεκάτῳ μηνὶ ἔπαθεν, ἑαυτῷ ἐπὶ, βούλονται αὐτὸν μετὰ τὸ βάπτισμα αὐτοῦ κεκηρυχέναι. Lib. i. cap. 1. p. 16. "Uno enim anno volunt eum post baptismum prædicasse." Lib. ii. cap. 36. vide cap. 39.

† Hær. 51. sect. 31.

‡ Μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, Epiph. Hær. 51. §. 12. p. 434. Martyrium Timothei apud Photium, p. 1403. Athanas. Synops. Scrip. Suidas in voce Johannes. Præfatio ad Joannem apud Augustinum.

§ In Patmos, Dorotheus in vita apostol.

‖ Hær. 51. ubi suprà. See note on Heb. iv. 3.

¶ Serm. de Sancto Johanne Ap. tom. vi. p. 505.

** Isidore lib. de Sanctis N. Testamenti. Beda, Euthymius, Theophylact, Nicephorus.

* Verbo Johan.

† "Sed et aliam causam hujus Scripturæ ferunt, quod cum legisset Matthæi, Marci, et Lucæ volumina, probaverit quidem textum historiæ, et vera eos dixisse firmaverit, sed unius tantum anni in quo et passus est, post carcerem Johannis, historiam texuisse——Superioris temporis, antequam Johannes clauderetur in carcerem, gesta narravit."

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that office here on earth; not by an immediate efflux, or exertion of his Divinity, but by virtue of the Holy Ghost, conferred upon him without measure. And that I may not seem singular in this assertion, I shall strengthen it with the suffrage of some of our most able and judicious divines, and then confirm it from the plain testimonies of Scripture, and our Lord's own words. Now of those able and judicious divines, who concur with me in this notion, the first is Dr. Barrow, who, in his sermon on these words, Acts ii. 38. *Ye shall receive the gift of the Holy Ghost,* saith thus,* "The Holy Spirit not only conducted God our Saviour into his fleshly tabernacle, and, with unmeasurable communications of himself, did continually reside within him, but also did attend him in the conspicuous performance of innumerable miraculous works of power and goodness, exceeding not only any natural, but all created power: such as were, by mere word and will, healing the sick, and restoring the maimed, ejecting evil spirits, discerning the secret thoughts of men, foretelling contingent events, reviving the dead, raising himself from the grave; which works, some expressly, others by parity of reason, are ascribed to the Holy Spirit: *for if* (saith our Lord) *I by the Spirit of God cast out devils,* Matt. xii. 28. and God, saith St. Peter, *anointed him with the Holy Ghost, and with power,* Acts x. 38."

The second is the judicious Dr. Scott,† who speaks thus, "When Christ came down into the world, to transact personally with men, he generally acted by the Holy Spirit: for at his baptism we are told, *that the Holy Ghost descended on him in a bodily shape,* Luke iii. 22. upon which it is said, that he went away *full of the Holy Ghost,* Luke iv. 1. After which it is plain that it was by the Holy Ghost in him that he prophesied, and wrought his miracles; for so Isa. lxi. 1. the prophet attributes the whole prophecy of Christ to the Spirit of the Lord, which was upon him; and in Matt. xii. 28. our Saviour himself affirms, that *he cast out devils by the Spirit of God;* and therefore he saith that the Jews, by attributing his miraculous works to the devil, *blasphemed against the Holy Ghost,* Matt. xii. 31. because it was by the power of the Holy Ghost that he wrought them."

The last is Dr. Lightfoot, who, in his note on Mark xiii. 32. saith, "We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures flowed the infinite dignity of his person, his impeccability, his self-sufficiency to observe the law, and to satisfy the Divine justice; from the anointing of the Spirit flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: those rendered him a fit and perfect redeemer; these a fit and perfect minister of the gospel."

To illustrate and confirm this assertion, let it be considered,

First, That Jesus Christ, while he was on earth, delivered all his doctrines and precepts in his Father's name, or as one sent from him, and authorized to speak what he delivered in his name, according to those words of his forerunner, *he whom God hath sent speaketh the words of God,* John iii. 34.

He himself often declares in express words, that he was come *in his Father's name,* John v. 43. that *the Father had sent him,* viii. 29. that *he came not of himself, but he sent him,* ver. 42. that *he came not to do his own will, but the will of him that sent him,* vi. 38—40. 57. that *the works which he did bare witness of him, that the Father had sent him,* v. 36, 37. that *he spake those things which he had heard of, and seen with, his Father,* viii. 26. 38. and that the Jews were guilty of a great sin, in that they *believed not in him whom the Father had sent,* v. 38. Of this doctrine he saith, *my doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,* vii. 16, 17. (see the note there:) that he spake *not from himself, but from him that sent him,* ver. 18. that *as his Father had taught him, so he spake these things,* viii. 28. that he had told the Jews that *truth which he had heard of God,* ver. 40. that *the word which they heard was not his, but the Father that sent him,* xiv. 24. that *he had not spoken of himself; but the Father which sent him gave him commandment what he should say, and what he should speak: whatsoever he spake therefore, even as the Father said to him, so he spake,* xii. 49, 50.; and of his disciples he speaks thus to his Father, *I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me,* xvii. 8.: from all which sayings he concludes, that *he that heareth me, heareth him that sent me;* and *he that believeth in me, believeth in him that sent me,* xii. 44. xiii. 20. Consider,

Secondly, That he preached his doctrines, and delivered his sayings to the world, by virtue of that Spirit with which he was anointed; so we learn plainly from those words of John the Baptist, iii. 24. *He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure to him.* (See the note there.) So also he himself declares, in his first sermon preached at Nazareth after his temptations; for having read those words of Isaiah, lxi. 1. *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives—to preach the acceptable year of the Lord; he began to say to them, This day is this Scripture fulfilled in your ears,* Luke iv. 18, 19. 21.

Moreover, it seems essential to a prophet to act as he is moved, assisted, and incited by the Holy Ghost; for a prophet, saith Philo,* ἴδιον μὲν οὐδὲν ἀποφθέγγεται, *speaks nothing from himself, but all things from another:* no prophecy being, saith St. Peter, ἰδίας ἐπιλύσεως, *of the proper motion, or incitation of the prophets,* they speaking still as *they were moved by the Holy Ghost.* (2 Pet. i. 20, 21.) And it is essential to a prophet sent from God, and speaking in his Father's name, to speak that only which he had received from him, even as other prophets did, that is, by inspiration of the Holy Ghost; whence by this Spirit our great Prophet is said to be sanctified, or consecrated to his office, and sent into the world, (x. 36.)

Thirdly, The miracles he did on earth in confirmation of this mission and his doctrine, were also done by the assistance of the Holy Ghost. So we learn plainly from these

* Vol. iii. serm. 45. p. 524.

† Vol. ii. par. ii. cap. 7. p. 60, 61.

* Quis Rer. div. Hæres. p. 404.

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words of the apostle Peter, Acts x. 37, 38. *Ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with power* (or, with the power of the Holy Ghost), *who* (thereupon) *went about doing good, and healing all that were oppressed with the devil: for God was with him.* And Christ himself affirms in one place, that he did *cast out devils by the finger (i. e.* the power) *of God,* Luke xi. 20. and in another, that he did cast them out *by the Holy Ghost,* Matt. xii. 28. from the collation of which two places we may rationally conclude, that what he elsewhere saith, he did by the power of God, was done by the Spirit of God abiding in him: thus, when our Lord came from the wilderness, where he was tempted of the devil, he goes through all Galilee, *healing every disease and every malady in the people: and the fame of him goes out through all Syria: and they brought to him all sick people, and all that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and he healed them,* Matt. iv. 23, 24. Now by what power he healed all these diseases and maladies, which raised this fame of him in Galilee, St. Luke insinuates, by saying, *He returned in the power of the Holy Ghost into Galilee, and the fame of him was spread throughout all that region,* Luke iv. 14.

Moreover, our Lord declares he did his miracles by *the Father abiding in him,* bidding the Jews believe his works, *that they might know and believe that the Father was in him, and he was in the Father,* John x. 37, 38. and chap. xiv. he proves, that *he is in the Father, and the Father in him; because* (saith he) *the Father that dwelleth in me, he doth the works,* ver. 10. and, ver. 11. he adds, *believe me that I am in the Father, and the Father in me; or else believe me for the works' sake.* Now these works being done, as hath been proved, by the Holy Ghost, it follows that he must be here said *to be in the Father, and the Father in him,* because the Spirit of the Father, styled *the power of the Most High,* Luke i. 35. resided in him without measure. And having promised to send the Holy Ghost upon them, and said they should *do greater works than he had done, because he went to the Father,* to send this promise of the Father, ver. 12. 17. he adds, ver. 20. *In that day ye shall know, that I am in the Father, and you in me, and I in you.* Now it is certain, that Christ was in his apostles by his Spirit abiding with them, (ver. 16.) and that they were in him by the same Spirit uniting them to their head Christ; (Eph. ii. 22. iii. 16, 17. iv. 16.) and therefore Christ must be here said to be *in the Father* by the Spirit of his Father: (see the note there, and see more proofs of this, note on John xvii. 19, 20. 22.) so that from these things I conclude, that Jesus Christ being then in the state of humiliation, and emptied of the form of God, acted, in things relating immediately to his prophetic office, not as God, but only as a prophet sent from God; not by the power of his Divine nature, but of that Spirit by which he was anointed and sanctified to that office: though being also God, of the same essence derived from the Father, he might do many other things by virtue of his Divinity; by that discerning what was in the hearts of all men; by that walking on the sea, and stilling the stormy winds with a word, which he did only in the presence of his disciples; and by that doing many other things of a like nature.

Moreover, his Divinity being part of that doctrine which he was to publish, he might upon occasion assert it, by saying, God was *properly his Father,* and he was properly his Son; and that *he and his Father were one,* and *that all men were to worship the Son even as they worshipped the Father;* with other things of a like nature, relating to his Divinity.

The objection of the Socinians against this hypothesis, is fully answered, note on Matt. iii. 16.

POSTSCRIPT.

I COME now to the chief controversy betwixt me and Mr. Whiston, which is concerning the time of Christ's preaching and his baptism.

He saith, prop. 8. That *the beginning of our Saviour's ministry, both as to preaching and miracles, commenced soon after that of John the Baptist, towards the beginning of the famous fifteenth year of Tiberius, long before his own baptism; i. e.* according to his computation, near two years before it.

Now to this proposition I oppose the contradictory assertion of Cyril of Jerusalem,* *viz.* That *Jesus Christ preached not before his baptism, but then only began to preach when the Holy Ghost bodily descended on him in the shape of a dove:* and this probably he might know from the tradition of the Jewish converts, who might be baptized with him. Agreeable to this assertion is that of Eusebius of Palestine,† That *our Lord beginning to be thirty, came to John's baptism,* καταρχήν τε ποιεῖ τηνικαῦτα τοῦ κατὰ τὸ εὐαγγέλιον κηρύγματος, *and from thence he began to preach the gospel.* Epiphanius,‡ who was born in Palestine, of Jewish parents, saith, That *our Lord came to the baptism of St. John the Baptist in the thirtieth year of his incarnation,* καὶ ἀπεντεῦθεν, *and from that time preached the acceptable year of the Lord.* And lastly, Irenæus saith,§ That *he neither could have disciples nor could teach before he began to be thirty,* "Magistri ætatem non habens;" but *then he came to his baptism,* "triginta quidem annorum existens, cum veniret ad baptismum, deinde magistri ætatem perfectam habens," *being then of perfect age to be a teacher.* And hence arose that canon‖ of the church, to ordain a presbyter τριάκοντα ὄντα ἐτῶν, *when he was thirty years old.* This being by all the fathers (one alone excepted) gathered, and thought certain, from St. Luke, that Christ came to his baptism when he was in his thirtieth year; see the note on Luke iii. 33. where this is proved, and the sense of the words of St. Luke is fully considered: and, saith Langius,¶ That *which hath this full consent of antiquity, and is agreeable to Scripture, is certainly the truth.*

Secondly, It is the express assertion of St. Luke, that the Baptist began his ministry in the fifteenth year of Tibe-

* Οὐ πρὸ τοῦ βαπτίσματος εὐηγγελίσατο——ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν, ὅτε κατῆλθεν τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερᾶς. Catech. 3. p. 21. B.

† Hist. Eccl. lib. i. cap. 10.

‡ Hær. 51. n. 24.

§ Lib. ii. cap. 39.

‖ Phot. Nomoc. p. 758.

¶ "Quod tanto omnium consensu approbatum, tanta antiquitate nititur, id, sine omni dubio, longe verissimum est, præsertim si non modo à Scripturarum veritate nihil plane dissentiat, sed etiam apprime cum illa conveniat."

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rius; for then, saith he, *the word of the Lord came to him, and he came forth preaching the baptism of repentance,* Luke iii. 2, 3. and it is the general assertion of all antiquity, that Christ was baptized in the same year; it is therefore impossible that either John should so long begin to preach, or that Christ should preach so long as he saith he did, before his baptism. And,

Thirdly, That which Mr. Whiston offers from Eusebius* in favour of his opinion, is a perfect demonstration against it; for he saith, St. John writ his Gospel to supply the defects of the other evangelists, who had omitted *τὴν περὶ τῶν ἐν πρώτοις καὶ κατ' ἀρχὴν τοῦ κηρύγματος ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν, the narrative of the things done by Christ at the beginning of his preaching:* now, saith the same Eusebius, in the same book, Christ beginning to be thirty years old, came to John's baptism, *καταρχήν τε ποιεῖ τηνικαῦτα,* &c. *and from thence he began to preach the gospel:* moreover, he makes the defect of the other evangelists to consist in this; that *they said nothing of the time of the beginning of Christ's preaching* (which, saith he, was from his baptism by John in Jordan), till after John's imprisonment; whereas the evangelist St. John begins there (*i. e.* at the beginning of Christ's preaching after his baptism), saying, *This beginning of miracles did Jesus;* and goes on through all the time of John's baptizing afterward, till his imprisonment, as he shews by saying, John was baptizing *in Enon, near Salim, for John was not yet cast into prison,* John iii. 23. Who sees not now that Eusebius places all the time of Christ's preaching, mentioned by St. John from the second to the fifth chapter, betwixt Christ's baptism and St. John Baptist's being cast into prison? Now this being the way that Jerome, Eusebius, and all the ancients, who undertook to answer the cavils of Porphyry and others, who questioned the truth of the Gospels, took to reconcile the evangelists in this matter, demonstrates that they knew and believed nothing of this new revelation, that our Saviour preached above two years before his baptism.

To proceed now to the arguments from Scripture concurring with the suffrage of antiquity, I assert,

First, That John the Baptist did see the Holy Spirit descending from heaven, and abiding upon Christ at his baptism. This is evident (1.) from the nature of the thing, it being almost inconceivable that there should be such a glorious opening of the heavens, and such a visible descent of the Holy Ghost in a bodily shape, and that he who stood by all the while, and saw Christ come out of the water, should not discern what was more visible, as being a more glorious appearance.

Secondly, This seems farther evident from the words following, *καὶ ἰδοὺ, and behold a voice from heaven, saying, οὗτος, This is my beloved Son;* for as, in the like case, *καὶ ἰδοὺ, and behold a voice out of the cloud, saying, οὗτος, This is my beloved Son, hear him,* Matt. xvii. 5. was an advertisement to the disciples present there, that God from heaven gave them this testimony concerning him who was transfigured before them: so the *καὶ ἰδοὺ οὗτος, and behold this,* &c. Matt. iii. 17. must be an advertisement to the Baptist, that he on whom the Holy Ghost thus descended was the Son of God. And hence John's testimony is thus related, i. 32—34. *He that sent me to baptize said, On whomsoever thou* (baptizing) *seest the Spirit descending, and abiding on him, he it is that baptizeth with the Holy Ghost; and I saw* (this) *and* (hearing also at the same time the voice from heaven, saying, This is my beloved Son) *I testified, that this is the Son of God.*

Nor is it any objection to the contrary, that St. Mark, i. 11. and St. Luke, iii. 22. give the words of the voice from heaven thus, *Thou art my beloved Son:* for as neither of them hath the advertisement to behold, which St. Matthew hath, so he that saith to another of Christ in his audience, *This is my beloved Son,* saith in effect to him, *Thou art so.*

Hence I infer, that the Baptist saw not the Holy Ghost descending upon Christ as a dove before Christ's baptism, and consequently, that his testimony of this matter, John i. 32. must relate to what he had seen at his baptism, since otherwise the Baptist must have seen him twice descending thus upon Christ, in the very same shape, and after the same manner; whereas if, by the first vision, the sign of the Messiah promised to him was so fully given him, that he declares that he had seen it, and by it was enabled to testify Christ was the Son of God, what need was there of a second vision, or to what end was it designed?

Secondly, There is no reason to say, that the Holy Ghost descended twice in the same shape, and with the same circumstances, from heaven upon Christ, as this opinion doth suppose, since by the first descent upon him he must be sufficiently sanctified, and consecrated to his office. Moreover, he speaks of himself, John iii. 17. as of one sent into the world by the Father, and therefore sanctified already, John x. 36. And the Baptist speaks of him not only as one who testified *what he had seen and heard* (at his baptism), but also as one *sent from God,* and filled with his Spirit above measure, and who had all things put into his hands, complaining that *no man received his testimony,* though God the Father had *set his seal* upon it, ver. 31. 34. Now is it reasonable to conceive, as Mr. Whiston's opinion forces us to do, that all this should be said by Christ, and by the Baptist, before that baptism in which alone the Father had declared him to be his beloved Son?

Obj. It is objected, that when Christ came to be baptized of John, he not only knew him, but speaks thus to him, *I have need to be baptized of thee, and comest thou to me?* Which words imply, not only his knowledge who he was, but also that he baptized as well as himself; yet, after his baptism was over, and not before, *Jesus went up out of the water, and the heavens were opened,* &c. Since then the Baptist said, *I knew him not,* but had this signal given me whereby to know him, *viz.* the descent and abode of the Holy Ghost, how comes he to be so well acquainted with him before his baptism, as the words above mentioned do imply?

Ans. 1. To this I answer, first, That as these words, *He it is that baptizeth with the Holy Ghost, and with fire,* do not intimate that Christ did then, or whilst he was on earth, do this, but only that he was to do it after his resurrection and ascension: (John vii. 39. Acts i. 5. 11. 16.) so the words of the Baptist, *I have need to be baptized of thee,* do not intimate the Baptist's knowledge, that Jesus then baptized (partly because it is not true, since Jesus baptized not

* Hist. Eccl. lib. iii. cap. 24.

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whilst John was at Jordan, but only when he was baptizing at Enon, John iii. 23. partly because Jesus himself baptized not, but his disciples only, John iv. 2. and surely John, who had commission from God to use this baptism, and probably had baptized these disciples, could not need their water-baptism); they therefore only signify, that Christ was the person who should afterward baptize with the Holy Ghost and fire, and that John needed that baptism which would enable him to work miracles, and to speak with unknown tongues.

Ans. 2. Secondly, I answer, That John the Baptist, being filled with the Holy Ghost *from his mother's womb,* (Luke i. 15.) knew by the afflatus of that Spirit, that he who then came to him was the very person on whom the Holy Ghost should descend so gloriously, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to holy prophets by an immediate intimation of the Holy Ghost. So Simeon being told, *he should not die till he had seen the Lord's Christ,* Luke ii. 26. had also an afflatus declaring to him, that our Lord was the Christ, ver. 27. 32. So Samuel being told by God, that on the *morrow a man should come to be captain over his people Israel,* 1 Sam. ix. 15. when Saul appears, had another afflatus, resembling that of the Baptist's here, *viz. Behold the man of whom I spake to thee,* ver. 17. In a word, the Baptist being moved to say, when he baptized with water, that *another was coming after him, who should baptize them with the Holy Ghost,* God tells him, that of this he should see an evidence by the visible descent of the Holy Ghost upon that person, who, from his fulness, was to impart of this Spirit to all believers; and, when our Lord came to be baptized, tells him again, *this was that very person.*

Ans. 3. Thirdly, It is not said, *I knew him not,* but οὐκ ἤδειν αὐτὸν, *I had not known him,* John i. 31. 33. and this is so said as to give us just reason to believe that this was said after our Saviour's baptism; for the words of the Baptist bear properly this sense, *And I had not known him, but that I came for this cause to baptize with water, that he might be made manifest to Israel* (by me): then follow the words of the evangelist, ver. 32. *And John bare record, saying, I saw* (Gr. have seen) *the Spirit descending from heaven like a dove, and it abode upon him* (which, as I have proved, the Baptist saw at his baptism), and no man can prove that he saw this before. Then follow again the words of the Baptist, ver. 33. *And I had not known him* (*viz.* by this sign of the Spirit's descending on him, *but* (that) *he who sent me to baptize with water, the same* (had) *said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.* Now why is the Baptist so particular in saying twice, that *he had not known him, except he who sent him to baptize had given him this sign;* if this sign had not been given him at his baptizing of Christ, but long before? Why doth he say, he came to baptize, *that he might be made manifest to Israel* (*viz.* by him baptizing); if he were not to be made manifest to him by his baptizing him, but long before? Why, lastly, should a thing of so great moment to the confirmation of Christ's mission, and the Baptist's testimony of him, at this descent of the Holy Ghost upon Christ in this manner, so long before his baptism, be never hinted in the least in any place of the New Testament, the Scripture being as silent in it as in the ascent of Christ into heaven after his baptism, which the Socinians have imagined? To make this farther evident, consider that the Baptist only saith in the other evangelists, ἔρχεται, *one cometh,* or, is coming *after me, who shall baptize you with the Holy Ghost;* but the evangelist St. John begins his testimony thus, *John bare record, and cried, saying, This is he of whom I said, He that cometh after me is preferred before me,* i. 15. Plainly, according to the observation of the ancients, beginning his testimony after Christ's baptism, whither the other evangelists had only brought him: for when St. Matthew had introduced John, saying, *One cometh after me,* &c. *whose fan is in his hand,* &c. he immediately adds, τότε, *then cometh Jesus to be baptized of John in Jordan;* the words, then, *this is he of whom I said this,* must intimate, that this was spoken after Christ's baptism, and not almost two years before it. Moreover, when the priests and Levites sent from Jerusalem to Bethabara beyond Jordan, where John was baptizing, asked him, Why he baptized? the Baptist answers, *I baptize with water; but there standeth* (Gr. ἔστηκεν, hath stood) *one among you, whom ye know not; he it is, who, coming after me, is preferred before me.* Now, first, when had Christ stood in the midst of them, but when he came from Galilee to Jordan, *to be baptized of John,* seeing we find not in all the evangelists, that Jesus ever went any whither but to a feast at Jerusalem, when he was twelve years old, till he went *from Nazareth to Galilee, to be baptized of John in Jordan?* Mark i. 9. Matt. iii. 13. Whereas the evangelist St. John represents him first at Cana, then going thence to Capernaum, as to his abode, then to the Passover, then to Samaria, which shews, that this was done after his baptism. Secondly, These words, *whom ye know not,* fairly intimate, that the Baptist then knew him, as also doth the demonstrative pronoun οὗτος, *that is he, who, coming after me,* &c. and the words spoken the next day, *This is he of whom I said, He that cometh after me is preferred before me;* which, as I have shewed, were then said, when Christ came to be baptized of John; whereas the Baptist saith, *I had not known him, had not God given me this sign of the descent of the Holy Ghost upon him,* to know he was that very person. And therefore, when Christ came to his baptism, God saith first to John by an afflatus, This is the very person on whom thou shalt see this sign, and then instantly, upon his baptism, affords it to him: moreover, the evangelist adds, *these things were done at Bethabara, where John was baptizing;* they therefore must be spoken before the Baptist left that place to go to Enon, and therefore after Christ's baptism; for that the Baptist ever returned afterward to Jordan, where Christ was baptized, we read not.

Obj. 1. Christ was then only baptized *when all the people had been so,* Luke iii. 21.

Ans. To this I answer, That Christ *was baptized of John in Jordan,* Mark i. 7. whereas John continued afterward at Enon, *and the people came and were baptized of him there,* John iii. 23. so that when St. Luke saith, *when all the people were baptized, Jesus was baptized also;* it is evident he meaneth only all the people then present, or baptized at Jordan by him, Matt. iii. 5, 6. And hence the Scripture makes an exact distinction betwixt John's baptizing at Jordan and afterward at Enon, and perhaps at other places, by saying, John x. 40. that Christ *went again*

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beyond Jordan, to the place, ὅπου Ἰωάννης ἦν πρῶτον βαπτίζων, where John was first baptizing, making it evident that John still followed his office after he had baptized Christ, baptizing still in other places: false therefore is the inference from St. Luke's mentioning the imprisonment of John before he speaks of Christ's baptism, that our Saviour was baptized at Jordan at the conclusion of John's ministry, that being only the place of John's first baptism; after which he comes to Enon, in the half tribe of Manasseh, within the precincts of Samaria, and baptizeth; and the people come to him there and were baptized; *for John was not yet cast into prison,* John iii. 24. St. Luke therefore speaks of John's imprisonment by a long anticipation, that he might put all he had to say of the Baptist together; which, perhaps, St. John intended to intimate, by saying the Baptist *was not yet cast into prison.*

Obj. 2. All the other evangelists, after Christ's baptism, say nothing of him more, but that he was tempted in the wilderness; and then when John was cast into prison, *ὑπέστρεψεν,* he returned into Galilee, came to Nazareth, and so to Capernaum. (Matt. iv. 12, 13. Mark i. 14. Luke iv. 14.) Whence it seems to follow, that Christ was baptized but a little before John was cast into prison.

Ans. 1. But how much more natural is the observation of the ancients, that the evangelist St. John observing this, begins where they had ended, *viz.* at the first appearance of our blessed Lord after his baptism, John i. 29. and gave the testimony of him recorded ver. 15. and ver. 26, 27. a little before that?

Ans. 2. All the other evangelists speak only of the Baptist as the *forerunner* of Christ, or as one sent before him *to prepare his way,* and to preach the baptism of repentance to the people, *πρὸ τῆς εἰσόδου αὐτοῦ, before the entrance of Christ upon his office,* Acts xiii. 24. which, all these three evangelists having told us what he did, and by what arguments he enforced his repentance on them, they all immediately subjoin our Lord's coming to Jordan to be baptized of him, and the history of his ensuing baptism: the Baptist being therefore only his *forerunner* till Christ by his baptism was anointed with the Holy Ghost, and consecrated by this unction to his office, they had no more to say of the Baptist afterward; and so they only speak of what Christ began to say after that John was cast into prison, *viz. The time is fulfilled,* &c. Mark i. 14, 15. But the evangelist St. John speaks of the Baptist, not as the forerunner of, but as one sent to be a *witness to Christ,* i. 6. which he was enabled to be only by what he saw and heard at Christ's baptism, ver. 31. 33. before which time he only spake indefinitely of *one coming after him;* but when he had baptized him, he saith demonstratively, *This is he of whom I spake;* and therefore he had reason to speak of him as long as he bore witness of him, as he afterward amply did at Enon, and of our Lord's performances before John was cast into prison; they being also testimonies of Christ's mission, and that he was the Son of God, and yet entirely omitted by the former evangelists. And whereas,

Thirdly, It is said by the other evangelists, that *Christ returned again into Galilee;* this well agrees with St. John, saying, after he had ended his whole history of the Baptist, that Christ, *ἀπῆλθε πάλιν, went again,* or receded into Galilee, to avoid the fury of the pharisees, iv. 3. And it seems worthy of observation, that after Christ was baptized he came to Capernaum, saith St. Matthew, that what *was spoken by the prophet of the land of Zabulon and Nephthalim,* in the borders of which Capernaum lay, *might be fulfilled;* whereas, if Christ did what St. John mentions, chap. ii. before his baptism, he must have been there before, and probably have taken up his abode there, John ii. 12. and must have done many miracles there before; since, when he came to Nazareth, they spake thus to him, *What things we have heard done in Capernaum, do also in thy own country,* Luke iv. 23. and so he needed not to come thither again after his baptism to fulfil that prophecy.

Obj. 3. From the connexion of the words of St. Luke concerning Christ's temptation in the wilderness, iv. 1. with those following, ver. 13, 14. *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him throughout all the region round about;* it is argued, that these two things must be immediately connected.

Ans. 1. This is said, not considering that both St. Matthew and St. Mark assure us, that this was only done *after that John was cast into prison;* which, as I have shewed already, was long after our Lord's baptism at Jordan.

Ans. 2. There is nothing more common in St. Luke than such connexion of things done a considerable time after one another: thus, when he had spoken of Christ's circumcision, he immediately speaks of his appearance at the temple when he was forty days old; and yet Mr. Whiston will have his flight into Egypt, and his return thence, to intervene. He introduceth John, saying, *I baptize with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose,* i. 16. and then follows Christ's baptism, ver. 21. and yet the Baptist tells us, *this was he* of whom he had said this, John i. 17. and so, according to the opinion of Mr. Whiston, he must have said this almost two years before our Saviour's baptism. Again, he speaks of the Baptist's imprisonment by Herod, iii. 20. before Christ's baptism; and yet it is certain that he could not baptize Christ in Jordan after he was in prison. In fine, having spoken of Christ's presentment in the temple after he was forty days old, ii. 39. he adds, ver. 40. *That the child, being filled with wisdom, increased and waxed strong in spirit,* which supposes him then of some years capable of wisdom.

Obj. 4. But, saith Mr. Whiston, this opinion that Christ was baptized before he did the things mentioned in the four first chapters of St. John, put a chasm of almost two years betwixt Christ's baptism and his return to Galilee after the imprisonment of the Baptist.

Ans. 1. It is somewhat surprising to find that, which hath been the observation of all the fathers, who have writ upon this subject, from Clemens Alexandrinus * to Theophylact, that is, for a thousand years, turned now into an objection; their observation is this—that the other evangelists have passed over all that our Saviour did after his baptism till John was cast into prison; but the evangelist St. John, passing by all that they had said of Christ to his baptism and temptation, begins where they left off, and having told

* Καίτοιγε μετὰ τὸ βάπτισμα οὐδὲν αὐτὸν ἀναγράφουσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισταί· ἀλλὰ τὰ μεταξὺ σιωπήσαντες, τὰ μετὰ τὴν σύλληψιν Ἰωάννου γενόμενα τοῦ Χριστοῦ θαύματα λέγουσιν. Hom. xvii. in Joh. tom. ii. p. 624. Ὁ δὲ Ἰωάννης τούτοις μάλιστα ἐνδιατρίβει, &c. Ibid. p. 621. Vide Clem. Alex. apud Euseb. Hist. Eccl. lib. iii. cap. 24. Sophron. Præfat. in Joh. Hieron. voce Johannes. August. Præfat. in Johan. Et de consensu evangelist. lib. ii. cap. 18.

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us of many things done after by Christ, he adds, that *John was not yet cast into prison;* clearly shewing, that, according to the tradition they had received, the evangelist speaks, in these four chapters, of what happened between the interval of Christ's baptism and St. John's imprisonment.

Ans. 2. Moreover, seeing there must be a like chasm of time in these evangelists, who speak not one word of Christ's leaving Nazareth till he came thence to be baptized of John; or of his preaching, miracles, or baptizing others before he was himself baptized, what absurdity is it to place this chasm after Christ's baptism, as the ancients do,* who also positively say, that *Christ preached not before he was baptized,* rather than, against the suffrage of all antiquity, to place it before his baptism? This will be farther evident from the words of St. Peter rightly interpreted, *viz. of those who have accompanied with us all the time that our Lord Jesus went in and out among us* (ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, he beginning so to do *from the baptism of John till the day that he was taken up from us), must one be chosen to be a witness of his resurrection,* Acts i. 20, 21. For (1.) I have proved, note on ver. 20. that *to go in and out* is to perform his prophetic office. (2.) Those words, *beginning from the baptism of John,* cannot be expounded truly of Christ's entrance on his office at the beginning of John's baptism; for then the Baptist could not be Christ's *forerunner,* nor could he represent Christ as one that was to come after him; nor could he say, he came to baptize, that *he might be made manifest to Israel,* seeing his preaching and his miracles, by which he manifested his glory, (John ii. 11. iii. 2.) according to the opinion of Mr. Whiston, must be done long before his baptism; and much less could St. Paul say so emphatically, that John was sent προκηρύττειν πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *to preach first the baptism of repentance to all the people of Israel before the entrance of* Christ upon his ministry; (Acts xiii. 24.) but, as Grotius truly saith, they are to be understood of the time, "ex quo Jesus fuit à Johanne baptizatus," *from Christ's being baptized by John;* for it is reasonable to conceive, St. Peter speaks of his baptism, of whose ascension he speaks in the same place, since otherwise the *terminus à quo,* the baptism, and the *terminus ad quem,* his ascension, will not respect the same person, it being, doubtless, Christ's ascension that is spoken of. In a word, if Christ preached two years before his baptism, he preached a year and a half before his *forerunner;* for it was only in the fifteenth of Tiberius, *that the word of the Lord coming to the Baptist, he went out and preached the baptism of repentance.* (Luke iii. 2, 3.) Now in this very fifteenth of Tiberius the baptism of Christ is placed by all the ancients, saying, that he was baptized *duobus Geminis consulibus,* which fixeth his baptism to that very year. And hence Mr. Whiston's inference, that St. John's preaching and Christ's must begin in the same year, is confirmed by all antiquity, declaring that Christ was baptized, and afterward began to preach, in the same fifteenth year of Tiberius; and the epocha of the Baptist's preaching ought to be made the beginning of the gospel; because, as St. Luke truly saith, John did εὐαγγελίζεσθαι τὸν λαὸν, *preach the gospel to the people,* he preaching *that men should believe on him that should come after him, that is, on Jesus Christ.* (Acts xix. 4.) He not only baptized with the baptism of repentance for the remission of sins, but pointed to the Lamb of God which *taketh away the sins of the world.* (John i. 29.) Now, this faith, and this remission of sins through the blood of Christ, are the two great doctrines of the gospel.

And whereas, to avoid the testimony of St. Luke, who, when he had spoken of Christ's baptism after the people were baptized, and the descent of the Holy Ghost upon him in the shape of a dove, and of the voice from heaven, saying, *Thou art my beloved Son,* which in St. Matthew and St. Mark are expressly said to follow Christ's baptism, immediately adds, *And Jesus himself began to be about thirty years of age;* Mr. Whiston saith, *This relates not to the time of his baptism, but of his ministry long before his baptism:* in this, as he contradicts all the ancients, so he makes St. Luke to relate first what happened at Christ's baptism, and, in his own opinion, at the end of the Baptist's ministry; and then, in the immediate ensuing words, to speak of what was done almost two years before; than which nothing can be more improbable. 2. They who refer the word ἀρξάμενος to the beginning of Christ's ministry or preaching, as some chronologers and others do, still refer it to his ministry after his baptism; so that Mr. Whiston is still left alone with his new notion of Christ's ministry long before his baptism, and his groundless distinction betwixt Christ's private and his public ministry, for which there is neither foundation nor colour in Scripture or antiquity. And, 3. whereas Mr. Whiston will not allow the word ἀρχόμενος to refer to Christ's years, but will rather have it to refer to κηρύξαι, or some such word, *i. e.* to a word not used, *i. e.* to a matter not so much as hinted by him, as I have in my note justified the Greek from the censure of the critics, and strengthened our version with the concurrence of all the Greek fathers who accord with it, and thence infer, that Christ was beginning his thirtieth year at his baptism: so it may be confirmed by the concurrence of Jerome,* and of all the ancient versions, with the sense of our translation.

Lastly, Whereas he cites, for confirmation of his opinion, the words of the Jews, saying, Luke xxiii. 5. *He stirreth up the people, teaching through all Judea, beginning from Galilee to this place;* and those of St. Peter, Acts x. 37. *The word which ye know was published through all Judea, beginning from Galilee, after the baptism which John preached:*

Ans. 1. I answer, that these words agree exactly with our hypothesis, who say, that after Christ's temptation, he returns to John, and receives his testimony, that he was the very person of whom he had before indefinitely spoken, yea, that he was *the Son of God,* John i. 34. which he had heard only at his baptism, and that he *was the Lamb of God that taketh away the sins of the world,* of all which things the other evangelists had given no account; then he goes into Galilee, manifesting his glory there; from thence to Jerusalem, then to Judea, where he baptizeth by

* Μετὰ τὸ βάπτισμα, φησὶ ὁ Ἰωάννης, τεθέαμαι τὸ πνεῦμα καταβαῖνον, &c. Chrysost. hom. xvii. p. 601. Πρὸ γὰρ τοῦ βαπτίσματος οὔτε σημεῖα ἐποίησεν, οὔτε ἐγνωρίζετο. Theoph. in Joh. cap. 1. 31.

* "Et ipse Jesus erat incipiens quasi annorum triginta." Hieron. Vulg. "Ipse vero Jesus erat quasi filius annorum triginta." Syr. "Et Jesus cœperat ingredi in tricesimum annum." Arab. "Et erat Jesus circiter triginta annos natus." Pers.

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his disciples, as John did, into the faith of the Messiah, whose kingdom was shortly to be set up, and for which they were to prepare themselves by the baptism of repentance, and then again goes back to Galilee. (See the note on John iii. 22. 26.)

Ans. 2. St. Peter plainly saith, that this word was spoken by Jesus of Nazareth, (1.) when he had been *anointed by the Holy Ghost and power*, which after his baptism he was: for then *he returned from Jordan full of the Holy Ghost*, (Luke iv. 1.) *and into Galilee, ἐν δυνάμει τοῦ πνεύματος, in the power of the Spirit*, (ver. 14.) whereas before his baptism, nothing of this nature is said of him. (2.) That he is said to begin from *Galilee after the baptism which John preached, i. e.* after that baptism was concluded by the imprisonment of the Baptist. Now, though our Lord was baptized above a year before, and by his disciples did baptize after the manner of John; and to the same ends, whilst John himself continued so to do, and no longer; yet it was after the ceasing of the baptism of John, that he begins in Galilee to preach the kingdom of God, and declare that it was now coming. Thus St. Mark tells us, that *after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time* (of the coming of the Messiah to erect it) *is fulfilled, and the kingdom of God is at hand; repent ye, therefore, and believe the gospel:* (Mark i. 14, 15.) and in like manner St. Matthew, that *from that time* (that the Baptist was cast into prison) *Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.* (Matt. iv. 17.) The time before, recorded by the evangelist St. John, was spent in doing such miracles, and teaching such doctrines, as might prepare them to receive and believe in him, when he began to preach the doctrine of his kingdom, and to set it up. And hence we find, that though Christ had disciples or followers before, yet he had called none before to follow him, or be continually with him, as afterward he did, Matt. iv. 19. 21. Mark i. 17. 20. Here therefore seems to be a clear account of this whole matter; Christ cometh from Nazareth to Jordan to be baptized of John, that he might see the sign God had promised, and hear him styled from heaven *the Son of God;* and so by testifying these things might make him *manifest to Israel;* he hereupon declares what he had seen and heard, and so pronounces Christ *the Son of God:* then Christ goes on during the baptism of John at Bethabara, at Enon, and perhaps elsewhere, to work miracles, and to declare that *God had sent his Son to be the Saviour of the world* (but not yet saying that he was that Son), and by his disciples to baptize men as John did, to fit them for, and to prepare them to embrace, the doctrine of his kingdom, when it was to be set up. When therefore John was cast into prison, and so his ministry was finished, and gave place to that of Christ's; Christ goes into Galilee, and there begins to preach that doctrine, which was to commence at the cessation of John's baptism, and succeed to it: and therefore the three first evangelists, passing by what Christ did after his baptism to fit men for this kingdom, begin what they had farther to say of him when *Christ himself began* to preach the doctrine of that kingdom. And Christ himself saith, with relation to that epocha, *From the days of John the Baptist till now the kingdom of heaven suffers violence,* Matt. xi. 12. and Luke xvi. 16. *ἀπὸ τότε, From the time of John the kingdom of heaven is preached, and all men press into it.*

Note also, that whereas in the preface to the Gospel of St. John, I have said, *the Passovers during the time of our Saviour's ministry were but four,* I find now reason to conceive, with the right reverend bishop of Worcester, Dr. Allix, and Mr. Whiston, that they were five.

First, From our Saviour's baptism, which by the suffrage of all antiquity, was in the fifteenth of Tiberius, which began on the nineteenth of August, and so Christ's first Passover must begin in the same fifteenth of Tiberius, and so his last Passover, which according to the Greek chronicle of Eusebius was in the nineteenth of Tiberius, and according to Phlegon in the fourth year of the twenty-second Olympiad, must be his fifth Passover.

Secondly, Christ was baptized in the fifteenth of Tiberius,* *duobus Geminis consulibus, i. e.* C. Rubellio Gemino et C. Fusco Gemino Coss. He dying therefore in the nineteenth of Tiberius, must die, Servio Sulpitio Galba et L. Cornelio Sulla Coss. That is, in the fifth year following. And this I also gather from Dion,† who saith, that Tiberius died after twenty-two years, seven months, 7 Kal. April, or the twenty-sixth of March; Cn. Proculo et Pontio Negrino Coss. Now reckon the consuls backward to the nineteenth of Tiberius, and you come to Galba and Sulla.

CHAP. I.

1. [1] IN the beginning *(of the creation)* was the Word, and the Word was [2] with God, and the Word was [3] God.

2. The same was in the beginning with God: *(i. e. that Divine person of whom I am to speak, neither began to be when he was born into the world, nor when the world and all things in it were made; for he then was, and so was not a creature, but was God, of the same nature with him, though as to personality distinguished from the Father.)*

3. [4] All things were made by him; and without him was not any thing made that was made, *(whether it be in heaven or in earth, visible or invisible,* Colos. i. 16.)

4. In him was [5] life *(eternal, he having first brought it to light,* 2 Tim. i. 10. *promised it to those that believe in him,* John vi. 40. *purchased it by his death,* Rom. v. 21. *and being the giver of it);* and the *(doctrine of that)* life *(which he taught)* was the light of men *(directing them to it).*

5. And the light *(now)* shineth in darkness *(the ignorant and vicious world);* and the darkness comprehendeth it not; *(i. e. the lovers of darkness will not receive it,* John iii. 19.)

6. There was a man sent from God, whose name was John *(the Baptist).*

7. The same came for a witness, to bear witness of the Light *(this Word was to exhibit),* that [6] all men through *(that testimony of)* him might believe *(in him).*

8. He *(himself)* was not that Light *(which came into the world),* but *(he)* was sent to bear witness of that Light.

9. That *(person to whom he bare witness)* was the true Light, which [7] enlighteneth every man that cometh into the world.

* Euseb. Chron. Tertul. adv. Jud. cap. 8. † Lib. lviii. p. 732.

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10. He was in the world *(from the beginning, preserving the men of it by his providence, and not leaving them without a witness of his care of them,* Acts xiv. 17.) and the world was made by him, *(so that all men might by his works discern his eternal power and Godhead,* Rom. i. 20.) and *(yet)* the world *(though that wisdom he had given them)* [8] knew him not. (1 Cor. i. 21.)

11. He came unto his [9] own *(people, the Jews, to whom he was sent),* and *(but)* his own received him not.

12. But as many as received him, to them gave he *(the)* [10] power *(or privilege)* to become the sons of God, *(by adoption to life eternal:* see note on Rom. viii. 23.) even to them that believe on his name:

13. Who were born *(to that inheritance),* [11] not of blood *(by circumcision rendering them the seed of Abraham),* nor of the will of the flesh *(by carnal descent from their parents),* nor of the will of man *(by his adoption),* but of *(the will of)* God, *(receiving us for his children through faith in Christ Jesus; for we are all the sons of God by faith in Christ Jesus,* Gal. iii. 26. *and by his Spirit sanctifying us: for as many as are led by the Spirit of God, they are the sons of God,* Rom. viii. 14.)

14. And *(that mortal men might attain this life)* the Word was made [12] flesh, and [13] dwelt among us (and we beheld his [14] glory, the glory [15] as of the only-begotten Son of the Father) *(i. e. his power in doing such works as none but he could do),* [16] full of grace *(to procure that pardon of sin and justification which the law could not give)* and truth, *(in opposition to those types and shadows of spiritual blessings, and good things to come, of which Christ exhibited the substance and the truth,* Heb. x. 1. *giving us an inheritance in the celestial Canaan, and an entrance into the true tabernacle,* ver. 19.)

15. John bare witness of him, and cried, saying, This was he of whom I spake, *(when I said)* He that cometh after me is *(to be)* preferred [17] before me; for he was before me *(both as to being and as to dignity).*

16. And of his fulness have all we received, and *(even)* [18] grace for *(according to the measure of the)* grace *(of Christ,* Eph. iv. 7.)

17. For the law was given by Moses, but grace and truth *(the grace of that gospel which is styled truth,* see note on Rom. ii. 1.) came by Jesus Christ.

18. *(Nor is there any other means of coming to the knowledge of the truth, and the enjoyment of that grace; for)* [19] no man hath seen God at any time *(i. e. as to his essence, or that glorious light in which he dwells, and to which no mortal eye can approach,* 1 Tim. vi. 16. *or as to any full discovery or perfect idea of his attributes);* the only-begotten Son, who is [20] in the bosom of the Father, *(i. e. most intimately acquainted with his secrets, and is the image of the invisible God,* Col. i. 15.) he hath declared him *(i. e. his will and attributes to us in the most perfect manner).*

19. And this is the record of John *(concerning Jesus, which he gave to him)* when the *(Sanhedrin of)* the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? *(i. e. art thou the Christ?)*

20. And *(then also)* he [21] confessed and denied not *(the truth);* but confessed, *(saying of himself)* I am not the Christ.

21. And *(when he had so said)* they asked him, What then *(art thou)?* Art thou [22] Elias *(the Tishbite, whom we expect to anoint him)?* And he said, I am not. *(Then they inquired farther,)* Art thou that prophet *(raised from the dead whom we expect?* Matt. xvi. 14.) And he answered, No.

22. Then they said to him, Who *(then)* art thou? *(tell us)* that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, (xl. 3, 4.)

24. And they which were sent were of *(the sect of)* [23] the pharisees *(and so exact, as they supposed, in all the rites and traditions which ought to be observed).*

25. And they asked him *(therefore),* and said to him, [24] Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet? *(or, by what authority doest thou this?)*

26. John answered them, saying, [25] I baptize *(you)* with water, *(to call you to repentance, as I was sent by God to do,* ver. 33.) but there standeth one among you, whom ye know not;

27. He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose *(i. e. to whom I am unworthy to be a servant).*

28. These things were done in [26] Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming to him, and saith, Behold, *(here is)* the *(true)* [27] Lamb of God, that taketh away the sins of the world *(by making a full expiation for the guilt of them)!*

30. This is he of whom I said, After me cometh a man that is preferred before me; for he was before me.

31. [28] And I knew him not *(till God revealed it to me, or when I said this):* but *(knowing)* that he should *(suddenly)* be made manifest to Israel, therefore am I come *(came I first)* baptizing with water.

32. And John bare record, saying, I saw (Gr. *have seen)* the Spirit descending from heaven like a dove, and it abode upon him, *(and by this sign, given me of God, I knew him to be the Christ, from whom that Spirit should be derived on others,* ver. 26.)

33. And *(before)* I *(thus)* knew him not: but he that sent me to baptize with water, the same *(had)* said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after, John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith *(to them),* Behold the Lamb of God!

37. And the [29] two disciples heard him speak *(this),* and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith to them, What seek ye? They said to him, Rabbi, which is to say, being interpreted, Master, where dwellest thou *(that we may be there with thee)?*

39. He saith to them, Come and see. *(And)* they came and saw where he dwelt, and abode with him that day *(and the night following):* for it was about the tenth hour *(or four in the afternoon).*

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40. One of the two, which heard John speak, and followed him, was [30] Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith to him, We have found the *(promised)* Messiah, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, [31] Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone, *(or a rock, upon whose preaching the foundation of my church shall be laid;* see note on Matt. xvi. 18.)

43. The day following Jesus would go forth into Galilee, and *(as he was going, he)* findeth Philip, and saith to him, Follow me.

44. Now Philip was [32] of Bethsaida, the city of Andrew and Peter *(and so came next to be found by him).*

45. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, (Deut. xviii. 18.) and *(of whom)* the prophets, did write *(as of the Messiah, which was to come)*, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said to him, Can there any good thing come out of *(such a wicked,* Luke iv. 28. *and despicable place,* see note on Matt. ii. 23. *as)* Nazareth? Philip saith to him, Come, and *(thou wilt)* see *(sufficient reason to believe there may).*

47. Jesus saw Nathanael coming to him, and *(instantly)* saith of him, Behold an Israelite indeed, in whom is no guile *(but plain honesty towards men, and sincerity of affection towards God)!*

48. Nathanael said to him, Whence knowest thou me *(so entirely as to pronounce thus of my inward man, seeing thou hast not before seen nor conversed with me)?* Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee *(and this thou mayest believe, seeing I tell thee where thou wast, and how Philip called thee, though I never heard him call thee, nor saw thee there with my bodily eyes).*

49. Nathanael answered and said to him, Rabbi, *(this knowledge, so proper to a Divine person, convinceth me that)* thou art the [33] Son of God; thou art the King of Israel.

50. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these *(stronger and more convincing arguments than these to confirm thy faith in this particular).*

51. And *(then)* he saith to him, Verily, verily, I say to you *(my disciples, That)* [34] hereafter ye shall see heaven open, *(as Jacob did,* Gen. xxviii. 12.) and the angels of God ascending and descending upon the Son of man *(i. e. such extraordinary signs of the Divine presence with, and his direction and assistance in, all my works and words, as Jacob had of God's presence with him, when he saw the angels ascending to receive God's commands, and descending to be with him, and direct him in his way).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΕΝ ἀρχῇ ἦν ὁ λόγος. *In the beginning was the Word.*] Here note,

First, That ἐν ἀρχῇ, *in the beginning,* cannot here signify in the beginning of the gospel, but, as Grotius saith, it being taken from the word *berischeth,* Gen. i. 1. translated by the Septuagint, ἐν ἀρχῇ, must signify "cùm primum rerum universitas cœpit creari," *from the beginning of the creation,* as appears,

First, From the following words, declaring positively, that all things were made by the Word here mentioned, ver. 3. even *the world* itself, ver. 10. and negatively, that *without him there was not any thing made that was made;* which plainly shews, that the evangelist is here speaking of the creation, rise, or beginning, of all things created. And this interpretation is strengthened by all those other Scriptures, which speak of a glory this Word had with the Father *before the foundation of the world,* and represent him as one *begotten before the whole creation,* as being πρὸ πάντων *before all things:* so that they all were both at first created, and still subsisted by him, (Col. i. 15—17.) and that he *in the beginning framed the heavens and earth,* even those heavens and that earth that shall *decay and perish.* (Heb. i. 10, 11.)

Secondly, The Socinian gloss makes a very plain and flat tautology in the words of the evangelist: for the sense of them, according to it, must be this—that Christ was, when John Baptist preached that he was, or, which is all one, that he was when he was, or when he was preaching his own gospel. Now, how can it be worthy of an inspired apostle to assert, that the Word had a being when he began to preach, or when he was twenty-nine years old, that is, when the Baptist came to make him *manifest to Israel,* this being as true of any other man living, as of the Word, even of Judas who betrayed him, and of Pilate who condemned him, and being told as plainly by all the foregoing evangelists?

Thirdly, Can we imagine that the apostle, speaking of Christ as the Word, before he had begun his prophetic office, from which they do ascribe this name to him, and at the least as soon as he was made flesh, should constantly use this phrase, which belonged only to him as executing that office, and when, that office being ended, he assumed his kingly office, should again ascribe this title to him, by saying, *his name is the Word of God;* (Rev. xix. 13.) and yet in his large account of his prophetic office throughout this whole Gospel, he never should be once mentioned by him under that name or title, which then so properly belonged to him? And,

Fourthly, All the philosophers, who spake περὶ τοῦ λόγου, *of the Word,* spake of it as that *principle* καθ' ὃν ἀεὶ ὄντα, τὰ γινόμενα ἐγένετο, *by whom ever existing all things were made:* this was the doctrine of the Platonists, saith Amelius, as it was also of Zeno, who styles the Λόγος *Eternal,* and all the other heathens, who speak of this Logos; and of all those Jews, who spake of him in the language of Philo, as πρεσβύτατος, *the most ancient of all beings;* and of all those Targumists who tell us, the Word was made by the *Memra Jehovuh, Word of God;* and as the Jerusalem Targum, that it was he who said to the world, *Let it be, and it was:*—I say, all these Jews and heathens could not understand the apostle otherwise than Amelius did, when he said, This barbarian hath placed the Logos ἐν τῇ τῆς ἀρχῆς τάξει καὶ ἀξίᾳ, *in the order and dignity of a principle by whom all things were made.*

Secondly, Note also from the same Grotius, that *to be in the beginning,* is, in the Hebrew language, put for being from eternity, for "sic mos est Hebræis æternitatem populariter exprimere," *the being in the beginning, and before the world was, importing a being before time, and therefore from eternity:* so Prov. viii. 23. *I was set up from ever-*

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lasting, or ever the earth was, מראש מקדמי ארץ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι· Micah v. 2. *whose goings forth are,* mekedem, *from the beginning, from everlasting.* And *God that abideth* mekedem, Psal. lv. 19. Hab. i. 12. is ὁ ὑπάρχων πρὸ τῶν αἰώνων, *he that is from everlasting:* and so it may here signify, and, being spoken of him who was from eternity, must import.

Was the Word.] The plainest reason why this essential Son of God is styled the *Word,* seems to be this; that as our words are the interpretation of our minds to others, so was this Son of God sent to reveal his Father's mind to the world.

[2] *And the Word was, πρὸς τὸν Θεὸν, with God.* And, ver. 2. *he was in the beginning with God.*] Πρὸς Θεὸν, i. e. μετὰ Θεοῦ, Theophyl. that is, *reason was in God,* saith Mr. Le Clerc, but he gives no instance where the preposition πρὸς in the New Testament signifies *in;* whereas there be many instances where it hath the signification of παρὰ and μετὰ, *with,* as when it is said, Matt. xiii. 56. *his sisters* are πρὸς ἡμῶν, *with us;* Matt. xxvi. 18. *I keep the Passover πρός σε with thee;* Mark ix. 19. *How long shall I be, πρὸς ὑμᾶς; with you?* and, xiv. 49. *I was always πρὸς ὑμᾶς, with you:* see 1 Cor. ii. 3. xvi. 6. so in this evangelist: Eph. i. 2. πρὸς τὸν πατέρα, *with the Father:* so iii. 21. v. 14. And thus in Ignatius* Christ is mentioned as πρὸς αἰῶνων παρὰ πατρὸς ὢν, καὶ ἀφ' ἑνὸς πατρὸς προελθὼν, *being with the Father before the world, and proceeding from him alone.*

Nor will this phrase admit of either of the senses imposed on it by the Socinians; *v. g.* not of that, which saith, he was with God, that is, *he was known to God alone:* for (1.) this is not absolutely true, he being known before his prophetic office was begun to the angels, saying to the shepherds, Luke ii. 11. *To you is born this day a Saviour, which is Christ the Lord;* to the Virgin Mary, to whom the angel had revealed, that he was *the Son of the Highest,* one that should *sit on the throne of David,* and was to be called *Jesus,* Luke i. 30. 33. to Zachary, Joseph, Simeon, Anna, and the wise men. (2.) It is a gloss without example of any such import of the phrase, and without any probability; for who would think that, by saying only *Titius was with Sempronius,* I should mean that he was known to him alone? And (3.) this is as true of antichrist, of hypocrites latent among believers, of a secret thief, or murderer; but can it therefore properly be said, that they are with God? Wherefore this gloss being so plainly absurd, they fly to a second; *viz.* that Christ, before he entered into his prophetic office, was taken up into heaven, to be instructed in the mind and will of God, as Moses was into the mount, and upon that account it is here said that he was with God. But here lies the great difference betwixt Christ's supposed ascent to heaven, and that of Moses into the mount; that when Moses was called up into the mount, the people had public notice of it; and he took Aaron and his sons, and seventy elders of Israel with him, who saw the glory of God; (Exod. xxiv. 10.) and all Israel beheld *the glory of God,* as a devouring fire on the top of the mount; (ver. 17.) and after the forty days were over, it is said, that Moses came down from the mount, and the children of *Israel saw him with his face shining.* (Exod. xxxiv. 30.) Now, if Christ was taken up into heaven as Moses was into the mount, why was it not made public at that time? Why no witnesses? Why no appearance of the glory, to satisfy mankind of the truth of it? And yet we find, that when he was transfigured on the holy mount, he took Peter, and James, and John, with him, which circumstance is carefully mentioned by three evangelists; and Peter, who was one of the witnesses then present, lays great weight upon this being done in the presence of witnesses. *For* (saith he) *we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory.—And this voice which came from heaven we heard, when we were with him in the holy mount.* (2 Pet. i. 16—18.) Now let any one compare this with the account which they give of Christ's ascension into heaven; the transfiguration was intended only for a particular testimony of God's favour before his sufferings; but even in that he took care there should be very credible witnesses of it. And is it then possible to believe there should be such an ascension of Christ into heaven, for no less a purpose than to be instructed in his embassage, and to understand the mind and will of God as to his office; and yet not one of the evangelists give any account of the circumstances of it? They are very particular as to his birth, fasting, baptism, preaching, miracles, sufferings, resurrection, and ascension; but not one word among them all as to the circumstances of this his being taken up into heaven for so great a purpose. Now if it were necessary to be believed, why is it not more plainly revealed? Why not the time and place mentioned in Scripture, as well as of his fasting and temptation? Who can imagine it consistent with the sincerity and faithfulness of the writers of the New Testament, to conceal so material a part of Christ's instructions and qualifications, and to wrap it up in such doubtful expressions, that none ever found out this meaning till the days of Socinus? In a word, had either of these senses been intended by the apostle, why speaks he so obscurely, and says not, as the Socinians, that *he was taken up into heaven,* or was *known to God alone,* but so as to have given so great occasion to that dangerous error, as they supposed it, of all Christians before Socinus, that Christ had a being before the world, or before any thing that was made, and therefore could not be a creature? For the words following, *all things were made by him, and without him was not any thing made that was made,* must exclude him from being of the number of things made; and therefore evidence that he was so in the beginning with God, as to be before all created beings.

[3] *And the Word was God.*] He was so, say the Socinians, by office, not by nature, as being the legate and ambassador of God; but,

First, They have not yet, nor can they shew, that any thing is in the Scripture absolutely, and in the singular number, called God, for any other reason than that the Divine nature was imparted to it. It is said indeed of Moses, *Thou shalt be to Aaron* Beheloim, *in the place of God,* τὰ πρὸς τὸν Θεὸν, saith the Septuagint, *in things pertaining to God,* Exod. iv. 16. and vii. 1. God saith, *See I have made thee* Elohim, *a God to Pharaoh, viz.* by giving thee authority to speak unto him in my name; but then in

* Ep. ad Mag. §. 6, 7.

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neither of these places is he called Jehovah, nor absolutely Elohim, but only with respect to Aaron and Pharaoh, to whom he was to speak God's message. Grotius saith, that the same person is styled *Jehovah* in the Old Testament, who, in the New, is styled an *angel;* and that the same person is sometimes called in the Old Testament an *angel*, and sometimes *Jehovah;* so also doth Mr. Le Clerc on Gen. xvi. 13. xviii. 1. xx. 1. but without just ground: for the angels being God's retinue, and always present with him when he made his glorious appearances, there is no reason to say the angel was God, because he appeared with him, or sometimes speaks or acts by his appointment, or in his presence; but only that God and his glorious angels appeared at the same time, and that they sometimes spake as from the Schechinah; *v. g.* Exod. iii. 2. we read that *an angel of the Lord appeared to Moses in the bush*, and St. Stephen saith, that *the angel of the Lord appeared to Moses in the bush*, Acts vii. 30. but neither of them say, that angel was Jehovah, or that the Lord was not present there himself; but, on the contrary, say expressly, that Moses *heard the voice of the Lord saying to him, I am the God of Abraham;* St. Stephen, Acts vii. 53. and St. Paul, Gal. iii. 19. say, *the law was delivered by the angels;* but hence it doth not follow, that any angel was so employed in the delivery of the law as to take upon him the person of God, or that any creature said, *I am the Lord thy God*, &c. And when it is said, that *some have entertained angels unawares*, Heb. xiii. 2. I own that Abraham and Lot did so; but hence it doth not follow, that any angel spake as if he were Jehovah, or that Abraham spake to them as such, or owned one of them to be the *Judge of the whole earth:* I rather think, with the Bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Schechinah, or Divine Majesty, styled the *Lord*, ver. 1. 13.: for after the same men, who came in, and did eat with Abraham, and rose from the table, were departed, (ver. 16. 22.) Abraham stands still before the Lord, that is, before the Divine Majesty, (ver. 1.) and styles him *the judge of the whole earth.* And this agrees well with the opinion of the Jews, who, as they acknowledge that the three men whom Abraham entertained were created angels, so also do they own, that there was then a separate appearance, or Divine Majesty, which talked with Abraham. And this takes off the observation of Crellius, and others in this place, that the name Jehovah is given to angels: for, according to this interpretation, the name Jehovah is not given to any of the three angels, which were entertained by Abraham, but only to the Schechinah, or Divine Majesty, which appeared with them, and spake to Abraham, from ver. 10. to 17. and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter. It was an angel of, or messenger from, the Lord, that spake to Hagar, Gen. xvi. as appears from his saying (not I, but) *Jehovah heard thy affliction;* when therefore we read, ver. 10. that *the angel of the Lord said to her, Multiplying, I will multiply thy seed*, it is to be understood thus—he said this to her in the name and words of the Lord, speaking not his own, but the Lord's words; and therefore R. Uziel here saith, *She gave thanks before the Lord, whose Word had spoken to her.* Thus Solomon sent to Hiram, saying, either by letters, as Hiram returned his answer *in writing*, 2 Chron. ii. 11. or commanding his servants to say in his name, *David my father;* for David was not the father of the messengers, and so they could not say, *My father.* So the centurion sent first *by the rulers of the Jews*, desiring Christ to heal his servant, and after, by other friends, saith to Christ, *I am not worthy that thou shouldest come under my roof; i. e.* he desires them to say these words as from him, Luke vii. 2. 10. these two are, by Le Clerc, produced as instances of messengers and legates, speaking as if they were the very persons from whom they were sent; whence he and others infer, that an angel sent from God may say, *I am Jehovah, I am the God of Abraham*, as Exod. iii. and *I am the Lord thy God, which brought thee out of the land of Egypt; thou shalt have no other gods but me;* whereas in truth they are but instances of messengers and friends, speaking in the name of them that sent them, the words which they had bid them say, as from them, and had put into their mouths; and so in like manner the words of the angel, speaking to Hagar, and others, what belonged to God alone, must only be the words which God had commanded them to say in his name, and as from him: and this is a sufficient answer to all that is produced by Grotius, Le Clerc, and the Socinians, to prove that angels, representing God, are sometimes styled Jehovah, and speak as if they were the Lord of heaven and earth, or the God of Abraham, Isaac, and Jacob.

Secondly, That the *Word* is here properly styled God, is evident from the context: for (1.) when it is said in the precedent words, *the Word was with God*, and when this is repeated in the following verse, the Socinians themselves own that the word God signifies him, who truly and properly is so. The apostle then must either understand the same God, as to essence, when he saith, *the Word was God*, or leave all Christians liable to a great and dangerous mistake, by reason of the ambiguity of his words. Moreover, the word God, in this chapter, is used eleven times in its proper sense; nor can one instance be produced from the whole New Testament, where, in the singular number, it is used in any other sense: is it then reasonable to conceive it is here used in that improper sense, in which it never is again once used throughout this Gospel, or the whole New Testament, rather than in that sense in which it is continually used in all other places?

Obj. Yes, say the Socinians, because it is here said, the same *was in the beginning with God?* whereas God, properly taken, cannot be said to be *with God*, that is, *with himself.*

Ans. But to this I answer, (1.) that nothing formally, and in the same conception, can be said to be with that which is one with itself; but yet that which is essentially the same, but hath this title from an internal relation to another, as being *God of God*, or as having the Divine essence communicated to it, may be said to be with him: for (1.) the wisdom of God is identically God, according to the old axiom, "quicquid est in Deo, est ipse Deus," *whatsoever is in God is God*, and yet παρ' αὐτῷ, *with him are wisdom and power*, saith Job xii. 13. *I was*, παρ' αὐτῷ, *with him*, says Wisdom, Prov. viii. 27. 30. *all wisdom is from the Lord, and* μετ' αὐτοῦ, *with him*, Ecclus. i. 1. Thus Philo*

* Apud Euseb. Præp. Evang. lib. vii. cap. 13. p. 303.

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observes, that when God saith *he made man after the image of God*, Gen. i. 27. speaking ὡς περὶ ἑτέρου Θεοῦ, *as of another God, he speaketh of*, and πρὸς τὸν δεύτερον Θεὸν, ὅς ἐστιν ἐκείνου Λόγος, *to that second God, who is his Word.*

Secondly, The primitive fathers do very plainly and frequently say, that the Word was strictly, and from all eternity, in God the Father; and yet that, before the creation of the world, there was a προβολὴ καὶ ἀπόῤῥοια, *a projection, or efflux of this Word from the Father*, which made him Λόγος προφορικὸς καὶ προελθὼν, *a Word emitted, or coming forth from the Father;* but yet, because he came not so forth from him as to be separated from him, but was "semper apud Deum et nunquam separatus à Patre," *not separated from the Father*,* they thought it was here said, against the Valentinians, that he was *with the Father.* So Justin Martyr saith, he συνὼν, *was with the Father*, as being ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα, *a progenies, projected from the Father*, Apol. i. p. 44. D. Ap. ii. p. 66. E. Dial. cum Tryph. p. 285. D. 359. A. 284. B. 357. A. So speaks Athenagoras, p. 10. C. D. and Theophilus, p. 100. B. making him from eternity Λόγος ἐνδιάθετος, *an internal Word*, and then saying that he was Λόγος ἐξερευξάμενος πρὸ τῶν ὅλων, *a Word emitted before all things:* and Tatian, that the Word which was ἐν αὐτῷ προπηδᾷ, p. 145.: and Tertullian speaks as of a time, *cum nondum Deus sermonem suum emiserat*, adv. Praxeam, cap. 5. 6. 8. adv. Hermog. cap. 18. 20. 45. and Lact. lib. ii. cap. 8. p. 177, 178. and lib. iv. cap. 6. p. 364—366. see Dr. Bull, sect. 1, 2.

Thirdly, This also is extremely evident from the third verse; whence ariseth this argument, *He that made all things is God*, in the proper acceptation of the word, Heb. iii. 4. but by the Word here spoken of were *all things made, and without him was not any thing made that was made: he in the beginning laid the foundations of the earth, and the heavens are the works of his hands*, Heb. i. 10, 11. *he created all things visible and invisible*, Col. i. 16. he therefore must be God in the proper acceptation of the word.

Fourthly, It is very manifest, that the apostle here designs to tell us what the Word was, and where, before he came into the world, and what and where he was when he came into the world, as may appear from comparing his words together, thus,

In the beginning was the Word, ver. 1.	*He came to his own*, ver. 11.
The Word was with God, ver. 1, 2.	*He dwelt with us*, ver. 14.
The Word was God, ver. 1.	*The Word was made flesh*, ver. 14.
He was in the world, ver. 10.	

And, lastly, whereas these words, expounded according to the Socinian sense, were utterly unintelligible to the Jews, and all the philosophers, who ever made mention of the Logos; according to our sense, which maketh the Word truly God, and a first principle of the creation, they agree perfectly with what they have asserted of the Logos. I say,

First, That they agree fully with the opinion of the Jews, nothing being more evident than that Philo† frequently styles the Λόγος God, and by the Targumist he is very often styled *God;* as when Jacob saith, in the Chaldee of Onkelos, Gen. xxviii. 21. *the Word of Jehovah shall be my God;* and Lev. xxvi. 12. *My Word shall be to you for God the redeemer.* And nothing is more frequent with Onkelos, and all the Targumists, than, for *Jehovah*, to put *the Word of Jehovah;* and of this Dr. Allix* gives above a hundred testimonies: from all which observations it is evident, that the evangelist used the language of his nation when he here said, *the Word was God.*

Secondly, They accord as fully with the doctrine of the ancient philosophers, who lived before the times of this evangelist. Thus Porphyry† saith, that Plato *extended the Divine essence into three hypostases*, the supreme God called *Optimus*, μετ' αὐτὸν δὲ καὶ δεύτερον δημιουργὸν, *and after him a second God, the maker of all things;* and Plato‡ himself bids us swear by τὸν τῶν πάντων Θεὸν ἡγεμόνα —— τοῦ τε ἡγεμόνος καὶ αἰτίου πατέρα, *God, who is the governor of all things, and by the Father of him, who is the ruler and the cause.* Zeno§ the stoic saith, *There be two principles of all things, matter, which is the patient*, τὸ δὲ ποιοῦν τὸν ἐν αὐτῷ λόγον Θεὸν, *and the efficient, God the Word, which, being eternal, goes through all matter, forming every thing.* And hence Amelius,‖ having read these words of our evangelist, cried out, that the barbarian, by saying that this Logos was πρὸς τὸν Θεὸν καὶ Θεὸν εἶναι, *was with God, and was God, and that all things were made by him*, was of the same opinion with Heraclitus and Plato, who made him an eternal principle.

In a word, not only the orthodox but all the heretics did perfectly agree in this import, if Sandius¶ may be credited, who saith expressly, that *all heretics agreed with the orthodox and catholics in this, that the Word was God, and was before all ages, and that the world was made by it.* And as for the orthodox, scarce is there any Christian writer of bulk, from Justin Martyr to the Nicene council, except Arnobius, who doth not insist upon this text as a plain proof of the Divinity of Christ.

[4] Ver. 3. *All things were made by him.*] The Socinian comment, which restrains *all things* here to *all things belonging to the gospel-state;* and saith, that all things were said to be made by him, *because all things were renewed*, i. e. *all believers were made new creatures by him*, is sufficiently refuted by what hath been already proved; *viz.* that this Word is here said to have been in the beginning, not of the new, but of the old creation, and that he was properly and truly God, and so the maker of all things in heaven and earth; and from the parallel places produced already, that God *made all things by Jesus Christ*, Eph. iii. 9. that he *created all things in heaven and in earth, visible and invisible*, Col. i. 16. that *by him God made the world*, Heb. xiii. that *he, in the beginning, laid the foundations of the earth, and the heavens were the work of his hands*, ver. 10, 11. and here, ver. 10. that *he was in the world, and the world was made by him*, even the world into which he came, which doubtless was the material

* Tertul. adv. Prax. cap. 8.

† Euseb. Præp. Evang. lib. iii. cap. 13. Leg. alleg. lib. ii. p. 76. Idemque dicit de Dei duabus Potentiis passim, nempe, earum unam Θεὸν, alteram Κύριον dici, de Somn. p. 357. F. de Vita Mosis, p. 517. F. de Victimis offerent. 661.

* So Onkelos, Exod. vi. Lev. viii. 19. xvii. 20. 46. Numb. xi. 20. xxiii. 11. Deut. i. 30. ii. 7. iv. 24. xxxii. 6. 8. Judgment of the Jewish Church, cap. 12. from p. 131. to 183.

† Apud Cyril. cont. Jul. lib. i. p. 34.

‡ Eph. vi. p. 1276.

§ Apud Laert. lib. vii. p. 519.

‖ Apud Euseb. Præp. Evang. lib. xi. cap. 19.

¶ Enucl. Hist. lib. i. p. 117.

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world, that world which *knew him not:* and therefore could not be renewed by him.

In a word, all the ancient Jews and paraphrasts agree in the common interpretation of the words, *viz.* that the Word was the maker of the material world, and all things in it: this doctrine is taught very frequently by Philo,* that it was the Logos by which the whole world was made.

The Targumists† say it was this *Logos,* or *Memra,* which first said to the world, *Be, and it was, and which shall again cause it to cease to be;* it was the Word which created the world and man in it. And where it is said,‡ *God created the world,* it is usual for them to say, he did it *Bememrah, by his Word.*

This was taught by Aristobulus,§ a Jew, who lived in the time of Ptolomæus Philometor, as a doctrine received from Solomon, and delivered by him, Prov. viii. for he is represented by him there, αὐτῇ σοφίᾳ καὶ αὐτῷ Θεοῦ λόγῳ τὴν ἀρχὴν ἀνατιθεὶς τῆς τοῦ παντὸς συστάσεως, *ascribing the beginning of the frame of the universe to the wisdom and the word of God:* so that Eusebius‖ had just cause to say, that the Hebrews, κατὰ τὸν ἄναρχον καὶ ἀγέννητον τοῦ Θεοῦ τῶν ὅλων οὐσίαν, *after the essence of the God of all things, which was without beginning, and unbegotten, introduced a second essence and Divine power,* ἀρχὴν τῶν γενετῶν ἁπάντων, *which was the principle of all things that were made,* λόγον καὶ σοφίαν, καὶ θείαν δύναμιν αὐτὴν προσαγορεύοντες, *calling him the Word, and Wisdom, and a Divine Power. And that on this account the evangelical doctrine of St. John, renewing that of the prophets and his country,* ταύτῃ διασαφεῖ, *illustrates it by saying, In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it,* &c.

As for the heathen philosophers, they did so plainly agree in that of Plato, that the Logos was the αἰτία, *cause;* and that of Zeno, that he was τὸ ποιοῦν, *the efficient* of the world, that the primitive fathers pleaded this in favour of the Christian doctrine, that even the Logos was in their common language δημιουργὸς, *the maker of the world. Many philosophers affirm* (saith Origen¶) *that there is one God who created the world; in this they agree with the law of Moses,* "aliquanti etiam hoc addiderunt, quod cuncta, per verbum facta, et fecerit, et regerit;" and many add, *that God both made and governed all things that were made by his Word;* "in hoc non solum legi sed et evangelio consona sentiunt," *in this they speak things consonant not only to the law, but to the gospel.—We teach that the Word was the artificer of all things,* saith Tertullian;** "hunc etiam Zeno determinat factitatorem," *and Zeno saith the same.* Cyril, in his book against Julian, gathers up from the heathens many things of a like nature, to shew ὅτι τὸν ἐξ αὐτοῦ κατὰ φύσιν γενηθέντα υἱὸν τὸν δημιουργὸν αὐτοῦ λόγον ἐγνώκασι καὶ αὐτοὶ, lib. i. p. 33. C. *that they owned the Son essentially begotten of the Good, that is the Father, to be the Word that made all things.* And Eusebius* introduceth Plotinus and Numenius speaking of a second god, whom they called Νοῦς, as the artificer of all things; and Plato himself speaking of that world, ὃν ἔταξε ὁ Λόγος ὁ πάντων θειότατος, *which the most Divine Word framed.*

As for the Christian fathers, they from the beginning have asserted this as the rule of truth delivered to them from the apostles, and confounding the heretics,† "quia unus est Deus, qui fecit omnia per verbum suum, verbum nempe quod extra eum non sit, sed in sinu Patris existit," *that there is one God, who made the world by that Word who is not separated from him, but is in the bosom of the Father.* (See this largely proved note on Heb. i. 2.) Though therefore it will still admit of a dispute whether the latter Jews did by their *Memra* mean the promised Messiah, yet two things cannot reasonably be doubted; *viz.* (1.) that the Jews did by their *Memra* understand a Divine person, who was from the beginning, and who gave beginning to all things, and that the heathens had the same notion of their Logos. (2.) That the Christians did understand these words of the evangelist in the sense now received by the orthodox, *viz.* as asserting the pre-existence and Divinity of the Word made flesh, and the production of all things by him. Whence,

Thirdly, It must follow, that the evangelist, who was a *Hebrew of the Hebrews,* must here have spoken of the Logos in the received sense of Jews and heathens: for this being apparently the notion, which then obtained both among the Jews and gentiles, if they had been mistaken in it, it is incredible that the inspired evangelist coming after them should so conspire with them as to express the very same thing in the same style, and almost in the same words, much more that he should do it without giving the least caution to this purpose, that he meant quite another thing by it, than what the Platonists and some Jews meant by such words as these. For instance, that by *the Word* he meant, not, as they did, *one that was for ever,* but a person that never was in being till some few years since; and that by *all things that were made,* he meant not, with them, *all the whole universe,* but only all persons that were reformed by the faith of Christ; and that by *the beginning,* he meant not *the beginning of the world,* as they did, but only the beginning of the gospel, as the Socinians interpret these expressions. If, I say, the Word, of which St. John speaks, did not pre-exist from all eternity, and was not properly the creator of the world, certainly he would have prevented their concluding the contrary from his words by some very plain caution; because he used that style, and those words, under which the contrary had been taught by men of great reputation; and so he would not have affirmed the same things with them concerning the Word, without any farther interpretation or addition, saying this only, that *Jesus was that Word.* Again, all Christians, whether orthodox or heretical, being either Jews or gentiles, it is still more incredible that both should have conspired in this import of these words, had it not been received from the tradition both of the converts among Jews and gentiles, that this was really the import of them, or with such confidence have appealed to the prophetic and country theology of

* Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Alleg. lib. i. p. 44. B. De Plant. Noæ, p. 221. D. De Confus. Ling. p. 329. C. De Prof. p. 464. B. De Monarch. p. 823. B.

† Targum Jon. in Exod. vi. 3. iii. 14, 15. Targum Onkelos in Deut. xxxii. 27. Targum Hieros. in Gen. i. 1. 27.

‡ Targum Jonath. in Isa. xliv. 24. xlv. 12. xlviii. 13. Targum Hieros. et creavit מימר אדוי hominem, in Gen. i. 27.

§ Apud Euseb. Præp. Evang. lib. vii. cap. 12. p. 320.

‖ Ibid. lib. vii. cap. 12. p. 320, 321.

¶ Hom. 14. in Gen. F. 23. A. ** Apol. cap. 21.

* Præp. Evang. lib. xi. cap. 16—19.

† Iren. lib. i. cap. 3. lib. iii. cap. 11. p. 237. 258, 259.

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the Jews, and the concurring sentiments of the heathens, with the words of this evangelist, if they had understood them in a sense so much different from that, both of the Jews and heathens, as that is which the Socinians now put upon them: if then the universal church from the beginning did not err in their interpretation of these words, it is certain we, who continue to receive that sense and import of them, which they have from the beginning handed down unto us, must still retain the true and genuine signification of them.

Οὐδὲ ἓν, ὃ γέγονεν. Vide Examen Millii in locum.

[5] Ver. 4. *In him was life.*] That this is to be understood not of life natural, but of that life eternal which he revealed to the world, 2 Tim. i. 19. *to which he taught the way*, xiv. 6. *which he promised to believers*, x. 28. *which he purchased for them*, vi. 51. 53, 54. *which he is appointed to give them*, xvii. 2. and *to which he will raise them up*, v. 29. as having ζωὴν ἐν ἑαυτῷ, *life in himself*, ver. 26. may be argued, (1.) from the like expression, 1 John v. 11. *This is the promise that God hath given us, eternal life, and that life is in his Son;* whence he is styled *the true God and eternal life*, ver. 20. *the resurrection and the life*, xi. 25. *the way, the truth, and the life*, xiv. 6. (2.) From these words, ver. 7. *John came to bear witness of this Light, that all men might believe on him*, viz. *to eternal life*, 1 Tim. i. 16. for so John witnesseth, iii. 15. 36. And this answers the only objection against this interpretation, that the evangelist speaks not of the Word incarnate till ver. 14. and that in that respect alone was he the teacher of eternal life, for John bare witness of him when he was the Word incarnate: it was thus also he came *into the world*, and *came to his own*, and made *believers the sons of God*, ver. 11—13. and yet all these things are spoken of him before it is said, ver. 14. *the Word was made flesh.*

And hence it follows, that this life must be the light of men, by giving them the knowledge of this life, and of the way leading to it, and in which they that walk are said to walk in the light, 1 John i. 7. *to abide in the light*, ii. 10. and to be the children of the light, according to those words of Christ, *whilst ye have the light, walk in the light, and believe in the light, that ye may be the children of the light*, xii. 35, 36. *I am the light of the world, he that follows me shall have the light of life*, viii. 12. ix. 5. xii. 46. and then the words following, *the light shineth in darkness*, must respect the heathen world, styled darkness, Eph. v. 8. (see the note on Rom. xiii. 12.) and the blind Jews; and the darkness must be said not to comprehend it, because the vicious part of the world would not own, but hated the light, *and loved darkness rather than light, because their deeds were evil*, and so they were reproved by it, iii. 19—21.

[6] Ver. 7. *He came to testify of this Light, that all men might believe on him.*] See here the design of the Baptist's testimony, not only that some few elect, but that *all men might believe in Christ.*

[7] Ver. 9. *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every man that comes into the world.*] The words in the Greek are ambiguous, and may be rendered, *which coming into the world enlightens every man*, or as our translation doth; but that which countenanceth our translation, is the Hebrew way of speaking, that a man born, *is a man coming into the world;* see Dr. Lightfoot here, and the words of Christ, saying, *For this cause was I born, and came into the world:* (xviii. 37.) and though Justin Martyr, Apol. p. 84. and Origen, Hom. 14. in Jer. p. 138. interpret this of the light of nature, saying, with some of the Greek scholiasts, ποιεῖ νοεῖν τὸ δέον πάντα ἄνθρωπον, *he makes every man to know what he ought to do*, since all men are by nature λογικοὶ, all have the knowledge of good and evil, all may, from the consideration of the creatures, advance to the knowledge of a Creator; yet it is certain, that Christ coming into the world, could not thus enlighten any man, they being all thus enlightened from the beginning of the world: in this sense none of them could be called darkness, or said not to know, receive, or apprehend this light, (ver. 4. 10.) or *when light is come into the world, to love darkness more than light:* (iii. 19.) now hence it follows, that Christ must be said, ver. 4. to be *the light of men*, by giving them the knowledge of eternal life, and of the way that leadeth to it, and in which they that walk are said to *walk in the light*, 1 John i. 7. and to *abide in the light*, ii. 10. and to be *the children of the light*, John xii. 35, 36. To this Light the Baptist beareth witness, *that all men might believe in him*, ver. 7. *to eternal life*, iii. 36.; and therefore with this light he, coming into the world, enlighteneth every man, *viz.* who doth receive him, (ver. 12.)

[8] Ver. 10. *And the world was made by him, and* (yet the men of) *the world knew him not.*] *i. e.* Owned him not either as their Maker or their Redeemer. Of this see note on ver. 3. and on Heb. i. 2.

[9] Ver. 11. *He came to his own.*] *i. e.* To the Jewish nation to whom he was promised, and to whom only he was personally sent; he being therefore styled *a minister of the circumcision for the truth of God to confirm the promises made to the fathers*, (Rom. xv. 8.) from whom according to the flesh he came, (Rom. ix. 5.) *and they received him not; i. e.* they generally would not own him as their Messiah and their Saviour.

[10] Ver. 12. *But to as many as received him he gave* ἐξουσίαν, *power to become the sons of God.*] Ἐξουσία here signifies the right, privilege, dignity, and prerogative: as when the apostle warns the strong Christians to see to it, lest their ἐξουσία, privilege or freedom from the Jewish rites, *be used as a stumbling-block to the weak*, (1 Cor. viii. 9.) and saith, (ix. 5, 6.) *have we not* ἐξουσία, *a right, or privilege*, by virtue of our office, *to eat and drink?* This privilege to be the sons of God is, as Grotius well notes, a right to the inheritance of the saints: for, *if children* (saith the apostle), *then are we heirs, heirs of God, joint heirs with Christ;* (Rom. viii. 17.) a right to a blessed resurrection, *the sons of God being the sons of the resurrection;* (Luke xx. 36.) a right to abide always in our Father's house; (John viii. 35.) a right to a state of immortality and incorruption, the υἱοθεσία, *sonship*, including *the redemption of the body* from corruption, (Rom. viii. 23.)

[11] Ver. 13. *Being born, not of blood, nor of the will of the flesh, nor of the will of man.*] *i. e.* We are born sons, not by virtue of the blood of circumcision, by which the Jews entered into covenant with God, and became his sons; not by reason of that carnal generation, which makes us sons by nature of such parents, who by their fleshly lustings are incited to beget us; not by the will of man, adopting another for his son and heir for want of natural issue; but this sonship ariseth from the good pleasure of God receiving

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us for his sons, through faith in Christ Jesus. Some observing that the apostle saith, *God made all men* ἐξ ἑνὸς αἵματος, *of one blood;* (Acts xvii. 28.) refer this birth of blood to our natural production, and our being born of the will of the flesh, to the birth of the Jews by that circumcision which was made in the flesh; I prefer the former exposition, because, though circumcision be made in the flesh, it proceeds not ἐκ θελήματος σαρκὸς, from the will, desire, or lusting of the flesh, but was done by them in obedience to the command of God.

[12] Ver. 14. *And the Word was made flesh,* &c.] *i. e.* Man, according to the usual import of that phrase; as when it is said, Gen. vi. 12. *all flesh had corrupted their ways;* Psal. lvi. 4. *I will not fear what flesh,* that is, what man, *can do to me,* ver. 12.; Isa. xl. 5. *all flesh shall see the salvation of God;* and, ver. 6. *all flesh is grass, and all the glory of man is as the flower of the field;* Jer. xvii. 5. *cursed is he that trusteth in man, and maketh flesh his arm.* (See Matt. iv. 22. Rom. iii. 20.) And this phrase is used, say the fathers,* not only to express the great affection of the Word to man, declared in taking on him even his vilest part, but also to shew he came to heal, and to recover from corruption that flesh, which, by the sin of Adam, was made obnoxious to death and corruption; and that this flesh, which so inseparably was united to the Divine nature, must be *capable of salvation,* which the gnostics and Valentinians denied, and the Ebionites, who denied the union of the two natures.

The Socinian gloss upon these words is this, that Christ *was born mortal, subject to infirmities, sufferings, and death, and so frail and infirm as flesh.* But,

First, It is to be noted from Novatian,† that this is the gloss of those heretics, who denied the distinction betwixt the Son of God and man, *lest they should be obliged from these words to own his Divine nature;* that is, this is a Socinian gloss. Note,

Secondly, That this gloss is contrary to the true import of the words: for it makes the words *frail, infirm,* and *mortal,* and all these epithets, to predicate of, and belong to, the Word. Now who can reasonably imagine that he, who had before told us, *the Word was God,* and so immortal, *the maker of the world, and all things in it,* and so infinite in power, ver. 3. 10. should instantly add, *the Word was flesh, i. e.* frail, infirm, obnoxious to death, and yet should immediately say again of this infirm, frail being, *We have seen his glory, as the glory of the only-begotten Son of God, and of his fulness have we all received grace for grace;* that he was one *in the bosom of the Father, and who alone had seen the Father,* (ver. 14. 16. 18.) Mr. Clerc interprets the words thus, *And that reason was made conspicuous by the man in whom it was,* telling us that *flesh* signifies a conspicuous nature, in opposition to that which is spiritual, as 1 Tim. iii. 16. but there it is not said as here, *the Word was made flesh,* but Θεὸς ἐφανερώθη ἐν σαρκὶ, *God was manifested in,* or made conspicuous in, the *flesh,* that is, in the human nature, which is the import of the word *flesh* in all the other places where it is attributed to Christ, by way of distinction from his higher original; as when the apostle saith, *the Son of God was of the seed of Abraham,* κατὰ σάρκα *according to the flesh,* Rom. ix. 5. and that the Son, whom he had proved to be God, Heb. i. was partaker also of flesh and blood, Heb. ii. 14. for it is manifest that in all these places, *flesh* signifies not the frailty or infirmity of flesh, according to the Socinian gloss, nor flesh as conspicuous and visible, according to Mr. Clerc's gloss; but the human nature absolutely taken, according to the exposition of all the ancient fathers; of Ignatius,* who saith, *he was a physician,* σαρκικὸς καὶ πνευματικὸς, *fleshly and spiritual,* ἐν σαρκὶ γενόμενος Θεὸς, *being God in flesh;* of Justin Martyr,† who saith, he was the Son and the Λόγος, ὃς σαρκοποιηθεὶς ἄνθρωπος γέγονεν, *who, by his incarnation, was made man;* of Irenæus,‡ saying, "Deus igitur homo factus est," *God therefore was made man;* of Tertullian,§ saying, that "Christus vere hominem indutus, Deus perseveravit," *Christ, putting on the manhood, remained God;* and of Origen,‖ who saith that Christ, being in the form of God, and a Son of the Jerusalem, *which is above, left his father and mother for his church,* διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σὰρξ, *being made flesh for her; it being said, The Word was made flesh.*

Moreover, the wisdom of God was made conspicuous in the gospel, that being the wisdom of God, (1 Cor. ii. 7.) and by the church, by which *the manifold wisdom of God* was made known, even to the angels. (Eph. iii. 10.) If then that were the reason why the Word is said to be made flesh, the gospel and the church might also be said to be made flesh. It follows,

[13] Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt, or pitched its tabernacle, among us.*] This word ἐσκήνωσεν hath such an apparent affinity, both in sound and sense, with the Hebrew *shacan,* used in the Old Testament, when mention is made of God's dwelling by the Schechinah, or his glorious presence, in the tabernacle, and often shining forth there, and thence ἐν δόξῃ, *in glory;* (see the notes on Rom. i. 23. Phil. ii. 6.) that we have reason to believe this phrase relates to the Divine nature, or to the fulness of the Deity dwelling in Christ's human nature. This Schechinah, say the Jews, was wanting in the second temple, and this defect was now repaired by the habitation of the Divine nature in the temple of Christ's body, so as never to be separated from it, according to the prediction of the prophet Haggai, (ii. 7.) *The Desire of all nations shall come, and I will fill this house with glory.* As then God said, with respect to the times of the Messiah, *I come to thee,* ושכנתי, καὶ κατασκηνήσω, *and will dwell in the midst of thee;* that is, saith the Chaldee paraphrast, ואשרי שכנתי, *and will put my Schechinah,* or Divine Majesty, *among you,* Zech. ii. 10, 11. so did he

* "Nam quemadmodum initio plasmationis nostræ in Adam, ea quæ fuit in Deo inspiratio vitæ, unita plasmati, animavit hominem et animal rationale ostendit; sic in fine, verbum Patris et Spiritus Dei, adunitus antiquæ substantiæ plasmationis Adam, viventem et perfectum effecit hominem capientem perfectum Patrem; ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Iren. lib. v. cap. 1. "Vani igitur, qui, à Valentino, sunt hoc dogmatizantes, uti excludant salutem carnis, et reprobent plasmationem Dei: vani autem et Ebionæi, unitionem Dei et hominis per fidem non recipientes in animam suam." Ibid.

† "Sed erroris istius hæreticorum inde, ut opinor, orta est materia, quia inter filium hominis nihil arbitrantur interesse, ne, facta distinctione, et homo et Deus Jesus Christus facile comprehetur. Eundem enim atque ipsum *i. e.* hominem filium hominis, etiam filium Dei volent videri, ut homo et caro et fragilis illa substantia eadem atque ipse filius Dei esse dicatur, ex quo dum distinctio filii hominis et filii Dei nulla secernitur, sed ipse filius hominis filius Dei vindicatur, homo tantummodo Christus, idem atque filius Dei asseratur, per quod nituntur excludere 'Verbum caro factum est.'" Cap. 19.

* Ep. ad Eph. §. 7. † Apol. ii. p. 74. ‡ Lib. v. cap. 28.
§ De Carne Christi, cap. 3. ‖ In Matt. tom. i. ed. Huet. p. 357.

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fulfil his promise, by sending this Emmanuel, or *Word made flesh*, among them.

[14] *And we have seen* τὴν δόξαν αὐτοῦ, *his glory.*] *viz.* Appearing in, and shining from, the tabernacle of Christ's body, as the glory of the Lord did from the tabernacle of old: for the glory of God, in the Old Testament, doth not barely signify the miracles wrought by God, but either the glory appearing in the cloud of glory, as Exod. xvi. 7. 10. by which God testified his presence with them, and Numb. xiv. 22. and ver. 21. or it signifies the miracles done by the glory of God then appearing; and in 2 Pet. i. 16. it signifies the bright cloud, or glory of God, appearing at our Lord's transfiguration; not any miracle then wrought, of which we have no mention in the history of Christ's transfiguration: here therefore the apostle saith, *We have seen the glory*, or the Divinity of the *Word*, conspicuous in the miracles wrought by him.

[15] Δόξαν ὡς μονογενοῦς παρὰ πατρὸς, *The glory as of the only-begotten Son of the Father.*] Where note,

First, That the particle ὡς, *as*, is not here a note of similitude, ἀλλὰ βεβαιώσεως, *but of confirmation:* that this Son truly was the only-begotten of the Father, as Chrysostom here notes: so Neh. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a faithful man;* Matt. xiv. 5. *all men held John* ὡς προφήτην, *to be a prophet indeed.* (See the notes on Rom. ix. 32.) This particle ὡς sometimes answers to the Hebrew *ach*, and signifies *certè*, or truly; as Psal. lxxiii. 1. *ach tob*, ὡς ἀγαθὸς, *truly God is loving to Israel:* sometimes to *caph*, when it is used, say the Jewish writers, לאמת הדבר, to confirm a thing. (See Noldius de Particulis, p. 376. 2 Cor. ii. 17. 1 Pet. i. 19. iv. 11.) This glory is said to be the glory μονογενοῦς, *of the only-begotten of the Father, i. e.* of him who was begotten of him after that singular and extraordinary manner, that this title can agree to him alone, as being, saith Lucian, *the unchangeable image,* οὐσίας, καὶ βουλῆς, καὶ δυνάμεως καὶ δόξης τοῦ Θεοῦ, *of the essence, counsel, power, and glory of God.* Hence is the Logos styled by Philo, ὁ πρωτόγονος υἱὸς, de Agricult. p. 152. B. ὁ πρωτόγονος καὶ γεννητὸς, de Confus. Ling. p. 258. A. *the begotten and first-born Son of God,* ὁ ἐνδιάθετος υἱὸς τοῦ Θεοῦ, *the internal Son of God.* (Lib. de Nom. Mut. p. 824.) By Plato* he is styled ὁ ἔγγονος τοῦ ἀγαθοῦ καὶ ὁμοιώτατος ἑαυτῷ, *one begotten of the Good, and most like to him.* And Porphyry says, that, according to the doctrine of Plato, *of the Good*, i. e. of the Father, *was begotten, in a manner unknown to men, an Understanding, in which are all things.* (Apud Cyril. contr. Jul. lib. viii.)

[16] Πλήρης χάριτος καὶ ἀληθείας, *Full of grace and truth.*] Here πλήρης, the nominative case, is put for the genitive: so Eph. iii. 17. that *Christ may dwell* ἐν καρδίαις ὑμῶν, ver. 18. ἐρριζωμένος for ἐρριζωμένων, and Rev. i. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυρ, for τοῦ μάρτυρος. See examples of the like construction in profane authors, produced by Grotius on Mark vi. 40. and by Schmidius. Note also, that it appeareth from the following words, ver. 17. *For the law came by Moses; but grace and truth by Jesus Christ,* that this Son of God is said to be full of grace and truth, in opposition to the law of Moses. Now grace, in the New Testament, implies two things; both which are declared to be wanting in the law of Moses: (1.) the mercy of God in the free pardon of our sins, or our justification or freedom from the guilt of sin, from which *we could not be justified by the law of Moses,* Acts xiii. 38, 39. *For by the law* (saith the apostle) *can no man be justified,* Gal. iii. 11. Rom. iii. 20. *We being justified freely by his grace through the redemption which is in Jesus,* ver. 24. whence it is said to them, who seek to be justified by the law of Moses, that they are *fallen from grace,* Gal. v. 4. (2.) Grace doth in Scripture signify *the gifts of the Holy Spirit* freely conferred upon believers, who is therefore styled ἡ δωρεὰ ἐν χάριτι, *the gift by grace,* Rom. v. 15. and his gifts are represented by the word *grace,* as when St. Peter saith, *As every man hath received the gift, so let him minister, as good stewards,* ποικίλης χάριτος Θεοῦ, *of the manifold grace of God,* 1 Pet. iv. 10, 11. and St. Paul, Rom. xii. 6. *Having therefore gifts differing* κατὰ τὴν χάριν, *according to the grace given us, whether prophecy,* &c. (See Gal. ii. 8, 9. Eph. iii. 7.) Now this promise of the Spirit was the consequence of faith in Christ: (Gal. iii. 14.) hence are these two assigned as the great differences betwixt the law and the gospel; that the first was the *administration of the letter only,* the other *of the Spirit:* the first the *administration of condemnation,* the second of *justification,* 2 Cor. iii. 7, 8. Again, the law is said to have been only *a shadow of things to come,* and an *image* of those things of which Christ exhibited the body, truth, and substance, Col. ii. 17. Heb. viii. 5. x. 1. (see the note there:) and hence truth is here said to come by Christ; and he is here represented as full of truth.

[17] Ver. 15. *He that cometh after me, is* (to be) *preferred before me; for he was before me,* πρῶτός μου ἦν.] Here the *critical* note is this, that πρῶτος, *first,* here signifies, *before;* so 1 John iv. 19. *he loved us,* πρῶτος, *before;* Matt. xvii. 20. *Elias shall come* πρῶτον, *before Christ;* John xix. 39. *Nicodemus, who came* πρῶτον, *before to Christ by night;* 2 Thess. ii. 3. *there shall come an apostasy* πρῶτον, *before Christ's coming;* and, John xv. 18. *they hated me,* πρῶτον ὑμῶν, *before they hated you.*

Secondly, As for the words ἔμπροσθέν μου γέγονεν, I find no instance where they signify, *He was preferred before me:* and therefore rather choose to retain the proper import of the words, and give the sense of the whole thus, *This is he of whom I said, He that cometh after me is before me; and this I said, because he indeed was before me, as being in the beginning with God,* ver. 2.

[18] Ver. 16. *And of his fulness we have all received,* καὶ χάριν ἀντὶ χάριτος, *even grace for grace.*] *i. e.* Of the fulness of grace in him to procure pardon for us, and of that fulness of the Spirit, which was in him without measure, John iii. 34. Luke iv. 1. according to the measure of the gift of Christ: so Jer. xi. 17. the Lord hath pronounced against thee, κακὰ ἀντὶ κακίας, *evil for the evil of the house of Israel and Judah:* so κακὸν ἀντὶ κακοῦ, *evil for evil* done to us, or according to it, Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. so ἀντὶ τούτου, "ob hanc rem," ἀνθ' ὧν, *for the sake* of which: (see many examples of this kind in Stephanus:) so Theoclymenus* saith to Helena, Let us forget what is past, and be reconciled, that so χάρις ἀντὶ χάριτος ἐλθέτω, *we may receive kindness upon kindness;* and one in Theognis† desires rather to die than to suffer, ἀντ' ἀνιῶν ἀνίας, *sorrow upon sorrow:* so that this phrase, *grace for grace,*

* De Repub. lib. vi. p. 686. C.

* Euripid. Helen. v. 1254. Priestley's ed. of Euripid. vol. vi. p. 556. † V. 342.

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may either signify the abundance and continual influence of Divine blessings conferred upon us; or, with relation to the spring and fountain of them, we have received grace, or tokens of the Divine favour, agreeably to the grace of God vouchsafed to us in sending his Son, and suitably to the grace of our Lord Jesus Christ, mentioned 2 Cor. viii. 9. and frequently in the beginning and the close of St. Paul's Epistles, as that from which we derive all spiritual blessings in heavenly things. (Eph. i. 2, 3.)

[19] Ver. 18. *No man hath seen God at any time,* οὐδεὶς ἑώρακε.] Here Grotius thinks, that ἑώρακε, *hath seen,* is put for *hath known,* as iii. 32. and Eph. iii. 11. giving the sense thus, *No man hath known the secret counsels of God at any time, concerning the redemption of mankind, which Christ now declareth to the world;* but though this sense of the words be good, yet the phrase in the Old and the New Testament representing God as one, *whom no man can see, and live,* as Exod. xxxiii. 20. 23. *and who dwells in light inaccessible, to which no mortal eye can approach, and whom no man hath seen, or can see,* 1 Tim. vi. 19. and the seeing of him in the cloud, the symbol of his glorious presence, being called *the seeing of him face to face,* Gen. xxxii. 30. Numb. xiv. 14. and being deemed such a vision as would cause God to take away their lives, Judg. vi. 22, 23. xiii. 22. Isa. vi. 5.) I would rather refer this here to the presence of the *Word* with the *Father,* mentioned i. 1. and his being with him in heaven in that glory, in which he there dwells, and his coming down from thence as from the bosom of the Father, to declare heavenly things to us, which, saith he, *none can do but the Son of man who is in heaven,* iii. 12, 13. (See the note there.) For if this being in the bosom of the Father, did only signify his friendship and intimate acquaintance with God, it may be ascribed to Abraham, who was *the friend of God,* James ii. 23. to Moses, *who talked with him face to face, as a man speaking to his friend,* Exod. xxxiii. 11. and to the apostles, who had *the mind of God revealed to them,* 1 Cor. ii. 16. Whereas, in the other sense, it will be proper and peculiar to Christ, to be *in the bosom of the Father,* as St. John seemeth here to represent it.

[20] Εἰς τὸν κόλπον, *In the bosom.*] Note, that εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ. So εἰς πόλιν, *in the city,* Matt. ii. 23. εἰς τὸν καιρὸν αὐτῶν, *in their times,* Luke i. 20. εἰς ἣν, *in which,* Acts vii. 4. εἰς χολὴν, *in the gall,* Acts viii. 23. (See Mark i. 39. ii. 1. v. 34. Luke viii. 48. ix. 61. xi. 7. xvi. 8. Acts vii. 53. xiii. 42. Eph. i. 10. Heb. xi. 9.)

[21] Ver. 20. *He confessed, and denied not; but confessed.*] Such pleonasms are frequent in the Scripture. So 2 Kings xviii. 36. *The people held their peace, and answered nothing;* Isa. xxxviii. 1. *Thou shalt die, and not live;* Ezek. vii. 6. *An end is come, the end is come, it is come;* and especially in the writings of this evangelist; so 1 John i. 1. 3. *That which we have heard, that which we have seen, that which we have beheld with our eyes;* and, xii. 27. *is true, and is no lie.* (See here, ver. 3.)

[22] Ver. 21. *Art thou Elias? And he said, I am not.* (See the note on Matt. xi. 14.) *Art thou that prophet?*] Jeremy, saith Grotius, there being a rumour among them, that he was to return to them. (See the note on Matt. xi. 9, 10.) When the people were musing among themselves, whether the Baptist were the Christ, he takes off that suspicion of his own accord, Luke iii. 15. Here he returns an answer to the inquiries of the pharisees.

[23] Ver. 24. *And they that were sent, were of the pharisees.*] *i. e.* Of the patrons of tradition, who thought themselves so exact in all the ordinary rules, which were to be observed, that this new rite of baptizing, by way of preparation for the Messiah, of which their traditions were wholly silent, must be extraordinary; and therefore they inquire,

[24] Ver. 25. Τί οὖν βαπτίζεις; *Why then baptizest thou?*] Why usest thou towards us, Jews, who are already holy and in covenant with God, a rite only used by us towards heathen proselytes, to cleanse them from their impurity and to prepare them to enter into covenant with God? Note also, that τί here is put for διά τι, *why,* or *for what cause,* as Matt. xvii. 10. τί οὖν, *why say the scribes?* vi. 28, τί μεριμνᾶτε, *why take ye thought?* so vii. 3. xvi. 8. xix. 7. xxii. 18. John iv. 17. vii. 19. ix. 27. x. 20. xviii. 21. 23. xx. 13. 15.

[25] Ver. 26. *I baptize with water to repentance.*] *i. e.* I am the messenger of which Malachi speaks, who am sent before the Lord to prepare his way, by bringing you to repentance and amendment of life, and therefore baptize you with water, to mind you of that purity of heart which is requisite to the reception of him: so that by my baptizing you with water, to produce in you that purity, will be fulfilled the promise of God by Ezekiel, xxxvi. 25. *I will sprinkle clean water upon you, and ye shall be clean;* and, by his baptism, will be fulfilled the words following, ver. 37. *I will put my Spirit within you.*

Ver. 27. Ὃς ἔμπροσθέν μου γέγονεν.] See this reading vindicated, Examen Millii in locum.

[26] Ver. 28. *In Bethabara.*] That is, according to the import of the word *Beth y bara, about the place where the Jews passed over Jordan to go into the land of Canaan:* it is situated, saith Dr. Lightfoot,* beyond Jordan, in the Scythopolitan country, where the Jews dwelt among the Syrophœnicians.

[27] Ver. 29. *Behold the Lamb of God,* ὁ αἴρων τὴν ἁμαρτίαν, *who taketh away the sins of the world.*] This Grotius refers to the reformation of men's lives; whereas it plainly respects the lamb slain as a piacular victim, (1 Pet. i. 19.) to redeem us to God by his blood, (Rev. v. 9.) or to procure for us *redemption,* that is, *the remission of sins,* (Eph. i. 7. Col. i. 14.) and to exempt all that believed in him from that sentence of death which came upon the world for the sin of Adam. To illustrate this, let it be noted, (1.) that when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4. iii. 2. iv. 4. and by that rite transferred his sins upon the victim, who is said *to take them upon him, and to carry them away:* accordingly, in the daily sacrifice of the lamb, the stationary men, saith Dr. Lightfoot, who were the representatives of the people, laid their hands upon the lambs thus offered for them; and these two lambs offered for the daily sacrifice were bought with that *half shekel,* which all the Jews yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of redemption of their lives, to make an atonement for them,* Exod. xxx. 12. 14. 16. This lamb was therefore offered to take away the guilt of their sin, as this phrase signifies when it relates to sacrifices. (See the note, 1 Pet.

* Pag. 494.

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ii. 25.) When therefore the Baptist had said, he baptized them for the remission of sins, he here shews them by what means that remission was to be obtained.

[28] Ver. 31. 33. *And I knew him not.*] By face, or any converse with him, till he came to my baptism, God so ordering it, that there should be no suspicion that I thus testified of him by compact. Observe, also, that the Baptist said this at the same time that he saw the Spirit of God descending on him, ver. 30. and seeing this sign made good, he testifies this was that Son of God who should baptize them with the Spirit, ver. 33, 34. (See note on Matt. iii. 14.)

[29] Ver. 37. *Two disciples*] Of the Baptist hearing this testimony of their Master, they come to him, either to abide with him, or to gain farther knowledge of him; and therefore they inquire where he dwelt, ver. 39. that they might repair to him thither, not thinking it proper to ask him in the streets concerning the Messiah and his kingdom.

[30] Ver. 40. *One of the two was Andrew.*] The other is thought to have been St. John himself, who usually conceals his name. Note hence, that these two were called before Peter.

[31] Ver. 42. *Thou art Simon,* &c.] Woltzogenius notes, that Christ here gives Peter a specimen of his Divine virtue; and, ver. 47. he discovers the secrets of the heart of Philip, shewing that he was able, by the Holy Spirit, to search into the most internal recesses of the heart.

[32] Ver. 44. *Of Bethsaida, the city of Andrew and Peter.*] *i. e.* Where they dwelt. This seems to be added, to shew the reason why Philip followed Jesus before he knew any thing of his doctrine, because what he had heard from them who dwelt near him had prepared his mind so to do; and from the following words of Philip and Nathanael, *we have found him,* &c. we learn, that not only Peter and Andrew, but Christ himself had discoursed to Philip of the predictions of the law and the prophets concerning him. Note also ὃν, ver. 45. is put for περὶ οὗ, *of whom,* as ver. 15.

[33] Ver. 49. *Thou art the Son of God; thou art the King of Israel.*] These seem to be the two titles of the Messiah in the Jewish phrase, signifying the same thing: for though the Jews acknowledged the Messiah should be the Son of God, yet not in that high sense in which Christ was ἴδιος υἱὸς, *the proper and peculiar Son of God;* for this they look upon as blasphemy, John v. 18. but in that sense in which they style themselves his sons, John viii. 41.

[34] Ver. 51. *Hereafter shall ye see the heavens opened, and the angels of God ascending and descending on the Son of man.*] Christ here seems to allude to Jacob's ladder, of which we read Gen. xxviii. 12, 13. on the top of which was the Divine Majesty, and the angels ascending, saith Maimonides, *to receive his commands,* and descending *to execute them;* Christ therefore, by these words, seems to inform them, that the miracles which they should see performed by him should declare the Divine Majesty present with him, and giving him those commands he was to execute by his prophetic office, as clearly as if they had seen the angels of God ascending and descending on him. They who refer this to the day of judgment, did not consider this was to happen ἀπάρτι, *within a little while;* and they who refer it to Christ's passion and resurrection, must shew how the angels then ascended and descended on Christ in the sight of the apostles.

CHAP. II.

1. AND the third day *(from Simon's coming to Christ,* i. 41.) there was a marriage *(feast)* in [1] Cana of Galilee: and the mother of Jesus was there *(uncalled):*

2. And both Jesus was called and his disciples (Gr. *but both Jesus and his disciples were called)* to the marriage.

3. And when they wanted wine, the [2] mother of Jesus *(being concerned for this want of her relations)* saith to him, They have no wine *(hoping, by this intimation, he, by a miracle, would supply this want).*

4. Jesus saith unto her, [3] Woman, what have I to do with thee? [4] mine hour *(i. e. that time for manifesting my glory by my miracles,* ver. 11.) is not yet come *(and so I am not bound to have regard to thy solicitations in this thing).*

5. His mother *(expecting, notwithstanding this answer, that he might gratify her)* saith to the servants, Whatsoever he saith to you, do it.

6. And there were set there six water-pots *(or cisterns)* of stone, after the manner of the purifying of the Jews *(who constantly washed before meals),* containing two or three firkins apiece.

7. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

8. And he saith to them, Draw out now *(of this liquor),* and bear *(it)* to the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water which was made wine, and knew not whence it was, but the servants that drew the water knew *(i. e. not knowing it to be water miraculously turned into wine by Christ as the servants did),* the [5] governor of the feast called the bridegroom,

10. And saith to him, Every man at the beginning *(of a feast)* doth *(use to)* set forth good wine; and when men [6] have well drunk, then that which is worse *(i. e. smaller):* but thou hast kept the good wine until now.

11. This beginning of *(his)* miracles did Jesus in Cana of Galilee, and *(thereby)* [7] manifested forth his glory; and his disciples *(who saw the miracle)* believed on him.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.

13. And *(for)* the Jews' Passover was at hand; and Jesus went up *(with them)* to Jerusalem,

14. And *(there he)* found in the temple those that sold oxen, and sheep, and doves *(for sacrifices),* and the changers of money *(or, those who returned it by way of exchange)* sitting.

15. And when he had made a [8] scourge of small cords *(or of rushes),* he drove them all out of the temple, and *(that is)* the sheep, and the oxen; and poured out *(upon the ground)* the changers' money, and overthrew the *(counting)* tables *(no man making any resistance);*

16. And *(he)* saith to them that sold doves, Take these things hence; *(and)* make not my Father's house a house of merchandise.

17. And his disciples *(afterward)* remembered that it was written *(of him),* The zeal of thine house hath eaten me up (Psal. lxix. 9. *i. e. hath fed upon my spirits and consumed them).*

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18. Then answered the Jews and said to him, [9] What sign shewest thou to us *(that thou art a prophet)*, seeing that thou doest these things *(which only magistrates or prophets have authority to do)?*

19. Jesus answered and said to them, *(This shall be a sign to you)*, [10] destroy this temple *(of my body)*, and *(when you have done this)* in three days I will raise it up *(again)*.

20. Then said the Jews, [11] Forty and six years was this temple in building, and wilt thou rear it up in three days? *(and this they said, thinking that Christ had spoken of the temple of Jerusalem.)*

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this to them; and they believed the Scripture *(speaking of his resurrection)*, and the word which Jesus had said.

23. Now when he was in Jerusalem at the Passover, on the feast-day (Gr. ἐν τῇ ἑορτῇ, *in the time of the feast)*, many believed in his name when they saw the miracles that he did.

24. But Jesus did not commit himself unto them *(or confide in them as his sincere disciples)*, because he knew *(the hearts of)* all men,

25. And needed not that any should testify of man: for he knew what was in man.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *IN Cana of Galilee,*] To distinguish it from another Cana, which was in the tribe of Ephraim, Josh. xvi. 8. xvii. 9. whereas this was in the tribe of Asher in Galilee, Josh. xix. 28. and probably where Alpheus or Cleopas, whose wife was Mary, the sister of the mother of our Lord, lived: for that this marriage was in his house, is conjectured, first, because the mother of our Lord is there uncalled, by reason of her near relation to them; whereas Christ and his disciples are bid to the wedding: secondly, because his mother is so solicitous for the supply of the wine.

[2] Ver. 3. *The mother of Jesus saith to him, They have no wine.*] Some conceive, by reason of this expectation of his mother, that Christ miraculously might provide wine for them, that, whilst he lived privately with his parents, he might, upon some occasion, in an extraordinary manner, supply their want of necessaries. St. Chrysostom says, she was moved to ask this from the consideration of his miraculous conception and birth, the testimony of the Baptist, and his gathering disciples. Grotius thinks, that Joseph was then dead, because he is not mentioned here.

[3] Ver. 4. Τί ἐμοὶ καὶ σοὶ, γύναι; *Woman, what have I to do with thee?*] The papists here contend, that these words are not to be deemed a reprehension of his mother, but only an instruction to his disciples, that in the things of God they ought not to have respect to the solicitations of earthly parents. But,

First, The word γύναι, *woman*, plainly shews, these words were directed, not to his disciples, but to his mother. And,

Secondly, We never find this phrase used in Scripture otherwise than by way of objurgation or reprehension; as when Jephthah says to the king of Ammon, Judg. xi. 12. τί ἐμοὶ καὶ σοὶ; *What have I to do with thee, that thou comest to fight against my land?* And David to the sons of Zeruiah, 2 Sam. xvi. 20. τί ἐμοὶ καὶ ὑμῖν; *What have I to do with you?* and again, xix. 22. and Pharaoh-Nechoh to Josias, 2 Chron. xxxv. 21. 1 Esd. i. 26. 1 Kings xvii. 18. and Elisha to Joram, 2 Kings iii. 13.

Thirdly, Maldonate* confesseth, that most of the ancient fathers do openly or obscurely intimate, what Irenæus† plainly saith, *that she was guilty of some fault or error in inciting her Son to this miracle unseasonably.* So Chrysostom,‡ Euthymius, and Theophylact,§ upon the place.

[4] Οὔπω ἥκει ἡ ὥρα μου, *My hour is not yet come.*] Dr. Lightfoot thinks this is spoken, because Christ was to begin his public ministry, and to confirm it with miracles at Jerusalem; and therefore saith, vii. 8. ὁ καιρὸς ἐμὸς, *my time of going up to Jerusalem is not yet.* Others, with Dr. Hammond, say, this hour signifies the time of doing his miracles, ἐν παῤῥησίᾳ, *openly*, was not yet; and therefore, though he did this miracle, he did it so privately, that neither the governor of the feast, nor the bridegroom, nor the guests, knew that he had done it, but the servants only. Lastly, it is observable that G. Nyssen reads these words by way of interrogation; *viz.* Woman, what have I to do with thee? I have begun to gather disciples, and to act as one sent from God; and is not the hour of my exemption from thy authority yet come?

[5] Ver. 9. Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The governor of the feast called the bridegroom.*] To this governor of the feast it belonged to bless what was prepared, and having drunk of the cup thus blessed, to send it about to the whole company, whence Christ saith to the servants, *Draw out, and bear it to the governor of the feast*, ver. 8. Moreover, the word φωνεῖν doth not necessarily signify to call the absent bridegroom, but may only intimate, that the ruler of the feast spake thus to him being present: for, as Phavorinus saith, this word, with an accusative case, signifies τὸ λαλῶ καὶ τὸ καλῶ, *both to call and to speak to.* Thus in Sophocles, τί φωνεῖς; is, *what sayest thou?* and here, xiii. 13. ὑμεῖς φωνεῖτέ με Κύριον, is, *you say I am your Master:* so ἐκ τῆς κοιλίας φωνεῖν, is, *to speak out of the belly*, Isa. viii. 19. ἐκ τῆς γῆς φωνεῖν, *to speak out of the earth*, Isa. xix. 3. and οὐ φωνεῖν, *not to speak*, Psal. cxiii. 15.

[6] Ver. 10. Καὶ ὅταν μεθυσθῶσι, *And when men have well drunk, then that which is worse.*] The word μεθύσκεσθαι does not here signify *to be drunk*, but to drink to satiety; or, as Phavorinus saith, πληροῦσθαι, *to be filled with wine.* So Gen. xliii. 34. *The brethren of Joseph drank,* ἐμεθύσθησαν μετ' αὐτοῦ, *and were merry with him;* "saturati sunt cum eo," *they were satisfied*, saith the Vulgate: so Psal. xxiii. 5. *My cup runneth over,* ποτήριόν μου μεθύσκον, saith the Septuagint: so πίετε καὶ μεθύσθητε, Cant. v. 1. is, *drink abundantly:* Hag. i. 6. ἐπίετε καὶ οὐκ εἰς μέθην, *ye drank, but not to satiety:* so Ecclus. i. 16. *The fear of the Lord* μεθύσκει, *replenisheth men with her fruits;* and xxxii. 13. *Bless the Lord* μεθύσκοντά σε, *who filleth thee with good*

* "Inter veteres auctores, paucos admodum invenio, qui non aut apertè dicant aut obscurè significent, aliquam culpam aut errorem fuisse, quod filium ad faciendum miraculum incitaverit, si non ob aliud, certe intempestivè et ante tempus; id fecit." Mald. in locum.

† "Dominam repellens ejus intempestivam festinationem dixit, 'Quid mihi et tibi est, mulier?'" lib. ii. cap. 18. p. 277.

‡ Ὡς ἀκαίρως τι ζητεῖν καὶ ἐγκύπτειν τὰ τῶν πνευματικῶν. Chrysost.

§ Ἐπιπλήξας μικρόν. Theophylact.

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things: so Jerome on Jer. xxxi. 14. καὶ μεθύσω τὴν ψυχὴν τῶν Ἱερέων, *I will satiate the soul of my priests with fatness;* and, ver. 35. ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν, *I have satisfied every thirsty soul;* and on those words, Hosea xiv. 7. μεθυσθήσονται σίτῳ, tom. v. F. 151. H. 152. H. 1. See 1 Macc. xvi. 16. Moreover, these are not the words of Christ, but of the ruler of the feast, declaring, not how it was with the guests there present, but only that it was the usual custom to bring the best wine first, and when men had well drunk, then the meaner sort, and that this custom was not then observed. And, thirdly, admit some persons might exceed in drinking of this very wine miraculously made, which yet is more than can be gathered from the text, our Lord cannot be charged with ministering to that excess, by making this provision of it, unless we also charge the providence of God, as being instrumental to all that gluttony and drunkenness which is committed in the world; because it doth afford that meat and drink, which, by the glutton and drunkard, are abused to excess.

[7] Ver. 11. Καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ, *And he manifested his glory.*] *i. e.* His power of working miracles, which is styled his glory, John xvii. 22. 2 Cor. iii. 18. and for which *he was glorified of all,* Luke iv. 15. And this was opportunely done to confirm the faith of the apostles, who were newly come to him; and therefore it is added, that *they believed on him.*

[8] Ver. 15, 16. *He made a scourge of small cords,* &c.] To what hath been said, note on Matt. xxi. 14. Mark xi. 17. add, (1.) that Christ, by making such a whip of bulrushes, which could hurt nobody, seemed to insinuate, that he would not use external force to take away the abuses of men relating to his worship. And (2.) by calling the temple his Father's house, he distinguishes himself from other prophets, who sometimes style God their God, (Isa. lvii. 21.) but never their Father. And, (3.) by purging the court of the gentiles from merchandise, not unlawful in itself, but necessary for the sacrifices which were to be offered in the temple, though not necessary to be brought there, he sufficiently insinuates, that a distinction is to be made betwixt places sacred and profane, and that what may as well be done elsewhere, ought not to be done in the house of God, the place appointed immediately for his worship.

[9] Ver. 18. Τί σημεῖον δεικνύεις; *What sign shewest thou?* &c.] This they ask, because it belonged only to the magistrate, as being God's minister and vicegerent, or to a prophet, to take away abuses in God's service. Now a prophet must shew himself to be so by some miracles, or some prediction of a thing future: this last Christ doth, by saying,

[10] Ver. 19. Λύσατε τὸν ναὸν τοῦτον, &c. *Destroy this temple, and I will build it up in three days.*] When elsewhere they require a sign, he remits them to the sign of Jonas the prophet, Matt. xii. 39, 40. And here he also seems in effect to do the same thing, by saying, that, by raising the temple of his body after they had destroyed it, or by his resurrection from the dead, he would afford them a convincing demonstration, that he had good authority for what he said and did; and that he was that prophet which was to come.

Note also, that these words are not imperative, *i. e.* Christ did not bid them destroy his body, but only permissive and predictive of what he saw they would do; and therefore he saith λύσατε, *ye will destroy* this temple. Examples of like nature we have in the Old Testament, as Gen. xx. 7. *He shall pray for thee, and live thou;* and xlii. 18. *Do this, and live,* i. e. *thou shalt live;* Deut. xxxii. 50. *Die in this mountain,* i. e. *thou shalt die there:* (see Isa. viii. 9, 10. liv. 1.) and in the New, as in those words of Christ to Judas, *What thou doest, do quickly,* John xiii. 27. and that of St. Paul, *Be angry, and sin not,* Eph. iv. 26. (See the note there.) Moreover, he seemeth here to call his body a temple, and elsewhere to declare he was one *greater than the temple,* (Matt. xii. 6.) because the Divinity dwelt always and inseparably in it, as the Jews thought the Divinity did in the temple built by Solomon. Josephus not only tells us, that Solomon prayed thus at the dedication of it, ἱκετεύω καὶ μοῖράν τινα τοῦ σου πνεύματος εἰς τὸν ναὸν ἀποικῆσαι, *that some portion of the Divine Spirit might come down upon the temple,* Antiq. lib. viii. cap. 2. p. 264. F. but that, *in all men's opinion, there was* ἐπιδημία Θεοῦ καὶ κατοικισμὸς, *an advent to, and habitation of God in it,* ibid. p. 263. and that God came down into the temple, and did κατασκηνοῦν ἐν αὐτῷ, *pitch his tabernacle in it,* ibid. D. G. (See the note on 1 Cor. vi. 19.) In the second temple, say the Jews, were wanting the *urim and thummim,* the Divine glory, the Holy Spirit, and the oil of gladness. Now Christ was that oracle from whom we might receive answers full of truth and light; in him dwelt the true Schechinah, he had the Spirit without measure, and he was anointed *with the oil of gladness above his fellows;* and so, in these respects, was greater than the temple. The temple, which you have polluted, saith he, I have cleansed; that temple of my body, which you will destroy, I will raise up. And that he did so, is evident from this, that *after his resurrection his disciples believed the words which Jesus had said,* ver. 22. which, had not Christ raised his own body from the dead, they could not have done. (See the note on x. 18.) I confess, it is more frequently said in Scripture, that the Father raised him from the dead: and this was necessary to be said, that it might appear that he had fully satisfied the Divine justice for our sins, in that he was by him delivered from that death he suffered for them. But then, as the resurrection in general is often ascribed to God the Father, and yet it cannot be denied that God the Son shall raise the dead by his own power, as the Scripture testifies, John v. 28, 29. vi. 39, 40. 44. 54. 1 Cor. xv. 21, 22. 25, 26. Rom. xiv. 19. Phil. iii. 21. Rev. i. 18. so is it to be owned, that the Father raised Christ from the dead: nor yet is it to be denied, that our Lord raised up himself, seeing he was *quickened by the Spirit,* Rom. viii. 22. 1 Pet. iii. 18. and God raised him up διὰ πνεύματος αὐτοῦ, *by his Spirit,* Rom. i. 4. and this Spirit, as he was the Spirit of the Father, so was he also the Spirit of Christ, 1 Pet. i. 11. and dwelt essentially in him. And thus it is easy to conceive how he raised up himself; and yet his resurrection might be ascribed to God the Father, *viz.* because he did it by virtue of the Spirit of the Father dwelling in him.

[11] Ver. 20. Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and six years hath this temple been building.*] Mr. Whiston here saith, the words should be rendered, *Forty-six years hath this temple been built;* but our version is justified from the use of the same words in the Septuagint

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in the same case, Ezra v. 16. ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη, καὶ οὐκ ἐτελέσθη, *this temple hath been building from that time to this, and hath not yet been finished.* 2. The argument of the Jews requires this sense, which our translation giveth of these words; for it is plain folly to state thus the years from which it had been built, to prove it could not be built again in three days; since this could have no more force to prove it could not be built in three days, than its being built at any other time; but the argument is plain and strong according to our version, *viz.* that it could not reasonably be thought, that Christ himself, or with his small retinue, should do that in three days, which had already cost many thousand labourers forty-six years to build.

Mr. Whiston's computation, I confess, is very plausible at the first view; it begins thus, "Josephus * assures us, that the ναὸς, or *temple,* was begun in the eighteenth year of Herod, from the death of Antigonus, and that it was finished in a *year and six months:* now from these circumstances we may certainly find the year we inquire for; Antigonus was slain about July, A. P. J. 4677; and so Herod's eighteenth year must begin about July 4694, and continue till July 4695." Let us suppose the temple begun about the feast of tabernacles in this eighteenth year 4694; add a year and six months, the space in which it was building, and it will appear to have been finished at the Passover Nisan 4696; from the Passover let us count forty-six years, and this will bring us to the Passover we inquire for, Nisan 4742, which is A. D. 29. But yet from an exact view of this computation, I find it fails in almost every particular. For,

First, It is certain from Josephus, † that Antigonus neither was nor could be slain in the month of July; because the temple was not taken by Herod and Sosius till the tenth day of September, it being taken, saith Josephus, τῇ ἑορτῇ τῆς νηστείας, *on the feast of the fast;* by which words, saith Langius, ‡ he intends no other than the fast prescribed by the law of Moses, and mentioned in his own history as a fast; for he names the day, that every one might know certainly when the city was taken: which, had there been more fasts, they could not have done by this character, *sed omnem dubitationem eximit apposita vox* ἑορτῇ; but the word *feast* added to it, puts the matter beyond doubt; for there was but one fast so called in a year. This, say I, is demonstrable from the word ἑορτὴ, *the feast of the fast,* the tenth of Tisri, being the only fast mentioned among the feasts of the Lord, and called a sabbath of sabbaths, Lev. xvi. xxi. and being by all writers called *the feast of expiation.* And this is also evident from the word νηστεία, for this being the only *fast of God's appointment,* is, by the Scripture, Philo, and Josephus, emphatically styled the *fast-day:* thus, *sailing was dangerous* (saith St. Paul), *because the fast was past,* Acts xxvii. 9. for *on the tenth day of the seventh month we fast till eventide,* saith Josephus; § and on the fifteenth day of the said month τρέπεται ὁ καιρὸς εἰς τὴν χειμέριον ὥραν, *begins the winter.* Ἡ λεγομένη νηστεία, *The day by us called a fast is reverenced every where,* saith Philo. ‖ This, saith Josephus, ¶ is the day ἣν Ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews fast;* which, had they then observed any other annual and stated fasts, could have been no character of time, as in Josephus and St. Paul it is. This is yet farther evident from what Josephus saith in the same place, *viz.* that the city was taken ρπέ Ὀλυμπιάδος τῷ γ' μηνὶ, *in the third month of the hundred and eighty-fifth Olympiad.* Now the year of the Olympiads beginning in July, the third month of any year of an Olympiad must answer to the Julian September. Mr. Whiston, indeed, will not allow, that ancient writers use to cite the months of an Olympiad; but he may be convinced of his mistake in this matter from the testimony of Diogenes Laertius, * who saith that Socrates was born in the fourth year of the seventy-seventh Olympiad Θαργηλιῶνος ἕκτῃ, *on the sixth of Thargelion,* that Plato † was born in the eighty-eighth Olympiad Θαργηλιῶνος ἑβδόμῃ, *on the seventh of Thargelion,* and that Epicurus ‡ was born in the third year of the hundred and ninth Olympiad, on the seventh of Gamelion.

Mr. Whiston, to avoid this, saith the city was taken on the day of a solemn fast, in the twenty-third of the third month Sivan, kept for the defection and idolatry of Jeroboam. But (1.) Josephus doth not say it was taken in a fast, on the third Jewish month, but Ὀλυμπιάδος τῷ γ' μηνὶ, *on the third month of the eighteenth Olympiad,* which answers to September; and then by way of apposition τῇ ἑορτῇ τῆς νηστείας, *at the feast of the fast,* which plainly fixes the taking of it to the tenth of September. (2.) As Jeroboam celebrated a feast in the eighth month, which *he devised of his own head,* so Mr. Whiston hath devised a fast of his own head in the month Sivan, not mentioned by Josephus, nor any Jewish writer of or near those times, nor extant in Buxtorf's § history of their feasts and fasts; but a pure product of that famous chronicle Megillah Taanith, of which I have already given an account. (3.) When Herod began to batter the wall, it was then summer, saith Josephus, ‖ and so he had no hinderance from the weather: now there being three summer months, let us take the middle of them, July the fifteenth; the first wall, saith Josephus, ¶ was taken *after forty days, i. e.* August the twenty-fifth; the second, *fifteen days after that, i. e.* on the tenth of September; *ergo,* not on the month Sivan, when summer was but just begun. (4.) Josephus adds, ** that Herod began the siege λωφήσαντος τοῦ χειμῶνος, *when winter was over,* suppose about the midst of March; that he went soon back to Samaria, and married the daughter of Aristobulus; that then he gathers a greater army, and Sosius comes to him with auxiliaries; and then he places his camp near the north wall: let all this be done by the tenth of April; and then he adds, that after this, the party of Antigonus endured the siege πέντε μησὶ, *five months, i. e.* till the tenth of September; how, therefore, is it possible, that the city should be taken in the month Sivan, or the third month? Nor was Antigonus slain till about a month or more after the city was taken: for Josephus †† informs us, that he was afterward carried by Sosius to Antioch, where Antony then was, and that he kept him there, in-

* Pag. 144.
‡ Cap. 2. p. 337.
‖ De Vita Mos. p. 508.
† Antiq. lib. xiv. cap. 27. p. 506. A.
§ Antiq. lib. ii. cap. 10. p. 92. l. 2.
¶ Antiq. lib. xvii. cap. 8. p. 597. D. bis.

* Lib. ii. p. 107.
† Lib. iii. p. 164.
‡ Lib. x. p. 610.
§ Synag. Jud. cap. 30.
‖ Θέρος ἦν, Antiq. lib. xiv. cap. 28. p. 506. G.
¶ Ibid. p. 507.
** De B. Jud. lib. i. cap. 13. p. 740, 741.
†† Antiq. lib. xiv. cap. 28. p. 508. lib. xv. cap. 1.

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tending to reserve him to his triumph at Rome; but when he heard that the Jews had so great favour for him, and so great hatred to Herod, that they would not be prevailed upon by torments to own him as their king, he beheaded him at Antioch; Antigonus therefore, in all probability, could not be slain till about the tenth or fifteenth of October, and so Herod's eighteenth year could not begin till that time. And so, if Herod began his project of building the temple on the very first day of his eighteenth year, which yet is both uncertain and improbable, he could not begin it at the feast of tabernacles, that being fixed to the fifteenth day of September.

Secondly, Josephus * doth not say, that Herod began to build the temple in his eighteenth year; but only that ἐπιβάλετο, *he cast in his mind* to do so: and when he had proposed this to the rulers of the Jews, he engages not to attempt the work till he had prepared all the materials for it, nor doth he say how long he was preparing these materials, though, saith Casaubon, all men will think it reasonable to allow him at least a year for that; and bishop Usher saith, they were only provided in two years' space: so that Herod could not begin the work till the middle of his nineteenth year.† Now admit the fancy, that the ναὸς was first built in eighteen months, he could not finish the building of it till his twenty-first year from Antigonus; from thence he reigned only thirteen years: now thirteen and twenty-nine will never make forty-six years.

But, thirdly, that which entirely confoundeth this account is this consideration, that when Herod began to build, he first built the ἱερὸν, *i. e.* the court of the gentiles and lay Jews; and the building of this, saith Josephus, took up eight years: *absolutoque octo annis reliquo ædificio, tandem etiam templum ipsum sacerdotum operâ sesquianno perfecit;* and having finished that in eight years, he afterward, by the assistance of the priests, built the ναὸς, or the inward temple, in a year and half more; so that, according to Josephus, the ναὸς was not built till the twenty-eighth of Herod, *i. e.* but six years before his death: now six and twenty-nine make only thirty-five years.

Mr. Whiston, indeed, saith, that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, *i. e.* the outward before the inner temple. But this I do with good authority, and with better reason; for Josephus saith, the ἱερὸν was finished in eight years, and then follow these words,‡ τοῦ δὲ ναοῦ διὰ τῶν ἱερέων οἰκοδομηθέντος ἐνιαυτῷ καὶ μησὶν ϛ', ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τοῦ τάχους πρῶτον τῷ Θεῷ τὰς εὐχαριστίας ἐποιοῦντο, *then the temple being built by the priests in a year and six months, all the people returned thanks to God, and celebrate the encænia.* Who sees not now, that the work done about the ναὸς was done last of all, and that instantly thereupon follow the *encænia* for the dedication of the whole? And this is also suitable to reason: for the Jews, fearing that Herod would not be able to perform his promise, would surely keep that part of the temple on which their daily sacrifices, and the service of the great day of expiation depended, standing; till they saw, by what he had done about the other temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefit of those sacrifices for nine years and a half, as they must have done, if either the temple of the priests had not been standing, or not dedicated till that time. Wherefore, for the right stating this matter, let it be noted,

First, That, whether this computation of the Jews be true or false, neither Christ nor the evangelist is concerned in the matter, seeing St. John only relates what the Jews said to Christ; and if they said any thing that was not true, he, who relateth truly what they said, can lose no credit by it. Note,

Secondly, That the opinion of them who say, the *second temple* was (including the times of the interruption to its complete finishing) forty-six years in building, though it may not be true, as Drusius thinks it was; yet it was so, as here he saith, "ex opinione vulgi et sapientum," *according both to the opinion of their wise men and the common people;* and it is certain from Josephus,* that they had not completely finished it till long after: for he having told us, that the foundation of it being laid in the close of the reign of Cyrus, it was interrupted nine years, till the time of Darius; that Ezra† finished the temple for service, in the ninth year of Darius, in whose second year they began again to build; adds,‡ that in the twenty-fifth year of Xerxes (*i. e.* Artaxerxes) Nehemias was sent with his commission to repair the walls of Jerusalem, and τὸ λείψανον τοῦ ἱεροῦ τελειῶσαι, *to finish the remainder of the temple,* the court of the sanctuary being not yet built. (Neh. ii. 8.) And seeing they constantly called the temple built by Zorobabel, and restored by Herod, the *second temple,* till the destruction of it by Titus; and of necessity it must be so, in some true sense, that the prophecy of Haggai, concerning Christ's coming to that very temple, might be fulfilled; they, who always called this the *second temple* built by Zorobabel, why might they not say of that, according to their received computation, *forty-six years was this temple in building?*

But, thirdly, the opinion of Ludovicus Capellus, Dr. Allix, and others, who understand this of the temple of Herod, is exact, plain, and evident: for if you begin the time of the building in the eighteenth of Herod, when he began to set about it, and employed a thousand carts to bring the materials, and provided the most skilful artificers for that work, from that time to his death is exactly sixteen years: this was said of Christ in the thirtieth year of his age, at the first Passover after his baptism: now thirty and sixteen make forty-six years.

Obj. If it be here objected, that Josephus informs us, that Herod's temple was finished in nine years and a half:

Ans. The answer is, That it was then finished as to use; but, saith Capellus, "Planum est ex eodem, semper aliquid additum, et extructum ab eo tempore fuisse in illo templo," *It is plain from the same Josephus, that from that time there was always something added to, or new built in the temple, even till the time of Agrippa junior;* i. e. *about the space of sixty years.* Bishop Usher adds, that *all Herod's wealth was not sufficient for the building,* but *that it was continued still by the gifts consecrated to God:* and this is confirmed by the saying of Josephus,§ *That all the holy treasures,*

* Antiq. lib. xv. cap. 14. † A. M. 3987.
‡ Antiq. lib. xv. cap. 14. p. 535. G.

* Antiq. lib. viii. cap. 3. † Ibid. cap. 4. p. 366. ‡ Cap. 5. p. 371.
§ Οἱ ἱεροὶ δὲ θησαυροὶ πάντες, οὓς ἀνεπίμπλασαν οἱ παρὰ τῆς οἰκουμένης ἅπασαι θεσμοὶ πεμπόμενοι τῷ Θεῷ, τοὺς δὲ τὲ ἄνω περιβόλους καὶ τὸ κάτω ἱερὸν ἀμφηβίμαντο. De Bello Jud. lib. vi. cap. 14. p. 916. A. B.

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and the tributes sent from all parts of the world, were spent in building and adorning the temple. And that *the abundance of money and the largesses of the people were beyond expression, and so* τὸ μηδὲν ἐλπισθὲν ἔξειν πέρας, ἐπιμονῇ καὶ χρόνοις ἦν ἀνύσιμον, *that which men thought would never be finished (the attempt of Herod * being* τὸ μετὰ τῆς ἐλπίδος ἄπιστον, *beyond all men's hopes) was, through patience and length of time, expedited.* Yea, he farther saith,† *in the time of Florus,* or the tenth of Nero, τότε τὸ ἱερὸν ἐτετέλεστο, *then was the temple finished,*

CHAP. III.

1. THERE was *(at Jerusalem)* a man of the pharisees, named Nicodemus, *(who was)* a ruler of the Jews; *(i. e. one of the Jewish Sanhedrin,* John vii. 50.)

2. The same (οὗτος, *he)* came to Jesus by night *(that he might not offend his colleagues),* and said to him, Rabbi, [1] we know *(i. e. I know,* see note on xxi. 24. *or, it may be certainly known)* that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him *(the power that enables thee to perform them, exceeding all that men or devils can do).*

3. Jesus *(observing that he said nothing of the excellency and power of his doctrine, to change the hearts and reform the lives of men, but only of his miracles by which it was confirmed)* answered and said to him, Verily, verily, I say to thee, *(This acknowledgment will not be sufficient to render thee a member of that kingdom I am to set up, for)* except a man [2] be born again, *(i. e. renewed in his mind, will, and affections, by the operation of the Holy Spirit, and so become a new creature,* 2 Cor. v. 17.) he cannot see *(i. e. enjoy the blessings of)* the kingdom of God.

4. Nicodemus *(being a pharisee, exact in the observance of their traditions and ritual observances, but having no knowledge of this spiritual regeneration)* saith to him, How can a man be born *(again)* when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, *(Though you so little understand it, yet I have told you a great truth, which farther to explain)* verily, verily, I say to thee, [3] Except a man be born *(again)* of water *(and so become one of my disciples by that baptismal regeneration, by which your proselytes are said to become as infants new born)* and of the Spirit *(purifying his heart from all worldly and carnal lusts, and enabling him to live a spiritual life according to my doctrine),* he cannot enter into the kingdom of God, *(or enjoy the blessings of my kingdom.*

6. *And the reason and necessity of this regeneration by the Spirit is evident, as also that it cannot be sufficient to this end to be of the seed of Abraham, he being only the father of our flesh; for)* [4] that which is born of the flesh *(only)* is flesh *(still mindeth chiefly carnal things, and lives after the motions of the flesh);* and *(but)* that which is born of the Spirit is spirit; *(i. e. is acted by, and lives after, the motions and directions of the Holy Spirit,* Rom. viii. 5.

7. *And)* marvel not that I *(have)* said to thee, Ye must be born again, *(because this birth is not discernible by the eye of sense, nor do men fully know the manner how this new birth is wrought within them by the Spirit; for thus it is in other matters: as, for example,)*

8. The [5] wind bloweth where it listeth *(as the vapours move it),* and thou hearest the sound thereof *(and by that discernest the thing itself),* but *(yet thou)* canst not tell whence it cometh, and whither it goeth *(though it came certainly from one place, and goeth certainly to another):* so is *(it with)* every one that is born of the Spirit: *(the effects produced in him by the Holy Spirit plainly shew a great change in him, and he himself perceives it: but the operations of the Spirit, producing this change, are not perceptible to others, nor is the renewed person always able to perceive and to distinguish them from the inward workings of his own mind.)*

9. Nicodemus answered and said to him, *(I apprehend not:)* how can these things be?

10. Jesus answered and said to him, Art thou [6] a master (διδάσκαλος, *a teacher)* of Israel *(one of those who say of their baptized proselytes, they are as new-born babes, and of wisdom, that it comes from above),* and *(yet)* knowest not these things?

11. Verily, verily, I say to thee, We speak that we do know, and testify that we have seen *(that is, I deliver to you what I know certainly to be true);* and ye receive not our witness *(i. e. you do not believe and own that truth which, by my miracles, is confirmed).*

12. If I have told you *(of)* earthly things *(or that which may be represented to you by similitudes taken from earthly things, or things done by you here on earth),* and ye believe *(them)* not, how shall ye believe, if *(when)* I tell you of heavenly things *(i. e. of things which cannot be thus represented, viz. of my descent from heaven, and abode still there)?*

13. And *(yet no other person can acquaint you with these heavenly things, for)* [7] no man hath ascended up to heaven *(to learn them there,* see note on Rom. x. 6.) but he that came down from heaven, even the Son of man, who *(according to his Divine nature)* is in heaven *(while ye see him here on earth),*

14. And *(yet, as great as this Son of man is, he must die for the sins of men; for)* as Moses lifted up the serpent in the wilderness, *(that they, who were bitten by poisonous serpents, and so would otherwise have died, looking up to it, might live,* Numb. xxi. 8, 9.) even so must the Son of man be [8] lifted up *(upon the cross);*

15. That whosoever believeth in him should not perish *(by that death, which the temptation of the old serpent brought upon all the sons of Adam),* but *(being delivered from it by the death of this Son of man, who is the antitype of that brazen serpent, might)* have eternal life.

16. *(Nor is it to be wondered, that God should thus suffer his only-begotten Son to die, this being only the effect of his great love to mankind;)* for [9] God so loved the world, that he gave *(up)* his only-begotten Son *(to death for us all,* Rom. viii. 32.) that whosoever believeth in him should not perish *(by lying still under the power of death),* but *(by rising from it,* John v. 28, 29. *should)* have everlasting life.

17. For *(surely)* God *(acting thus in pursuance of his great love to the world)* sent not his Son into the world to

* Antiq. lib. xv. cap. 14. p. 543. † Ibid. lib. xx. cap. 8. p. 699.

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condemn the world, but that the [10] world through him might be saved *(by faith in him.*

18. *And therefore)* he that *(having heard his doctrine, and seen the miracles by which it is confirmed)* believeth on him is not condemned, *(there being no condemnation to them which are in Christ Jesus,* Rom. viii. 1.) but he that *(after the knowledge of this salutary doctrine)* believeth not is condemned already, because he *(after such conviction)* hath not believed in the name of the only-begotten Son of God.

19. And this is *(the ground of)* the condemnation *(of such a man)*, that *(he continues in his infidelity, not for want of light, but from a love to his sins; for)* light is come into the world, and *(these)* men *(have)* loved *(to continue in)* darkness [11] rather than *(to embrace the)* light, because their deeds were evil.

20. *(And this is the proper effect of a prevailing love to sin,)* for every one that doeth evil *(naturally)* hateth the light, neither cometh to the light, lest *(the evil of)* his deeds should be *(discovered, and)* reproved *(by it)*.

21. But he that doth *(sincerely love)* the truth cometh to the light, that *(by it)* his deeds may be manifested *(both to himself and others)*, that they are wrought in *(the fear, and according to the will, of)* God.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and *(by them)* [12] baptized (iv. 2. *to prepare the Jews by the baptism of repentance, as John did, for the reception of the Messiah;* see the note on this verse).

23. And John also was baptizing in Enon, near to Salim *(the place being convenient for that purpose)*, [13] because there was much water there: and they *(the people)* came *(to him)*, and were baptized *(of him there)*.

24. For John was not yet cast into prison *(by Herod)*.

25. Then there arose a question *(or dispute)* betwixt some of John's disciples and the Jews about purifying, *(it being without example to baptize a Jew; and they being styled* δοῦλοι Θεοῦ καθαροὶ, the pure servants of God, Neh. ii. 20. *and thought to be born in holiness, the pharisees might ask what need there was of any baptism to purify them; and if John's baptism was sufficient for this end, why did Christ set up another after it, which seemed to argue him greater than John, and that his baptism must confer some higher degree of purity?)*

26. And *(upon this)* they came unto John *(for satisfaction in this matter)*, and *(by way of complaint)* said to him, Rabbi, he that was with thee beyond Jordan *(to be baptized of thee)*, to whom thou barest witness, behold, the same baptizeth *(i. e. he takes upon him thy office, as if thy baptism were imperfect)*, and all men come to him *(i. e. the concourse to him is so great, that we fear thy baptism will be neglected)*.

27. John answered and said, [14] A man can receive nothing *(of power or authority)*, except it be given him from heaven.

28. Ye yourselves *(can)* bear me witness, that I said, I am not the Christ, but *(only)* that I am sent before him *(to prepare his way: seeing then God hath only made me his forerunner, I must not pretend to an equality with him, whose forerunner and servant I am)*.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him (Gr. *standing and hearing him caress and express his affection to his spouse)*, rejoiceth greatly because of the bridegroom's voice *(Christ is this bridegroom, and the church is his bride, I only am the bridegroom's friend)*: this my joy therefore is fulfilled *(by hearing that he is thus graciously speaking to his church, and calling her, by this and other methods, to fit herself for his embraces)*.

30. He must increase *(in his glory, and the extent of his government,* Luke i. 32, 33.) but I *(his forerunner, whose office ceaseth, when he comes and manifests himself to the world)* must decrease.

31. *(And it is reasonable to own him superior to me, and all the other prophets, which ever came into the world, even than Moses himself; for)* he that cometh from above *(not only by his mission from God, as I and they did; but by his original,* ver. 13.) is above all *(that are descended of earthly parents only; and)* he that is *(thus)* [15] of the earth is earthly *(as to his rise)*, and speaketh of the earth *(i. e. things which, comparatively, are earthly, Moses of carnal ordinances, I of water-baptism, the prophets of obedience to the law of Moses; but)* he that cometh from heaven *(to reveal the will of God to man)* is above all *(not only in the excellency of his person, but in the spiritual and heavenly nature of his doctrines and promises)*.

32. [16] And what he hath seen *(by the irradiation)* and heard *(by the immediate dictate of the Holy Ghost dwelling in him)*, that he testifies *(to the world)*; and *(yet)* no man receiveth his testimony *(i. e. they who receive it, compared with them that do not, are as none)*.

33. He that hath received his testimony hath set to his seal *(i. e. declared his assurance)* that God is true *(both in his promises concerning the Messiah, and in his testimonies that he hath given to him, that this is his beloved Son; it being as impossible, that he who is sent with such heavenly doctrine, confirmed by so great testimonies from heaven, should be a deceiver, as that God himself should lie)*.

34. For he whom God hath sent *(so as no other prophet was sent)* [17] speaketh the words of God *(so as no other prophet did)*: for God giveth not the Spirit by measure *(or, in a limited manner)* to him, *(as he did to them, so as to come to them only at such times, and to impart such a particular revelation;* for in him were all the hidden treasures of wisdom and knowledge, Col. ii. 3.

35. *And)* the Father loveth the Son, and hath given all things into his hand; *(the entire knowledge and revelation of his will, and the power to give eternal life to those that believe and obey it,* John xvii. 2. *and to condemn everlastingly those that obey not his gospel,* 2 Thess. i. 7, 8.

36. *And therefore)* he that believeth on the Son *(may be sure he)* hath *(a present right to, and shall hereafter receive)* everlasting life: and *(but)* he that believeth not the Son *(but rejecteth his authority and doctrine)* shall not see *(i. e. enjoy this)* life; but the wrath of God abideth on him *(for ever)*.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΟΙΔΑΜΕΝ, *We know that thou art a teacher come from God.*] This could not be said of his brethren, the pharisees and rulers of the Sanhedrin; for *none of the pharisees or of the rulers believed on him,* vii. 48. οἴδαμεν therefore here may relate chiefly to Nicodemus, and only

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signify, *I know*, as it often doth: (see note on xxi. 24.) or else may signify, it is, or may be known; as when the blind man saith, *we know, God heareth not sinners*, ix. 31. (See Matt. xxvi. 2. Luke xx. 21. Rom. ii. 2. iii. 19. vii. 14. 1 Cor. viii. 4. 1 Tim. i. 8.)

[2] Ver. 3. Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν, *If a man be not born again, he cannot see the kingdom of God.*] It is here needless to inquire, whether the word ἄνωθεν should be rendered *from above*, or *again*, as our translation doth, and as Nicodemus understood Christ's words, since every one who is born again is also born from above, (James iii. 17.) as being born of that Spirit which cometh from above.

Note also, that, to *see the kingdom of God* here, and to enter into it, ver. 5. is the same thing, and both these phrases signify, to be a real member of that kingdom, and to enjoy the blessings belonging to them who are so; thus *to see good*, Eccles. vi. 6. *to see good days*, Psal. xxxiv. 12. and *to see life*, ver. 36. is to enjoy them; and *to see God*, Job xix. 26. Matt. v. 8. and *to see the Lord*, Heb. xii. 14. is to enjoy him.

Note, thirdly, that Christ seems to speak this not primarily of that heavenly kingdom, into which the blessed shall enter at the day of judgment; but of that spiritual kingdom, which was to be erected by the Messiah, and into which men entered by baptism: whence it must follow, that no man is indeed a member of Christ's kingdom, who is not truly regenerate. *If you continue in my word* (saith Christ), *then are ye my disciples indeed*, John viii. 31. and *if any man hath not the Spirit of Christ, he is none of his*, Rom. viii. 9.

Note, lastly, that this seems to be directed against the false and pernicious conceptions of the Jewish doctors, the scribes and pharisees, who thought they had a title to the kingdom of God, and the blessings of it, as being the *seed of Abraham according to the flesh;* and promised to all Israelites, on that account, a portion in the world to come; declaring, saith Justin Martyr,* that *to all that were of the seed of Abraham, though they were sinners, and disobedient to God's laws, should be given an eternal kingdom.*

[3] Ver. 5. Ἐὰν μὴ γεννηθῇ ἐξ ὕδατος, *If a man be not born of water.*] That our Lord here speaks of baptismal regeneration, the whole Christian church from the beginning hath always taught, and that with very good reason; for,

First, Though water is sometimes put to signify or represent the purifying operations of the Holy Spirit; yet to be *born of water* is a phrase never used in Scripture, for being born of the Spirit; but very properly is it used of that baptism, which is the laver of regeneration, (Tit. iii. 5.) and was by all the ancients styled παλιγγενεσία, or *regeneration.* (See note on 1 Cor. vii. 14.)

Secondly, To be *baptized with the Holy Ghost and with fire*, (Matt. iii. 11. Luke iii. 16.) is to be baptized with the Holy Ghost descending on the apostles in the symbol of fire, as the event declared, the Holy Ghost falling upon them *in the shape of cloven tongues like as of fire*, (Acts ii. 2, 3.) and therefore, in like manner, to be baptized *with water and the Holy Ghost*, most likely signifies to be baptized with the Holy Ghost and with the symbol of water.

Thirdly, The question betwixt Christ and Nicodemus was about that which was requisite to fit a man to enter into the kingdom, that is, the church of God, and to make him partaker of the blessings of the gospel. Now it is certain, that baptism by water is by our Lord declared to be the ordinary means of entering into his kingdom; for he saith, Mark xvi. 16. *He that believeth and is baptized shall be saved;* or of becoming one of Christ's disciples; for he not only made disciples by baptism, (John iv. 1.) but gave commission to his apostles, *to make disciples in all nations by baptizing them*, (Matt. xxviii. 19.) and therefore must here speak of that: hence, even when the Holy Ghost was actually fallen upon Cornelius and his friends, St. Peter commands them *to be baptized in the name of the Lord Jesus, i. e.* to be admitted to be Christ's disciples by that rite, and looks upon it as a necessary consequent of that higher baptism. (Acts x. 47, 48.) Christ therefore here declares it to be a rite necessary for the entrance of adult persons into his kingdom; and it seems highly reasonable to esteem so of it: for what salvation can be expected by them, who, after he hath told them they must be baptized with water, that they may enter into his kingdom, do, by refusing that sacrament, too plainly shew, that they refuse that way of entering into his kingdom, and becoming his disciples, which he had appointed for that end? But then here,

First, Infants must be excepted from this necessity, as being incapable of knowing, and therefore of transgressing, this command; they therefore shall not suffer in their eternal interests for the mistake or neglect of any of their parents.

Secondly, They also are to be excepted, who want that baptism they desire, not out of contempt, but of necessity, as dying before they can procure it: thus, though the infants, who died before the eighth day, died without the sign of the covenant, the Jews never thought fit to circumcise them before that day; and, since it is not the washing of the body, but the *stipulation of a good conscience*, that renders baptism saving, (1 Pet. iii. 21.) it cannot be purely the want, but the contempt of that, which must condemn us. And,

Thirdly, Whatever ignorance of the precept, or mistake about the nature of it, renders not men incapable of baptism by the Holy Ghost, can never render them incapable of the salvation promised to the baptized.

[4] Ver. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι, *That which is born of the flesh is flesh* (only).] Our parents being only the fathers of the flesh, Heb. xii. 9. Whence it is that it cannot be sufficient to entitle infants to the blessings of this kingdom without baptism, that they are born of Christian parents according to the flesh, but that some operation of the Spirit is necessary to fit them for the kingdom of heaven. Hence some infer, that man, in his natural estate, can do nothing but what is carnal, and therefore sinful, and only can begin to do what is truly good when he is born again of the Spirit: whereas,

First, This exposition renders it impossible for a man to do any thing towards his own conversion; and so renders all God's commands and exhortations to the wicked, to turn themselves from their iniquity, all his promises of pardon

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, κἂν ἁμαρτωλοὶ εἶσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369. C.

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to them that do so, and all his threats of death, if they neglect to do so, and all his complaints against them, that they would not do so, vain and absurd; and, as Cyril of Alexandria saith, ῥαψῴδημα κενὸν, *a vain rhapsody*, they being then only commands and exhortations to others, to perform that, which, if it ever be done, he must do himself.

Secondly, This exposition makes the word *flesh, and fleshly birth*, to signify one corrupted by his fleshly appetite, and so led and governed by the motions of the flesh; whereas Tolet* well observes, that to be *born of the flesh* here only signifies that natural generation, by which a man is born into the world of the will of the flesh, this being the only birth Nicodemus spake of, as of a thing incredible; because then a man must enter twice into his mother's womb. This therefore is the plain meaning of our Lord, that, besides that natural birth, by which we receive only our flesh and body from our parents, there is need of a spiritual birth to fit us for the kingdom of God; but he saith nothing of any necessity lying upon us, till we are thus born again, to do only evil, or of our incapacity to do any thing, which may contribute to this new birth.

[5] Ver. 8. Τὸ πνεῦμα, *The wind bloweth where it listeth.*] They who would say that the word πνεῦμα signifies here, not the wind, but the Holy Spirit, first, destroy the comparison intimated in the word οὕτως, *so;* and, secondly, they make Christ say, that Nicodemus heard the voice of the Spirit, which is not very probable.

[6] Ver. 10. *Art thou* ὁ διδάσκαλος, *a master* (or teacher) *in Israel?*] These being received maxims among the Jews, that *wisdom is given from above*, (Targ. in Eccles. vii. 7.) and that *when a man is a proselyte, he is reputed as an infant new born*, (Seld. de Jure Nat. lib. ii. cap. 4.) our Saviour might well admire, that a teacher of Israel should have no notion of a new birth by water, or a birth from above.

[7] Ver. 13. *And no man hath ascended into heaven, but he that came down from heaven, even the Son of man,* ὁ ὢν ἐν τῷ οὐρανῷ, *who is in heaven.*] The Jews say, for the honour of their prophet Moses, that he ascended לשמי מרומא, *into the high heavens*, Targ. in Cant. i. 5. 11, 12. That this was not true of Moses, these words of Christ shew, and the history of Moses, which saith, he only ascended to Mount Sinai; but of Christ, who, in the beginning, was with the Father, (i. 1.) and *who came down from heaven* to do and to declare his Father's will, (iii. 35.) this is most true; but then he is said, as to his Divine nature, to descend from heaven, not by a local descent, or by quitting heaven, but only by a manifestation of himself on earth; in which sense God himself is said, in the Old Testament, to descend to see the tower of Babel, Gen. xi. 5. and to *confound* the lips of them that built it, ver. 7. and to *see the iniquity of Sodom*, Gen. xviii. 21. and to deliver his people from the hand of the *Egyptians*, Exod. iii. 8. and to give them the law, Exod. xix. 18. And thus, saith St. Austin, he is said to descend, not when he from heaven observes what is done on earth, for that is metaphorically *to look down from heaven;* but when he doth something upon earth beyond the usual course of nature, which therefore seemeth to require his more than ordinary presence there; and then he is usually said to appear, either attended by his holy angels, or in a flame or cloud of glory, the symbol of his majestic presence. Note,

Secondly, That those things are frequently ascribed, by this evangelist, to Christ, which neither do nor can agree, and which elsewhere are not ascribed, to any creature, *viz.* that he is he, *who in the beginning was with God*, i. 1. ὁ ὢν, *that is in the bosom of the Father*, ver. 18. ὁ ὢν παρὰ τοῦ Θεοῦ, *that is with God*, vi. 46. and here, *who is in heaven.* Now this never was nor could be said of a mere creature: for, as Woltzogenius confesseth, no creature can be in heaven and on the earth at the same time. The gloss of Grotius here is this, "singulari Dei dono nobis concessus est," *he is given to us by the special gift of God;* but this answers not the fulness of the phrase, *he came from heaven;* for all the prophets were sent to the Jews, and the apostles both to Jews and gentiles, by the especial gift and kindness of God, and yet none of them are said to *come down from heaven;* Christ is styled *the Lord from heaven*, 1 Cor. xv. 47. as coming down from thence to judge the world, 1 Thess. iv. 16. the new Jerusalem is said to come down from heaven, Rev. iii. 12. xxi. 2. 10. because it was represented so in a vision to St. John: the baptism of John is said to be from heaven; but neither he, nor his doctrine, to descend from heaven. (See the note on John vi. 32.) In vain do some Socinians produce, as parallel expressions, those words of St. Paul, *He hath seated us in the heavenly places in Christ Jesus*, Eph. ii. 6. and our *city is in heaven*, Phil. iii. 20. for the last only signifies, that heaven is the place where we are to dwell for ever; the first, that Christ hath exalted the human nature thither. Their strength consists in their second answer, *viz.* that ὁ ὢν is to be rendered, *who was with God*, and who *was in heaven;* and this, say they, is here apparent, because Christ speaks of himself as *the Son of man*, both here and vi. 62. To which it might be answered, that Christ, in these places, saith, *the Son of man is in heaven*, as St. Peter saith, *the Prince of life was crucified*, Acts iii. 15. St. Paul, *that the Lord of glory suffered*, 1 Cor. ii. 8. and that *God purchased a church with his own blood*, Acts xx. 28. *viz.* the Son of man is in heaven, not as the Son of man, but as the Son of God. But that which fundamentally destroys this answer, is this consideration, that it is not true, that Christ, as to his human nature, *in the beginning was with God*, or *was in heaven:* yes, say they, after his baptism he was taken up into heaven, there to be made acquainted with the will of God. But,

First, This sophism is sufficiently confuted by the profound silence of all the evangelists concerning it; for they tell us very particularly of very many things concerning Christ, which are comparatively of little moment, of his circumcision, of the flight with him into Egypt, of his stay in the temple, of his being carried by the tempter into a very high mountain, and his being placed by him on a pinnacle of the temple; can we then reasonably think the wisdom of the Holy Spirit would neglect to record that ascent of Christ into heaven, on which his Divine wisdom, and the truth of his whole prophetic office, did so much depend? It is true, the argument is negative; but then in matters of great moment to the establishment of our faith, in what this our great Prophet taught, and to advance him above all other prophets, as this ascent must be, even

* "Multum à vero sensu loci hujus aberrant, qui Carnem hoc loco exponunt de Peccato, cum nihil hic de peccato agatur: et quamvis nullum esset peccatum, verum esset, 'quod natum est ex carne, caro est.'"

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Schlichtingius allows such arguments; it being not reasonable, saith he, to suppose the wisdom of the Holy Ghost, in matters of this nature and importance, should be wholly silent.

Secondly, To what end should our Saviour be thus snatched up into heaven, or what necessity was there of it? Could not the Father declare his will to him, as to other prophets, while he was on earth? Surely an almighty and all-present God could as well do this out of heaven, as in it: or was it, because he would not do this to him upon earth? This cannot truly be affirmed, seeing Christ was anointed, and filled with that Spirit, by which he performed his prophetic office, not in heaven, but on earth: there was it that *the Spirit descended on him as a dove*, Matt. iii. 16. and by virtue of this Spirit he received at Jordan, *he taught in the synagogues, and was glorified of all*, Luke iv. 14, 15. by this Spirit he was *sanctified* for his office, and *sent into the world*, John x. 36. by this unction the Father sent him to preach *remission of sins, and the acceptable year of the Lord*, Luke iv. 18, 19. on this account he spake the words of God, *because the Father had given him the Spirit not by measure*, here, ver. 34.: whence it appears, that Christ was fitted for this prophetic office by that Spirit he received on earth. Well, then, either our Lord was taken up into heaven to be thus instructed, before this unction he received on earth, or afterward; if before, this unction of the Spirit must be needless, unless God did his work imperfectly in heaven, and gave him there no full and perfect knowledge of his will; if after this unction, this ascent was needless, he being by it filled with the Spirit of wisdom, counsel, and power, above measure. What therefore could be wanting to him, who, from this Spirit, had received all the treasures of wisdom and power to perform the greatest miracles for the discharge of his prophetic function? (See Placæus, Disp. prima et secunda, and note on John vi. 61.)

[8] Ver. 14. Οὕτως ὑψωθῆναι δεῖ υἱὸν τοῦ ἀνθρώπου, &c. *So must the Son of man be lifted up, that all that believe in him may have eternal life.*] He saith not here, as the Socinians, that the death of Christ was necessary for the confirmation of the gospel; but with the fathers, that it was necessary to procure to us life eternal, by removing that death which sin had brought upon us. Note also, that as ὑψοῦσθαι here, and viii. 28. xii. 32. is to be lifted up upon the cross; so Rabbi Solomon interprets the pole on which the serpent was lifted up, *a fork;* and Justin Martyr,* Tertullian,† and Barnabas,‡ say, this was a figure of the cross, and that it was a symbol of salvation; he that turned to it being preserved from death, not by what he saw, but by the Saviour of all men.

[9] Ver. 16. *God so loved the world*, &c.] Two things in Scripture are noted as indications of God's especial love to man: 1. that he sent his Son into the world to die for him: 2. that he who was thus sent, was υἱὸς ἴδιος καὶ μονογενὴς; *his proper and only Son*, Rom. viii. 32. 1 John iv. 9. 10.

Obj. Woltzogenius here saith, (1.) that this Son of God could not be God, since then he must be his own Son.

Ans. It only follows hence, that he could not be God the Father; but yet he might be God of God by the union of the Λόγος, or the Divine nature, to his human nature.

Obj. But then, saith he, God must have suffered.

Ans. It follows only hence, that he who suffered was God, but not that he suffered as God; and this those ancient fathers well understood, who read Heb. ii. 9. that Christ suffered, χωρὶς Θεοῦ, *his Divinity suffering nothing.*

Obj. Hence he objects against Christ's satisfaction thus; Seeing God shewed the highest love to men in sending thus his Son to die for them, he could not then be angry with them; and therefore could require no atonement to be made to him for them; Christ therefore could not die to reconcile this kind and loving God to the world.

Ans. To this I answer, that we are taught by plain examples of holy Scripture, that love or benevolence in God towards the sinner, is well consistent with his displeasure against him for his sin, as in the case of Job's three friends; *For the Lord said to Eliphaz the Temanite, My anger is kindled against thee, and thy two friends, because ye have not spoken of me the things which are right;* (Job xlii. 7.) in which words there is a declaration of God's anger against them for their sin, exactly parallel to that of God supposed by us in this case; and yet we find a like expression of his love in the ensuing words, *Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, for him will I accept, lest I deal with you after your folly.* God's love is visible in directing them to that sacrifice, which would obtain his favour, but it was only after the oblation offered, and the prayer of Job, that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, *he forgave their sins.* Again, did not God shew his kindness to his people Israel, in admitting a beast to suffer in their stead, and appointing his blood to make atonement for them; and yet did not he himself require this atonement to be made, that so their sins might be forgiven? Did not he appoint this blood to be offered to him as a propitiation for their sins? And did not then the victim die? And was not his blood offered to reconcile this loving God to sinners? And is it not hence evident, that God's love to sinners is well consistent with his displeasure against them for sins?

[10] Ver. 17. *For God sent not his Son to condemn the world, but that* ὁ κόσμος *the world by him might be saved.*] The Jews imagined that God first made the world only for their sakes, (2 Esd. vi. 55, 56. 59.) and also, that the redemption of it was only designed for their good, and that their Messiah would come to subdue and condemn the nations whom he hated. Christ, on the contrary, here declares, that God was so far from hating or condemning them, that he sent the Messiah into the world to save them, and consequently to die for them.

Vain here is their imagination, who by the *world* understand only the elect out of the world: for then Christ here must only say, that he was sent, that the elect who believed in him should not perish; as if any who were absolutely elected to salvation by faith in him could either perish or not believe. No, it is apparent from these words, that of this world, thus beloved by God, some would not believe, and so would perish. And this is more apparent from the words immediately following, in which the world, which he was sent to save, is divided into believers and unbe-

* Τύπες σταυροῦ. Apol. ii. p. 91.

† Figuram designâsse Dominicæ Crucis. Tertul. de Idol. cap. 5.

‡ Barn. i. 12. Σύμβολον ἔχοντες σωτηρίας——ὁ γὰρ ἐπιστρεφὴς οὐ διὰ τὸν θεωρούμενον ἐσώζετο, ἀλλὰ διὰ πάντων σωτῆρα. Just. Dial. p. 321, 322.

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lievers, and into those that will be saved and condemned: for thus they run, *He* (of this world) *who believeth in him is not condemned; but he that believeth not is now condemned;* which must be false, if you restrain this *world* to such elect as cannot perish, and cannot but believe to life eternal. And, lastly, he that believeth not, saith Christ, shall therefore be condemned, *because he believeth not in the name of the only Son of God.* Now, is it not absurd to say, men shall eternally be condemned for not believing in him, who died not for them, and was not sent for their salvation? Since then Christ frequently declares, that all to whom the gospel is propounded, shall be condemned, if, and because, they believe not in him, (John iii. 18.) it is certain that he died for the salvation of them also.

[11] Ver. 19. *And men have loved darkness more than light,* μᾶλλον σκότος ἢ τὸ φῶς.] Here the critics note, that μᾶλλον ἤ is not a comparative, as if the workers of iniquity did, in some measure, love the light; for, ver. 20. they are said to hate it; but, as in other places, is a negative: so xii. 43. *They loved the praise of men,* μᾶλλον ἤπερ, *more than the praise of God, i. e.* and not the praise of God: so 1 Tim. i. 4. 2 Tim. iii. 4. Heb. xi. 25. in which places μάλλον ἤ may be rendered, as here, *and not light;* and this they did not only in those times of ignorance at which God winked, (Acts xvii. 30.) but after the clear light had shined upon them; by which it appeared, that the deeds of darkness were so pleasing to them, that, when they were discovered to them so to be, they still bore that affection to them which rendered the light displeasing to them, because it did reprove them: whereas they who had hearts disposed to obey that light which would direct them in the way to happiness, came to it, that they might be the more assured they were doing the works of God, *i. e.* those works which were performed according to his will, which tended to his glory, and chiefly did respect him as the end and object of them.

[12] Ver. 22. Καὶ ἐβάπτιζεν, *And he baptized.*] By his disciples, (iv. 2.) not, as most interpreters conceive, into his own name, or so as to exact from them a belief, that he was the Christ: for this he forbids his disciples to divulge till he was risen from the dead, Matt. xvi. 20. xvii. 9. He therefore only did baptize as John had done, into the faith of the Messiah, which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom.

[13] Ver. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Because there was much water there.*] In which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water, (Acts viii. 38.) and an ascent out of it, (ver. 39.) and a burial in it. (Rom. vi. 3, 4. Col. ii. 12.) Some here inquire, why Christ should thus baptize when John had not desisted so to do? But since both, by their baptism, intended the same thing, I see no reason why our Saviour might not as well baptize as preach repentance, (Matt. iv. 17.) whilst the Baptist was doing the same thing.

[14] Ver. 27. *A man can receive nothing of himself.*] *i. e.* One who, by Divine authority, is intrusted with any commission, cannot exceed that commission; since therefore God hath only made me the forerunner of the Messiah, as I have told you, ver. 28. I cannot pretend to be equal with him.

[15] Ver. 31. Ὁ ὢν ἐκ τῆς γῆς, &c. *He that is of the earth is earthly.*] See the paraphrase; and note, that ὁ ἐπὶ πάντων is an epithet proper to God alone, and yet ascribed to Christ, Rom. ix. 5.

[16] Ver. 32. Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, *And what he hath seen and heard, that he testifies.*] *i. e.* What he fully knows; for by seeing and hearing we come to the most perfect knowledge of things; or what he hath inwardly heard and seen by the dictate and irradiation of the Holy Spirit.

[17] Ver. 34. *He whom God hath sent speaketh the words of God: for God giveth not to him the Spirit by measure.*] *i. e.* He that hath the Spirit in a limited manner, at such times only, and with respect to such particular revelations only, may sometimes speak from his ownself; but he who hath the Spirit always residing in him, without stint or measure, must always speak the word of God. To give a thing *in measure,* in the Scripture phrase, is to do it sparingly; as when it is said, *They shall drink water by measure,* Ezek. iv. 16. and to correct *in measure,* Jer. xlvi. 28. xxx. 11. is to do it sparingly, or in such a proportion: in which sense we read of the *measure of faith,* Rom. xii. 3. and the *measure and gift of Christ,* Eph. iv. 7. so that to give the Spirit *without measure,* is to give him in the greatest affluence and without restraint.

CHAP. IV.

1. WHEN therefore the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John *(the Baptist),*

2. Though *(in truth)* Jesus himself baptized not, but *(only)* his disciples, (see the note on iii. 22.)

3. He *(in prospect of the danger this might bring upon him from the envy and malice of these pharisees)* left Judea *(where the power of the Sanhedrin, of which many of them were members, prevailed),* and departed again into Galilee *(where they had less interest with Herod, and could less observe or be offended with his actions).*

4. And he must needs go [1] through Samaria *(that lying betwixt Judea and Galilee).*

5. Then cometh he (Gr. *he cometh therefore)* to a city of Samaria, which is called *(by them Sichem, but by the Jews,* see the note) [2] Sichar, near to the parcel of ground that Jacob [3] gave to his son Joseph *(at his last benediction,* Gen. xlviii. 22.)

6. Now Jacob's well *(i. e. a well bearing his name)* was there. Jesus therefore, being wearied with his journey, sat [4] thus *(weary and thirsty as he was)* on *(or by)* the well: and it was about the sixth hour, *(i. e. it was then about noon.*

7. *Then)* there cometh a woman of Samaria *(to that well)* to draw water; *(and)* Jesus saith to her, Give me *(some water)* to drink.

8. For his disciples were gone away to the city to buy meat *(and so could not draw it for him).*

9. Then saith the woman of Samaria to him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? *(this she had cause to wonder at,)* [5] for the Jews have no dealings with the Samaritans *(they would buy of them any thing; but they would receive no gratuity or kindness from them:* see the note).

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10. Jesus answered and said to her, If thou knewest [6] the gift of God *(i. e. what an excellent gift the Holy Spirit is)*, and who it is who saith to thee, Give me to drink *(i. e. how able he is to impart this gift to thee)*; thou wouldest have asked of him, and *(then)* he would have given thee *(this)* living water, *(which will spring up so continually in him that hath it, that he shall thirst no more,* ver. 15. see John vii. 38, 39.)

11. The woman *(thinking Christ only meant spring-water, that being, in the Hebrew idiom, living-water,* Gen. xxvi. 19.) saith to him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water *(of which thou speakest)?*

12. Art thou greater than our father Jacob, who gave us the well *(for we claim our descent from him)*, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said to her, Whosoever drinketh of this water shall *(soon after)* thirst again:

14. But whosoever drinketh of the water that I shall give him [7] shall never *(have cause to)* thirst *(more)*; but the water which I shall give him *(i. e. the Holy Spirit abiding in him)* shall be in him *(as)* a well of water springing up to everlasting life.

15. The woman *(still understanding him as grossly as she did before)* saith to him, Sir, give me this water, that I thirst not *(any more)*, neither *(may have farther need to)* come hither to draw *(water)*.

16. Jesus *(being willing to prepare her to receive his doctrine, by convincing her that he was a prophet)* saith to her, Go, call thy husband, and come *(ye both)* hither.

17. The woman answered and said, I have no husband. Jesus said to her, Thou hast well *(i. e. truly)* said, I have no husband:

18. For thou hast had five husbands *(from whom thou hast been divorced for thy adulteries)*; and he whom thou now hast *(i. e. cohabitest with)* [8] is not thy husband *(thou living with him in fornication)*: in that *(therefore)* saidst thou truly.

19. The woman *(then)* saith to him, Sir, I perceive that thou *(who so exactly knowest the secrets of my life, and that which I thought was known to God alone)* art a prophet.

20. [9] Our fathers worshipped in this mountain *(as we do)*; and ye *(Jews)* say, that in Jerusalem is the place where men ought to worship *(God; I ask therefore thy opinion in this case)*.

21. Jesus saith to her, Woman, believe me, the hour *(shortly)* cometh, when ye shall [10] neither in this mountain, nor yet at Jerusalem, worship the Father.

22. *(But to your question I answer, That)* [11] ye worship ye know not what *(i. e. that God which you do not truly and savingly know; because ye know him not according as he is revealed in his word)*: we know what *(i. e.* τὸ θεῖον ὃ, *the Divinity which)* we worship *(serving him according to those laws to which he hath promised salvation)*: for salvation is of the Jews *(and the terms of it are to be derived from them to others)*.

23. But the hour cometh, and now is *(instant)*, when the true worshippers shall worship the Father *(not with carnal sacrifices as both now do, but)* in [12] spirit *(ual sacrifices, acceptable to God through Jesus Christ,* 1 Pet. ii. 5.) and *(not in the types and shadows of the law, as the Jews now do, nor in that erroneous manner as ye do, but)* in *(the)* truth *(of the gospel,* John i. 17.) for the Father seeketh such to worship him (Gr. *such worshippers of him: for)*

24. [13] God is a Spirit: and they that worship him *(aright)* must worship him in spirit and in truth *(i. e. agreeably to his spiritual nature, by giving up their hearts and spirit to him; and according to his will, by serving him according to the precepts of the gospel)*.

25. The woman saith unto him, I know that Messias cometh, who is called Christ: and when he is come, he will tell us all things *(that we are to believe and do)*.

26. Jesus said unto her, I that speak unto thee am he *(viz. the Messiah)*.

27. And upon this came his disciples, and [14] marvelled that he talked with the woman: yet no man said *(to him)*, What seekest thou *(of)?* or, Why talkest thou with her?

28. The woman then left her water-pot *(at the well)*, and went her way into the city, and saith to the men *(of the city)*,

29. Come, see a man, who told me all things that ever I did: is not this *(an evidence that he is)* the Christ?

30. Then they went out of the city, and came unto him.

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, [15] I have meat to eat which ye know not of *(i. e. somewhat more valuable and pleasant to me than meat or drink)*.

33. Therefore said the disciples one to another, Hath any man brought him *(meat)* to eat.

34. Jesus saith to them, My meat *(i. e. my delight)* is to do the will of him that sent me, and to finish his work.

35. [16] Say not ye *(proverbially, as an encouragement to the sower)*, There are yet four months, and then cometh *(on the)* harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest *(i. e. look upon the Samaritans flocking to me to hear my doctrine, and you will see that the time of my spiritual harvest is already come)*.

36. And he that reapeth *(this spiritual harvest, by bringing men to the faith)* receiveth wages *(for his labour)*, and gathereth fruit *(not to sustain this mortal life, but)* unto life eternal: that both he that soweth and he that reapeth *(he that laboureth to prepare men for, and he that brings them to, the faith)* may rejoice together *(in the fruit of their labours)*.

37. And herein is that *(proverbial)* [17] saying true, One soweth, and another reapeth.

38. I *(have)* sent *(or, do send)* you to reap that whereon you bestowed no labour: other men laboured *(the prophets, by foretelling the Messiah; the Baptist, by calling men to repentance, that they might be prepared to receive him)*, and ye are entered into their labours *(and only are to perfect what they have begun)*.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, *(saying)* He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and [18] he abode there two days.

41. And *(in that time)* many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and

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know *(by the excellency of his doctrine, and the holiness and goodness of his precepts)* that this is indeed the Christ, the Saviour of the [19] world.

43. Now after two days he departed thence, and went into Galilee *(passing not by Nazareth, the place of his education, but another way)*.

44. For Jesus himself testified, that a prophet hath *(comparatively)* no honour in his own country.

45. Then when he was come to Galilee, the Galileans received him *(gladly)*, having seen all the things which he did at Jerusalem at the feast *(of the Passover)*: for they also went to the feast.

46. So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman *(a great man of Herod's court)*, whose son was sick at Capernaum.

47. *(And)* when he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see [20] signs and wonders *(done before your eyes)*, ye *(Jews and Herodians)* will not believe *(on the account of the excellence and goodness of my doctrine, as the Samaritans did)*.

49. The nobleman saith to him, Sir, come down ere my child die.

50. Jesus saith unto him, *(There is no need of my going down,)* go thy way; *(and thou shalt find)* thy son liveth. And the man believed the word which Jesus had spoken to him, and he went his way.

51. And as he was now going down *(to his house)*, his servants met him, and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and *(he)* himself believed, and [21] his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 4. *HE must go through Samaria.*] For, saith Josephus,* *the Galileans going up to Jerusalem at the feast, went through the country of the Samaritans.*

[2] Ver. 5. *He cometh to a city of Samaria called* Σίχαρ, *Sichar.*] It is certain from the son of Sirach, (l. 26.) and from Josephus, (Antiq. lib. xi. cap. 8.) that the name of the city was Sichem. This therefore is either a corrupt pronunciation, as Βελιὰρ for Βελιὰλ, or a name of reproach put upon it by the Jews, שכר, as if it were a city of drunkards, as Achan, Josh. vii. 25. is called עכר, 1 Chron. ii. 7. as being a *troubler of Israel.*

[3] *The parcel of ground which Jacob gave to his son Joseph.*] *i. e.* That piece of ground which he bought of Hamor, the father of Sichem, Gen. xxxiii. 19. for that was near Sichem, saith the text there: and hence this place became not only the inheritance of Joseph, but his own burial-place; he being buried, not in the cave of Machpelah, as his father Jacob was, (Gen. l. 13.) nor saying, *I will lie with my fathers,* as Jacob did, (Gen. xlvii. 30.) but being buried in this place: for the bones of Joseph, *which the children of Israel brought out of Egypt, buried they in (i. e. near to) Sichem, in a parcel of ground, which Jacob bought of Hamor, the father of Sichem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph,* Josh. xxiv. 32. (See Bochart. Hierozoic. par. i. lib. ii. cap. 43. p. 435, 436.)

[4] Ver. 6. Ἐκαθίζετο οὕτως, *He sat thus on the well.*] *i. e.* Either weary or thirsty as he was; so Acts vii. 8. οὕτως, so *Abraham begat Isaac, i. e.* being circumcised; 1 Kings ii. 7. *Shew kindness to the sons of Barzillai,* for οὕτως, *so they came to me, i. e.* with kindness; or, as Chrysostom and Theophylact have it, he sat ἁπλῶς ὡς ἔτυχε, *as he found a place:* it follows, it was ὥρα ἕκτη, that is, saith one, six o'clock in the evening; St. John counting by the Roman hours in his Gospel. But this mistake is plainly evident from i. 39. They abode with him that day; for it was about the *tenth* hour; *viz.* four in the afternoon, not *ten* of the night, according to the Romish computation.

[5] Ver. 9. Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *For the Jews have no dealings with the Samaritans.*] So in the Jerusalem Talmud the Samaritans say, your *fathers dealt with our fathers, why therefore do not you so likewise with us?* (Buxt. Lex. Talm. p. 1370.) By the traditions of the pharisees they might buy of them; and therefore Christ's disciples do not scruple at this; (ver. 8.) but they were not to borrow any thing of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them under an anathema, not to eat of the fruit or morsel of a Cuthean, and held the eating of their flesh to be as bad as eating swine's flesh. (R. Eliezer, cap. 38.) But Christ, despising such traditions as had no foundation, either in the law of God or equity, and tended to the impairing the laws of common friendship or humanity, asks drink of this Samaritan woman, and eateth with them.

[6] Ver. 10. *If thou hadst known* τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God.*] By the *gift of God* and *living water,* Christ seems here to understand the Holy Spirit, represented in the Old Testament by *clean water,* Ezek. xxxvi. 25. 27. and in the New, by *living water,* John vii. 38. Rev. xxi. 6. xxii. 1. For (1.) spring-water is in the Hebrew idiom called living water, in opposition to that which stagnates: for life consisting in continual motion, by reason of the continual ebullition of this water, it is said to live; (see Lev. xiv. 5. 50. xv. 13. Numb. xix. 17.) hence it is here said to be water springing up, (ver. 14.) And (2.) this Holy Spirit, to be communicated to believers, is styled δωρεὰ τοῦ Θεοῦ, *the gift of God,* Acts viii. 20. ἡ δωρεὰ ἐπουράνιος, *the heavenly gift,* Heb. vi. 4. ἡ δωρεὰ *the gift,* Acts xi. 17. (See the note on Rom. v. 17.)

[7] Ver. 14. *He that drinketh of the water that I shall give him shall never thirst.*] *i. e.* He never shall have need to thirst for the enjoyment of this Spirit, he being to abide with them for ever, who have once received him, (John xiv. 16.) if they do not expel, quench, or grieve him; or, he shall thirst no more, because this Spirit will be in him the earnest of, and bring him to, that happy life, where there is no more thirst. (Rev. vii. 16.)

[8] Ver. 18. *Is not thy husband.*] See one reason in the

* Ἔθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγινομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας, Antiq. lib. xx. cap. 5.

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paraphrase; others say, this is spoken, because she had divorced herself from her husbands, contrary to the law, which permitted not women to begin the divorce, and so was really the wife of some former husband then living. (So Grotius.)

[9] Ver. 20. *Our fathers worshipped in this mountain.*] We learn from Josephus,* and from this woman, that the Samaritans, when they saw it for their advantage, pretended to be συγγενεῖς τῶν Ἰουδαίων, *allied to the Jews, to have Jacob for their father,* (ver. 12.) καὶ ἐκ τοῦ Ἰωσήφου γενεαλογοῦντες αὐτοὺς ἐκγόνων Ἐφραίμου καὶ Μανασσενοῦ, *and deduced their genealogy from Ephraim and Manasses, the sons of Joseph;* they also contended, that Mount Gerizim was the most ancient place of worship, because Abraham built there an altar to God, (Gen. xii. 6, 7.) and so did Jacob, (Gen. xxxiii. 18.) and therefore that was the place where sacrifices were to be offered before the temple at Jerusalem was built. But the Jews answered, that the temple was built on the mountain of Moriah; in the place where Abraham offered up Isaac, (Joseph. Antiq. lib. vii. cap. 10. p. 254. F.) and that that was the place of worship throughout all generations. (Targum in Chron. iii. 1. see Maimonides de ædificio Templi, Tract. 1. cap. 2. §. 2.)

[10] Ver. 21. Ὅτι οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις, *Neither in this mountain, nor yet at Jerusalem.*] Josephus saith the contention betwixt the Jews and Samaritans was about the place, to which they ought to bring those sacrifices and oblations by which God was then chiefly worshipped, the Jews declaring that it was their temple,† καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, *and requiring that the sacrifices should be brought thither;* the Samaritans, that they should be brought to Mount Gerizim. This controversy, saith Christ, will shortly be decided by removing the occasion of it, *viz.* this way of worshipping God by sacrifices; and by giving liberty to worship God with spiritual sacrifices in every place, as the prophet Malachi foretold, i. 11.

[11] Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worship ye know not what,* &c.] This, many think, is spoken with relation to some false objects of the worship, or to some idolatrous way of worship, which obtained among them. The Jews gave it out, that they worshipped God ‡ *in the image of a dove;* but this seems plainly fabulous, and invented by the Jewish rabbins out of hatred to them: for, (1.) among the idols which they worshipped, when they came from Assyria to Samaria, there is not the least hint of any image of a *dove* worshipped by them. (2.) Josephus, § though he, in several places, inveighs against them sharply upon other accounts, doth never charge them with this crime, which shews it to be a later invention of their rabbins: and, (3.) it is a thing wholly inconsistent with the laws of Moses, which they then owned; for, as all images are forbidden by it, so it did require them to sacrifice the dove to God, and it was always judged an absurd thing to worship that which they did sacrifice. (See Bochart. Hieroz. par. ii. lib. i. p. 6. 8.)

Others say they worshipped God only as the topical god of that country; but though this might be true of them when they first came into Samaria, and retained their heathen sentiments; yet could it not be true of them after that, rejecting all their heathenish superstitions, they had embraced that law in which Jehovah is continually styled *the Maker of heaven and earth,* and *the God of all the earth;* and when, as Epiphanius* saith, *they endeavoured to renounce all idolatry, and to own but one God.*

But whereas Epiphanius, and many of the Jews, pronounce them guilty of latent idolatry, for worshipping God in that mountain where Jacob hid the idols of the nations, according to those words, Gen. xxxv. 4. *And they gave to Jacob all the strange gods that were in their hands, and Jacob buried them under the oak which was by Sichem:* it is not probable, that Christ should accuse them of false worship on the account of idols under ground, which they knew nothing of, and which they never did intend to worship. Observe then,

First, That the inquiry of the woman, and the dispute was, saith Josephus, only about the place of worship; and therefore it is very probable Christ's answer chiefly doth respect the place.

Secondly, That Christ, by saying to the Samaritan woman, that shortly they should not *worship the Father in that mountain,* does tacitly own, that the Samaritans did worship the Father; nor doth he instruct her, who was the true object of her worship, but only, how she was to worship the true God.

Thirdly, When they came first to Samaria, it is observed that they knew not *Mishpat,* the manner of worshipping the God of Israel. (2 Kings xvii. 16.) In this, saith Christ, you are still deficient, as not worshipping the God of Israel according to his prescription in the law, but according to your own inventions. You therefore may be truly said not to know him, whose will you observe not, neither worshipping him according to his nature in the spirit, nor according to that law, which is the rule of his worship, and according to which alone you can do him acceptable service: if then you would obtain salvation by the worship of him, you must do it according to the revelations made to the Jews, to whom, as the promise of a Saviour was given, so from them is salvation to come to the world, according to the promise made to their father Abraham, *In thee shall all the families of the earth be blessed.*

[12] Ver. 23. *Shall worship the Father* ἐν πνεύματι καὶ ἀληθείᾳ, *in spirit and in truth.*] That is, saith Origen, οὐ σαρκικαῖς θυσίαις, *not with carnal sacrifices, but with spiritual worship,* or with those spiritual sacrifices, which are acceptable to God through Jesus Christ; (1 Pet. ii. 5.) οὐκ ἐν τύποις, *not in types, but according to the truth contained in them; for the law was given by Moses, but grace and truth came by Jesus Christ,* John i. 17. Thus Philo saith, he brings to God, γνήσιον θεραπείαν, *the true worship, who brings,* τὴν ἀλήθειαν, ἁπλῆν, καὶ μόνην θυσίαν, *truth, the simple and the only sacrifice;* not he who uses washings and purgations of body, but defiles his soul; or who builds and adorns temples, and offers hecatombs upon the altar, περιπλάνεται γὰρ οὗτος τῆς πρὸς εὐσέβειαν ὁδοῦ, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος, *for he errs from the way of piety, as thinking outward worship is to be preferred to holiness.* (L. quod deter. pot. p. 123. CD.)

* Antiq. Jud. lib. xi. cap. 8. p. 386. D.

† Antiq. lib. xii. cap. 1.

‡ Talmud. Tr. Cholmi, cap. 1. F. 6.

§ Lib. ii. et xi. fine. lib. x. cap. 1. 7. lib. xiii. cap. 6. lib. xviii. 35. lib. xx. 5.

* Εἰς τὸ μετατιθῆναι τῆς εἰδωλολατρίας, καὶ τὸν ἕνα Θεὸν ἐπιγνῶναι. Lib. i. H. 9. §. 2.

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Now, that we may thus worship God in spirit, we must lay, as the foundation, not only purity of body from all uncleanness, but of the soul also from all spiritual defilements, all pride and haughtiness of mind, all malice, envy, bitterness of spirit, all impure thoughts, and evil concupiscence; for these are styled *works of the flesh*, Gal. v. 19. 21. Now, *they that are in the flesh* (saith the apostle) *cannot please God*, (Rom. viii. 8.) nor can they *mind the things of the Lord*, who are not *pure in body and in spirit*; (1 Cor. vii. 34. [2 Cor. vii. 1.) and with this the very heathens were so well acquainted, that they often taught that God was, "purâ mente colendus," *to be worshipped with a pure mind*; this was the best offering we could give,* and the best habitation we could build him.

Secondly, We must have just and awful thoughts of the Divine Majesty, oft representing him to our thoughts, as a God of infinite purity and justice, as well as power and wisdom, one who is always present with, and beholds all our secret thoughts and actions, in order to a future recompence; for by these apprehensions fixed in our hearts, we shall be naturally induced to glorify him in our spirits: (1 Cor. vi. 20.) having laid this foundation, we must endeavour to walk humbly with God, subjecting ourselves wholly to his providence, being contented in all conditions in which he doth think fit to place us, and submitting our own wills to his good pleasure, which is in Scripture styled *poverty of spirit*, Matt. v. 4. and *the wisdom of the Spirit*, Rom. viii. 6.

Thirdly, We must endeavour to resemble him as much as may be in holiness and righteousness, in truth, in goodness, and in mercy; for even the heathens say, † τιμήσεις τὸν Θεὸν ἄριστα, ἐὰν τῷ Θεῷ διάνοιαν ὁμοιώσεις, *we then worship God best, when we are most like to him.*

Fourthly, We must worship God from spiritual principles, a sincere love and filial reverence of him; and to spiritual ends, that we may promote his glory, and do what is well-pleasing to him; and, after a spiritual manner, serving him with the whole heart, soul, and mind, and with a fervency of spirit.

[13] Ver. 24. Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] The article ὁ here shews, that God is the subject, and the Spirit is the predicate; and this opinion obtained among the Platonists, who style him Νοῦς, *a mind*; and among the Pythagoreans,‡ who said, ἀσωμάτους πρὸ παντὸς ἡγοῦ Θεοὺς ὑπάρχειν, *before all things you must hold the gods to be incorporeal.* Aristotle also thought it necessary to assert, that the first mover was ἀμερὲς, or *without parts*; yea, even the stoics, saith Plutarch,§ determined, that God was an *intelligent Spirit, without form.*

[14] Ver. 27. *They marvelled that he talked with the woman.*] This being one of the six things, say the rabbins, which render a disciple impure, *viz.* that he talks with women. (Buxtorf. Lexic. p. 1145.)

[15] Ver. 32. *I have meat to eat*, &c.] This phrase is used by the ancients concerning things which were done by them with pleasure,* "istic mihi cibus est quod fabulare," *thou sayest that which is meat to me.* So the servant in Plautus, and another in Aristophanes,† μαλα γ' ἐποπτεύειν δοκῶ, Ὅταν καταράσωμαι λάθρα τῷ δεσπότῃ, *it is meat to me to curse my master secretly.*

[16] Ver. 35. *Say you not, There be yet four months of the harvest*, &c.] The sense of these words seemeth to run thus—In your common harvest you usually say, after your seed is sown, four months hence will come the harvest, or the time when you shall reap the fruit of the seed sown; but in this spiritual harvest it is otherwise: for the seed of the word sown in the heart of the woman of Samaria, in your absence, hath made the Samaritans already ripe for the harvest.

[17] Ver. 37. Ὁ λόγος, *This saying.*] So the scholiast in Aristophanes, κατὰ τὸν παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὖ ἀμήσονται, *according to the old proverb, One soweth, but another shall reap.*

[18] Ver. 40. *He abode there two days.*] He abode there so long, that he might not contemn persons so desirous to learn of him; he stayed no longer, that he might not neglect the Jews, or seem to prefer the Samaritans before them; and he commanded his apostles not to go to any city of Samaria, (Matt. xiii. 5.) because the gospel was first to be preached to the Jews, and then to the Samaritans. (Acts i. 8.)

[19] Ver. 42. *The Saviour of the world.*] That is, saith Mr. Clerc, of the Jews; *for it is not likely the Samaritans thought of the salvation of the gentiles;* but why might they not think so, who knew, that *in the seed of Abraham were the families of the earth to be blessed?* and seeing the Samaritans were not Jews, had they used these words in that restrained sense, they had excluded themselves from this salvation. The word doth sometimes signify the multitude, or the public; as when Christ's brethren say to him, *Shew thyself to the world, i. e.* publicly, John vii. 4. and the pharisees, *the world is gone after him*, John xii. 19. but never the Jews in opposition to the gentiles.

[20] Ver. 48. *If ye see not signs and wonders ye will not believe.*] Hence some interpreters conclude this nobleman was a Jew; it being no wonder, that a heathen should not believe without a miracle.

[21] Ver. 53. *Himself believed and his whole house.*] *i. e.* All that by age were capable of doing so.

CHAP. V.

1. AFTER this there was a *(nother)* feast of the Jews; *(viz. that of the Passover, requiring the appearance of all the adult males at the temple,* Deut. xvi. 16.) and *(therefore)* [1] Jesus went up to Jerusalem.

2. Now [2] there is at Jerusalem, by the sheep-market *(or gate)*, a pool, which is called in the Hebrew tongue Bethesda *(the house of mercy)*, having five porches, *(in which the sick lay to be cured; for)*

3. In these lay a great number of impotent folk, *(viz.)* of blind, halt, withered *(persons)*, waiting for the moving of the water.

4. For an [3] angel *(visibly)* went down at a certain season into the pool, and troubled *(i. e. shook)* the water:

* "Cultus autem Deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ et mente et voce veneremur." Cic. de Nat. Deorum, lib. ii. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ ψυχῆς καθαρᾶς οἰκειότερον τόπον ἐπὶ τῆς γῆς Θεὸς οὐκ ἴσχει. Hier. in Carm. Pyth. p. 15. et Seneca apud Lact. de vero cultu. lib. vi. cap. 25.

† Hier. in Carm. Pyth. p. 22. 25. ‡ Jamb. Protrept. p. 151.

§ Phys. lib. viii. cap. 10. De Placit. Philo. lib. i. cap. 6.

* Cistel. act. iv. sc. 2. ver. 49. † Ib. Ranis.

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whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, who had *(lain under)* an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew *(by his Divine Spirit)* that he had been now a long time in that case, he *(looking on him as an object worthy of compassion)* saith to him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith to him, [4]Rise, take up thy bed, and walk.

9. And immediately *(at his word)* the man was made whole, and *(to shew that he was so)* took up his bed, and walked: and on the same day *(that he did this)* was the sabbath.

10. The Jews therefore said to him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed *(on that day of rest)*.

11. He answered them, He that *(with a word)* made me whole, the same said to me, Take up thy bed, and walk *(and surely he that could heal me with a word, must be a prophet; and, therefore, must have authority to bid me do this)*.

12. Then asked they him, What man is he, that said to thee, Take up thy bed, and walk? *(that, knowing him, we may be the more able to judge of him.)*

13. And he that was healed wist not who he was: for Jesus *(having done this)* had conveyed himself away *(without being observed by him, as he might easily do)*, a multitude being in that place.

14. Afterward Jesus findeth him in the temple *(giving thanks to God for his cure)* and said to him, Behold, thou art made whole *(of a distemper laid upon thee for the punishment of thy sins)*: sin no more, lest a worse thing come unto thee *(for thy insensibility and contempt of this mercy)*.

15. The man *(knowing now who had done this, and perhaps thinking himself obliged in gratitude to own the author of his cure, and hoping hereby to convince them that he was a prophet)* departed *(from the temple)*, [5]and told the Jews *(who inquired after him that had done this)* that it was Jesus who had made him whole.

16. And *(but though this cure demonstrated that he was sent from God, because no man could do these things except God were with him,* John iii. 2. 9. 30—33. *yet)* therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day; *(the doing any work on the sabbath-day being, by the law, as they thought, a capital crime,* Exod. xxxi. 14, 15.)

17. But Jesus answered them, [6]My Father worketh hitherto *(he, from the beginning of the creation till this present time, continues to give and preserve life, and do good on the sabbath-day)*, and I *(after his example)* work *(that which is good and salutary to mankind on that day)*.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was [7]his Father, *(in a peculiar manner proper to him alone,* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *thereby)* making himself equal with God *(in nature, as a son to his father)*.

19. Then answered Jesus, and said to them, Verily, verily, I say to you, The [8]Son can do nothing of himself, but what he seeth the Father do *(ing,* Gr. *i. e. without commission from him to do it, and certain knowledge that he doth what the Father would have done)*: for whatsoever thing he doeth (ποιῇ, or ποιήσῃ, *he would have done)*, these also (καὶ *even)* doeth the Son likewise *(i. e. after his example as to the kind of them, according to his will as to the manner of doing them; whence you may be assured this action was done after his example, and according to his will, as to the time, as well as to the manner of it; and therefore cannot be worthy of blame)*.

20. For the Father loveth the Son, and sheweth him *(by the Spirit with which he hath anointed him)* all things that himself *(his Son)* doeth: and he will shew *(i. e. incite and enable)* him, *(by the same power, to do)* greater works than these, *(so)* that you may *(i. e. will)* marvel *(at them, though you will not be convinced by them)*.

21. For as the Father raiseth up the dead, and quickeneth them; even so *(shall ye see that)* the [9]Son quickeneth whom he will.

22. *(And this power of quickening and raising whom he will the Father hath given him, because he hath made him the judge of all men);* for the Father judgeth no man, [10]but hath committed all judgment to the Son, *(who yet cannot judge them till he hath raised them from the dead.*

23. *And this he hath done)* that all men should [11]honour the Son *(for his power and authority over them)*, even as they honour the Father, *(the great Judge of all the earth,* Gen. xviii. 25.) He that honoureth not the Son *(invested with this power)* honoureth not the Father which hath sent *(and authorized)* him *(to exercise it.*

24. *And having all judgment committed to me,)* verily, verily, I say to you, He that *(obediently)* heareth my word, and believeth on him that sent me, hath *(an assurance of)* everlasting life, and shall not come into condemnation *(for his past sins)*; but is passed from *(the)* death *(threatened to him)* unto life.

25. *(And that you may have reason to believe I can thus raise the dead, ye shall see an instance of it shortly, not only in my resurrection, but in the rising of many others with me by my power; for)* verily, verily, I say unto you, [12]The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear *(it)* shall live.

26. For as the Father hath *(the fountain of)* life in himself *(and so can impart life to others)*; so hath he given to the Son [13]to have life in himself;

27. And he hath given him authority to execute judgment also *(on the dead thus raised)*, because he is [14]the Son of man, *(whom he hath appointed the judge of the world,* Acts xvii. 31.)

28. Marvel not at this: for the hour is coming, in the which *(not these few only, but)* all that are in the grave shall hear his voice,

29. And shall come forth; they that have done good, to the resurrection of life; and [15]they that have done evil, to the resurrection of damnation.

30. *(And in passing this judgment of absolution and condemnation upon men,)* I *(the man Christ Jesus,* Acts vii. 31. *the Son of man,* ver. 27.) can of my ownself *(my own impulse and pleasure)* do nothing; *(but)* as I hear, *(i. e. receive the terms of absolution and condemnation from my*

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Father, so) [16] I judge: and my judgment is *(therefore)* just; because I seek *(i. e. pursue)* not *(in it)* mine own will, but the will of the Father which hath sent me.

31. *(And)* if *(in ascribing this honour and power to myself)* I *(did)* [17] bear witness of myself *(and had no credentials from my Father, or those whom he hath sent):* my witness is not true: *(for he that pretends to be sent, or delegated from God, and hath not his testimony to confirm his mission, cannot be true; but this is not my case, for)*

32. There is [18] another that beareth witness of me *(to wit, John the Baptist);* and I know that the witness which he *(being a prophet)* witnesseth of me is true; *(ye also have heard his testimony, for)*

33. Ye sent unto John, (i. 22, 23.) and he bare witness to the truth, (iii. 29, 30.)

34. But *(I appeal not to his testimony for my own sake, but for yours; for)* I receive not testimony from man: but these things I say, that [19] ye *(believing his testimony)* might be saved.

35. He was a burning and a shining light *(as Elias is by you represented,* Ecclus. xlviii. 1. *his word being clear and powerful):* and ye were willing for a [20] season to rejoice in his light, *(owning him as a prophet, and a just man; and therefore I insist upon his testimony, as hoping it may have some influence upon you, to work that faith in you, by which you shall be saved,* John x. 41.)

36. But I have a greater witness than that of John: for the works which [21] the Father hath given me to finish, the same works that I do *(by his power residing in me),* bear witness of me, that the Father hath sent me.

37. [22] And the Father himself, which hath sent me, hath borne witness of me; *(by a voice from heaven, saying, This is my beloved Son; and by the descent of the Holy Ghost upon me, in the Schechinah, or bright light, which is the symbol of his presence; but on this I insist not, for)* ye have neither heard his voice at any time, nor seen his shape (Ezek. i. 28. *the likeness of the glory of God).*

38. And *(as ye have not known his will this way, so neither will ye do it by his revealed will; for)* ye have not his word abiding in you: for whom he hath sent, him ye believe not *(as his word would induce you to do).*

39. [23] Search the Scriptures; for in them ye think ye have *(the words of)* eternal life: and they are they which testify of me.

40. And *(yet)* ye will not *(by them be persuaded to)* [24] come to me *(i. e. believe in me),* that ye might have *(the)* life *(I promise to them that believe in me.*

41. *And yet ye have no reason to disbelieve me; for)* I receive not honour from men *(I do nothing from desire of their applause, but purely for the honour of God, and out of love to him, and so act not like a false, but a true prophet).*

42. But *(this I cannot say of you; for)* I know you, that you have not the love of God in you.

43. I am come in my Father's name *(i. e. with his authority and testimony),* and ye receive me not *(i. e. ye do not own me as the promised Messiah):* another shall [25] come in his own name, *(without any evidence of Divine authority, even Barchochebas, and)* him ye will receive *(as such.*

44. *And indeed)* how [25] can ye believe, who *(strive to)* receive honour *(and glory)* one of another, and seek not *(rather)* the honour that cometh from *(the approbation of)* God only?

45. Do not think that I will accuse you to the Father; *(I shall not need to do it; for)* there is one that accuseth you *(to him),* even Moses, in whom you trust, *(that, by obedience to his law, you shall have life,* ver. 39.)

46. For had ye believed *(the words of)* Moses, ye would have believed me: for [27] he wrote of me, *(saying, I will raise up a Prophet like unto thee, and I will put my words in his mouth,* Deut. xviii. 18.)

47. But if ye believe [28] not his writings *(whom you own as a great Prophet sent from God),* how shall you believe my words *(when you have no such opinion of me, or respect for me)?*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. *JESUS went up to Jerusalem.*] To hold communion with the Jewish church at the feast of the Passover, by observing with them the rites to be observed at the feast; he therefore refused not communion with a church that had clogged these festivals with human traditions, though, perhaps, he performed only the rites required by the law at these festivals. (See Dr. Lightfoot.)

[2] Ver. 2. Ἐστὶ δὲ, *There is at Jerusalem by the sheep-gate a pool, called in the Hebrew Bethesda.*] That is, *the house of mercy:* because of the mercy of God shewed there in curing their diseases. Moreover, if ἐστὶ δὲ, *there is,* be the true reading, as the consent of almost all the Greek copies argues, it seems to intimate, that Jerusalem and this pool were then standing when St. John wrote this Gospel, and therefore that it was written, as Theophylact and others say, before the destruction of Jerusalem, and not, as the more ancient fathers thought, long after.

[3] Ver. 4. *An angel went down,* κατὰ καιρὸν, *at a certain season, and then he that first went down was made whole of whatsoever disease he had.*] All the circumstances of this history shew, that Dr. Hammond's conjecture, that this *angel was only an officer sent at a certain time to stir this pool,* and that *the warm entrails cast into it communicated this healing virtue to these waters,* though it seems to be supported by the authority of St. Chrysostom and Theophylact, is highly improbable. For (1.) how unlikely is it that this should be a natural means of curing all sorts of diseases without exception, *the blind, the halt, and the withered?* ver. 3. (2.) That it should only cure the person that first stepped in, though he might be followed by others the same instant; for how should the natural virtue of this pool, impregnated with the warm entrails of so many sacrifices, extend itself only to one man? And (3.) how unlikely is it that it should do this only at one time of the year, *viz.* at the feast of Passover? For this was done, not at several times, but only κατὰ καιρὸν, *at a certain time,* (ver. 4.) And, lastly, the very foundation of this surmise is taken away by that observation of Dr. Lightfoot, that there was a laver in the temple for the washing of those entrails, and so they were not likely to be washed in this pool.

It is farther to be noted, that these waters of Siloam were a type of the kingdom of David and of Christ; of the kingdom of David, according to these words, Isa. viii. 6. *Forasmuch as this people refuseth the waters of Siloah, that go softly,* that is, saith the Targum, *the kingdom of David that rules them quietly;* and of Christ, according to those words of the same prophet, xii. 2. *With joy shall they draw water*

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from the wells of salvation, whence *Siloah* is interpreted *sent*. (See note on ix. 7.) To this type of the Messiah God might therefore give this virtue about that time, to prepare the Jews to receive his advent, who was sent to them; and when a fountain was to be *opened for sin and for uncleanness*, Zech. xiii. 1. *viz.* that of the blood of Christ, might communicate this virtue to this pool, as a prefiguration of it; whence, as Tertullian * notes, *the virtue of this pool then ceased, when they, persevering in their infidelity, rejected our Saviour.* And this might be one reason why the Jewish writers are so silent as to the virtue of this pool; because, by its signification, it related to Christ; and, by this miracle, confirmed his doctrine. (See here Examen Millii in locum.)

[4] Ver. 8. *Arise, take up thy bed, and walk.*] Christ here requires not faith of him, because he had seen, and, perhaps, heard of none of his miracles; but he requires him to do that on the sabbath which was contrary to the letter of the law, to shew he was a prophet, who, by their own rules, had power to require what was contrary to the ceremonial rest of the sabbath; (see note on ix. 18.) and to instruct them that to do this, not in contempt of the law, or for bodily advantage, but as a public testimony of the great goodness of God to us, tended rather to the sanctification than to the profanation of the sabbath, that day being sanctified to this very end, that men might employ it in glorifying and praising God for his benefits.

[5] Ver. 15. *Told the Jews that Jesus had done this.*] Not to accuse him to them, but partly out of gratitude, to own the author of this cure; and partly to excuse himself, as only doing this at the command of so great a prophet.

[6] Ver. 17. *My Father worketh hitherto*, &c.] Even from the time he rested from the works of the creation, continuing to preserve and govern all things he created, and do those things which tend to his glory and to the good of his creatures, even on the sabbath-day; and, in imitation of him, I do my wondrous works of mercy, to the glory of his name, upon that day; which, being Divine, and done by his power and assistance, shew that I do nothing in them contrary to his will. Thus Philo,† speaking of God's *resting on the seventh day*, saith, *We have declared, that God ceaseth not to work, but proceeds to the production of other things, as being not the artificer only, but the father of them.*

[7] Ver. 18. *Therefore the Jews sought the more to kill him, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, because he said, God was his own Father, making himself equal to God.*] Here note,

First, That he is here said to style God his Father, after a manner proper and peculiar to himself, as being *ὁ ἴδιος Θεοῦ υἱὸς, the proper Son of God*, (Rom. viii. 32.) and so as being his son, not as Adam and the angels were, by creation, nor as good men are, by adoption only; in which sense the Jews pretended to have God for their Father, (viii. 41.) and in which sense both Philo ‡ and the Jewish writers § speak of him as the Father of Israel, and of those who had a true knowledge of him; for, in this sense, to call himself the *Son of God*, could neither be worthy of death, nor worse than the violation of the sabbath. It is therefore evident the Jews thought Christ, by saying *God was his Father*, made himself his Son in such a manner as rendered him equal to God in nature, as a son is to his father; and yet they thought he did this, not as the Socinians say, by saying he did the works of his Father, but as their words testify, by calling God his Father, in a sense peculiar to himself: and hence they accuse him of blasphemy, for saying that he was the Son of God, Matt. xxvi. 63—65. John x. 33. 36. which they never do, for saying he was the Messiah, or that he did the works of God. Note,

Secondly, Hence, that the Jews did not then think that their Messiah was to be God, or, in the sublimer sense, *the Son of God.* Hence Origen * declares, that having *discoursed with many wise men of the Jews, he could find none of them who allowed Θεὸν ὄντα, ἢ Θεοῦ υἱὸς, that he was God, or the Son of God.* And Jerome, on those words, Jer. xvii. 5. *Cursed is he who putteth his trust in man*, saith, *the Jews are accursed*, "qui spem habent in homine Christo, videlicet suo, quem non filium Dei, sed purum hominem putant esse venturum," *who trust in a man*, viz. *in their Messiah, whom they expect to come as a mere man, and not as the Son of God.*

[8] Ver. 19. *The Son of man can do nothing ἀφ' ἑαυτοῦ, of himself, ἐὰν μὴ τι βλέπει, but what he sees the Father doing.*] The Jews concluding Christ to be a false prophet, because he, in this peculiar manner, styled *God his Father*, Christ here undertakes to shew, (1.) that he exercised his prophetic office, according to the will of the Father: (2.) that he confirmed it by miracles done by the power of God residing in him. Christ therefore here seems not to speak of his essential power, but of his prophetic office, and of the doctrine which he taught and confirmed by miracles. (1.) Because, as to his essential power, the action of the Father and the Son being one and the same, both as to power and time, he cannot properly be said to do nothing of himself, or to do nothing but what he sees the Father do. (2.) Because, as to *speak nothing of himself*, is to speak nothing of his own instinct and will without commission from God: (see note on vii. 17.) so *to do nothing of himself*, is to do nothing without commission from, and knowledge of the will of God, that he should do it, and so respecteth his prophetic office, and the things done in confirmation of it; and then the words following, *unless he sees the Father doing them*, must bear this sense; Unless he, by the Spirit of the Father residing in him, sees that the Father would have them done by him; for what the Father *ποιῇ, would have done*, he doth according to his will, or as he would have them to be done. And this import of the words seems to be confirmed,

First, From the following words; *For the Father loveth the Son καὶ πάντα δείκνυσιν αὐτῷ ἃ ποιεῖ, and sheweth him all things, which he* (the Son) *doeth;* and he will shew him greater works than these (which are to be done by him, even that of raising the dead, ver. 21.) For, because we receive all our knowledge from our eyes or ears, therefore Christ, speaking of the execution of his prophetic office, useth

* "Piscina Bethsaidæ, usque ad adventum Christi curando valetudines Israel, desiit à beneficiis deinde, cùm ex perseverantia furoris sui nomen Domini per ipsos blasphemaretur." Adv. Jud. cap. 13.

† Ἐδηλώσαμεν δὲ, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἑτέρων γενέσεως ἄρχεται, ἅτε οὐ τεχνίτης μόνον, ἀλλὰ καὶ πατήρ. L. primo Legis alleg. p. 32. A. 33. D.

‡ Οἱ δὲ ἐπιστήμῃ κεχρημένοι ἐνὸς υἱοὶ Θεοῦ ἅπαντας προσαγορεύονται, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, Υἱοὶ ἐστε Κυρίου τοῦ Θεοῦ καὶ οὐκ αὐτός σου πατήρ. De Confus. Ling. p. 267.

§ "Est quidem cui nec Filius, nec Pater, hic est Sanctus Benedictus, nisi quod Deus dilexit Israelem, et vocavit eos Filius." Midrash Coheleth. fol. 93, 4.

* Lib. ii. p. 70. lib. iv. p. 162.

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these metaphors, declaring, that he spake and testified what he had seen, (iii. 11.) *what he had seen with the Father,* (viii. 38.) and so the Baptist saith, *what he hath seen he testifies;* and again, that he spake *what he had heard from the Father,* (viii. 26. x. 15, 16.) And because they who teach or declare things, do by that shew them to us; therefore Christ uses this metaphor here, and saith, viii. 28. *I do nothing of myself; but as my Father hath taught me, so I speak:* and again, xii. 49, 50. *I have spoken nothing of myself; but as the Father, who sent me, gave me commandment what I should say and speak: the things therefore which I speak, as the Father said to me, so I speak.* Now, that he spake this with respect to the Spirit of prophecy, with which he was anointed, and by the Father sent to preach the gospel to the poor, &c. Luke iv. 11. the Baptist teacheth in these words, *What he hath seen and heard, that he testifies; for he whom God hath sent, speaketh the words of God; for the Father giveth not him the Spirit by measure:* (iii. 32—34.) and he himself intimates, by saying, xiv. 10. *The words that I speak to you, I speak not of myself; the Father abiding in me, he doeth the works.* (See the note there.)

Secondly, That he said truly, *My Father worketh hitherto, and I work,* he proves from the Divine works God the Father had given him power to do; though he was to do them after his resurrection and advancement to his kingdom, *viz.* the resurrection of the dead and the future judgment: and therefore adds,

[9] Ver. 21. *As the Father raiseth the dead, and quickeneth them, so the Son quickeneth whom he will.*] This is more than ever was said of any prophet or apostle, that he did such works at his will; and here chiefly respects Christ, not acting as a prophet, but as a king, sitting at the right hand of power: and this being an action represented as proper to God, who saith, *I am, and there is none besides me; I kill, and make alive,* Deut. xxxii. 39. 1 Sam. ii. 6. a work to be performed by his sole power, Matt. xxii. 29. Acts xxvi. 8. and by the *strength of his power,* Eph. i. 19. who is a God *quickening the dead,* Rom. iv. 17. hence it is evident, that Christ, who will not only *raise our mortal bodies,* but also make them *like to his own glorious body, by that power by which he is able to subdue all things to himself,* Phil. iii. 21. must be God; and that the Father, by giving him *power to have life in himself, as he hath it in himself,* ver. 26. must have given him the fulness of the Deity, from which this power is inseparable.

[10] Ver. 22. *For the Father judgeth no man; but hath committed all judgment to his Son.*] Seeing this judgment is committed to him, it is evident, saith Woltzogenius, that he cannot be God the highest, because he reigns and judges by his own power, derived from none; and yet he owns, that in this judgment is comprehended "totum regimen, et Divinum totius mundi imperium," *an entire government and Divine empire over the whole world, and especially over the whole church of God;* from whence it is demonstrable, that he must be God: for, this government must be attended with a power of raising all them from the dead, whom he shall place before his judgment-seat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but also of their secret thoughts; since otherwise he cannot bring *every secret thought and work into judgment,* nor *bring to light the hidden things of darkness,* or *manifest the secrets of the heart,* 1 Cor. iv. 5. or *judge every man according to his works,* 2 Cor. v. 10. He also must be omnipresent and omniscient, even the searcher of all hearts; that he may know and answer the prayers of all his servants in all corners of the earth, as the Socinians grant he doth; and almighty, that he may be able to supply all their wants, assist and enable them to do every where the greatest miracles in his name, defend and preserve them against all the powers on earth, and even the *gates of hell,* raise and condemn their enemies, with the devil and his angels, to eternal destruction from his presence, and also crown his servants with everlasting glory. Now how all these things can be done by a mere creature, is as difficult to conceive as any mystery of the *blessed Trinity.* I answer, therefore, in that distinction of the schools, that the *principium quod,* or the person thus judging, is the Son of man, ver. 27. this judgment being to be exercised by the man Christ Jesus, Acts xvii. 31. but the *principium quo, i. e.* the power or the principle by which he does it, is the whole fulness of the Deity, individually united to his human nature, or the *Word made flesh,* John i. 14. This therefore hinders not, but he to whom this judgment is thus given, may be *God of God.*

[11] Ver. 23. *That all men may honour the Son as they honour the Father.*] That is, saith Woltzogenius, "that they, owning this dignity and power, 'per quam Deo equalis est,' *by which he is equal to God, may give him that obedience, honour, and worship, which are due to a Divine and heavenly King:* for that the honour and worship due to Christ, is Divine honour, is evident from this, that it is such, 'qualis Patri debetur,' *as is due to the Father;* to whom, by the consent of all men, belongs Divine worship:" and hence he proves, that Christ is to be worshipped with invocation; "because he who refuses to pray to him, doth not honour him as he honours the Father: in this (saith he) consists the highest honour we give to the Father, that we own him for the chief monarch, and Lord of all things, in whose power is our salvation and destruction; and therefore, by prayer, endeavour to obtain from him the enjoyment of good things, and the deliverance from evil: 'Qui hæc eadem in Christo agnoscit, et eum sic colit, is honorat, et colit eum sicut Patrem;' *He that owns these things to belong to Christ, and doth thus worship him, he honoureth the Son as he doth the Father:*" so he: now can he be *equal to God,* who is only a creature, or be *worthy of Divine worship,* who is no God? The precept being plain, and owned by Christ himself, '*The Lord thy God is one Lord, and* (therefore) *thou shalt worship the Lord thy God, and him only shalt thou serve.* (Deut. vi. 13. Matt. iv. 10.) Can he, who said, *Thou shalt worship no other gods but me,* and *I will not give my glory to another,* (Isa. xlii. 8.) himself appoint, that any creature should be worshipped as God, or have that *honour, worship, and obedience,* in which his glory doth consist? It is therefore no unjust imputation to call them idolaters, who give this worship to one, who, say they, is by nature only man; seeing they do the very thing charged on the heathen idolaters; *they worship them which by nature are no gods;* (Gal. iv. 8.) and do that to a creature, which God requires to be done to himself alone, *viz.* that they should *glorify him as God;* (Rom. i. 21.) and do that with which God upbraided his own people, *viz. the worshipping a new God, which their own fathers had*

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not known. (Deut. xxxii. 17.) If you say here, they give him the same worship, not as the first, but only as the intermediate cause of our salvation: it may be easily replied, that then they *cannot honour him as they honour the Father;* and much less as *the chief monarch, and Lord of all things.* Moreover, I inquire, Whether this middle cause be created, or uncreated? If uncreated, he is, by nature, God, and, since there is but one God, of the same essence with the Father; but if created, they must be guilty of idolatry, who give him the same worship with the Father; and therefore give the creature the worship due to the Creator.

[12] Ver. 25. *The hour—now is, when the dead shall hear the voice of the Son of God, and live.*] That Christ here speaks not only of a spiritual resurrection from the death of sin, is evident; (1.) because he speaks of it as a thing shortly future; whereas the spiritual resurrection was in some already past: (2.) because he promises this resurrection not to them that should hear his word, but φωνὴν, *his voice:* and that he speaks of a proper resurrection, appears, (1.) from the gradation he here makes from the resurrection of some to the resurrection of all, ver. 28. (2.) because he adds, *That they who hear, shall live;* and that because the Son, whose voice they hear, hath *life in himself;* (ver. 26.) I therefore think that our Lord speaks of that hour, when, he rising from the dead, *many bodies of the saints arose with him.* (Matt. xxvii. 52, 53.)

[13] Ver. 26. *He hath given the Son to have life in himself.*] *i. e.* The power of raising whom he will, (ver. 21.) Hence, though the apostles and others raised men from the dead, it is said of none of them that they had *life in themselves;* because they did this, not by their own, but by the power of Christ. Note also, that the same thing is, in both places, said both of the Father and the Son: for it is not said, *the Father hath life* from *himself, the Son* in *himself,* but both hath life, ἐν ἑαυτῷ, in himself; and that as the Father, so the Son, *quickeneth whom he will.* Now the operations follow the essence; so that where the same operation is, there must be the same essence.

[14] Ver. 27. *Because he is the Son of man.*] *i. e.* The Messias, to whom all power and dominion is given, (Dan. vii. 13, 14.) and of whom the Jews* said, that he *should raise the dead;* or, because he took the human nature on him, he suffered in it, and, by that passion, became the *author of salvation to all that obey him,* (Heb. v. 8, 9.) and, lastly, in that nature only could be a visible judge. (See Examen Millii in locum.)

[15] Ver. 29. *And they that have done evil, unto the resurrection of condemnation.*] This seems to be spoken in opposition to the doctrine of the pharisees, who, saith Josephus,† thought *the resurrection pertained only to the just;* and that the wicked and antediluvian sinners were to be excluded from it.

The hour is coming in which all they that are in the grave shall arise, and shall come forth, οἱ τὰ ἀγαθὰ ποιήσαντες, *they* (of them thus arising) *who have done good, to the resurrection of life;* οἱ δὲ τὰ φαῦλα πράξαντες, *they* (of them) *who have done evil, to the resurrection of condemnation.* A late author‡ hath endeavoured to avoid the clear evidence of this text for a general sentence of all men to a life of future happiness or misery. I shall not here consider all his evasions, but observe only, that he is obliged, from the force of these words, *All that are in the graves shall come forth,* to own, that all mankind shall arise; but yet he will not own, that the distribution of them, who thus come forth, into them *that have done good,* and into them *that have done evil,* contains all, but some of them only, *viz.* such as have had the gospel made known to them; which is as great an instance of a man, who shall say any thing δουλεύειν ὑποθέσει, to serve his hypothesis, as can be offered: for what instance can be given through the Scripture of a universal proposition distributed into two parts, in which the opposite members do not contain the whole general? What is this, in effect, but to allow the truth of this general proposition, "omne animal est sensibile," *every little creature is sensible,* and yet to deny the truth of this distribution, τῶν δὲ αἰσθητῶν τὰ μὲν λογικὰ, τὰ δὲ ἄλογα, that of sensible creatures, some are rational, some irrational? Let us see the absurdity of it in some Scripture instances: Matt. xxv. 32. *The Son of man shall sit on the throne of his glory,* and πάντα τὰ ἔθνη, *all nations shall be gathered before him, and he shall place* τὰ μὲν πρόβατα, *the sheep on his right hand,* τὰ δὲ ἐρίφια, *but the goats on his left,* ver. 33.: now, must not here the sheep and the goats be equal to all nations? So again, Rom. ii. 6. God, saith the apostle, *will render* ἑκάστῳ, *to every man according to his works,* τοῖς μὲν, *to them who, by patience in well-doing, seek for glory, honour, and incorruption, eternal life;* τοῖς δὲ ἐξ ἐριθείας, *but to those that are contentious, and obey not the truth, tribulation:* now, doth not this distribution, into the obedient and disobedient, contain all that are comprehended in the general word, *every man?* And doth not the apostle interpret the words so, ver. 9, 10. by saying, ἐπὶ πᾶσαν ψυχὴν, *upon every soul of man that worketh evil shall be tribulation;* and πάντι τῷ ἐργαζομένῳ τὸ ἀγαθὸν, *to every one that worketh good, glory, honour, and peace?*

[16] Ver. 30. *As I hear,* κρίνω, *I judge.*] *i. e.* I pronounce sentence according to the will of my Father; for κρίμα and κρίσις is a sentence; so βλάσφημος κρίσις is *a blasphemous accusation,* or sentence, 2 Pet. ii. 11. κρίμα θανάτου, *the sentence of death,* Luke xxiv. 20. κρίμα τῆς πόρνης, *the sentence upon the whore,* Rev. xvii. 1.; and κρίνω, *I give sentence;* so ὀρθῶς ἔκρινας, Luke vii. 43. *thou hast judged,* or given sentence aright: *Out of thy mouth,* κρινῶ σε, *will I pronounce sentence upon thee,* Luke xix. 22. (See Matt. vii. 1, 2. John vii. 24. viii. 15. Acts xv. 19. Rom. ii. 1. 3. iii. 4. 6, 7. Psal. li. 4.)

[17] Ver. 31. *If I bear witness of myself* (only), *my witness is not true:*] *i. e.* Say most interpreters, it is not valid, the law requiring two witnesses. But to bear witness of himself here, is to declare himself a prophet without any attestation from God, as the false prophets did; and had Christ done this, he must have been like them, and so his testimony would have been false; God never sending any prophet to men without sufficient testimonies, that he was sent from him.

[18] Ver. 32. *There is another that beareth witness of me.*] *viz.* Whom ye counted as a prophet, (Matt. xiv. 5. xxi. 26.) and, upon that account, received his baptism: now, according to your own rules, *he is to be owned as a prophet, to whom a prophet gives his testimony.*

* R. Eliezer, cap. 34. p. 38.

† De Bello Jud. lib. iii. cap. 12.

‡ Mr. Dodwell.

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[19] Ver. 34. *But I spake these things, that ye might be saved.*] Hence it is evident, that Christ seriously willed and intended the salvation of them, who *would not come to him that they might have life,* (ver. 40.) and therefore were not actually saved.

[20] Ver. 35. *For a season ye rejoiced in his light.*] He was a burning light, saith Christ here; *his word burned as a lamp,* saith the son of Sirach, Ecclus. xlviii. 1. and yet in this light they rejoiced but for a season; for when he had freely given testimony to Christ, and reproved their vices, they blasphemed him, and said, *he had a devil.* (Luke. vii. 30. 33.)

[21] Ver. 36. *The work which my Father hath given me to do,* &c.] He saith not, *which I do,* but *which the Father hath given me to do;* so Woltzogenius: and yet the following words are ἃ ἐγὼ ποιῶ, *which I do.* He therefore here declares, that he had sufficient testimony of his mission from the works done by him through the Father dwelling in him, (Matt. xii. 28.) and that the Father had given him to do them, by giving him his Spirit and his power, together with his essence. (John iii. 34, 35. xiv. 10.

[22] Ver. 37. *And the Father that sent me, beareth witness of me. You have neither heard his voice, nor seen his shape.*] As in the paraphrase; or thus, Nor are you to expect the Father should testify of me otherways than by his works: for that which was granted to your fathers belongs not to you, *viz. to see his glory, and hear his voice out of the middle of the fire,* Deut. v. 24. so that he cannot now be otherwise seen than by his works.

[23] Ver. 39. Ἐρευνᾶτε τὰς γραφὰς, *Search.*] Or, ye *search* the Scriptures: which of these two senses the Greek bears, I will not contend: only note, (1.) that Origen, Philoc. cap. 1. et cap. 5. Chrysostom, hom. 24. et 37. in Genesin, and St. Austin, in Psal. cviii. col. 1269. and Epist. 80. col. 365. confirm our version: note, (2.) that if the Jews did truly think the doctrine of life eternal was contained there, and that they, by searching, might find it there, it must be to them a sufficient rule of faith: if in this they erred, it behoved Christ to correct in them an error so pernicious.

[24] Ver. 40. *Ye will not come to me.*] *i. e.* After the clear testimonies which the prophecies and characters of the Messiah in the Old Testament afford, that *I am he,* ye will not believe in me, which shews your infidelity is the result, not of simple ignorance, but of wilful obstinacy.

[25] Ver. 43. *Another shall come in his own name.*] Without commission or testimony from God: so did Barchochebas, working no miracles. Many of the fathers thought antichrist was here meant.

[26] Ver. 44. *How can ye believe, who seek honour one of another?*] And so cannot bear the reproach of the pharisees, and the chief of the Jews, or endure the infamy of being cast out of the synagogue, which is the sentence they have passed upon all that shall believe in me; (xii. 42, 43.) till you prefer the approbation of God before that of man, it is not to be expected ye should do it.

[27] Ver. 46. *For he wrote of me.*] *viz.* Deut. xviii. 17—19. Hence it follows, that those words of Moses are not primarily to be understood of a succession of prophets, but of a single person, even Christ; for a Prophet, saith he, *shall the Lord raise up to you like to me:* whereas no other prophet rose up to them *like to Moses,* (Deut. xxxiv. 10.) besides Christ. (See the bishop of Ely on that place.)

[28] Ver. 47. *If ye believe not Moses.*] For whom you pretend so great respect. Their pretences for not believing in Christ, were these two—their love to God, and reverence for the law of Moses: Christ proves they could have no true love to God, ver. 42. nor faith in Moses, ver. 46. for this very reason, that they believe not on him.

CHAP. VI.

1. [1] AFTER these things Jesus went over the sea of Galilee, which is *(also named)* the sea of Tiberias.

2. And a great multitude followed him, because they saw his miracles, which he did upon them that were diseased, *(and because some of them also needed healing,* Luke ix. 11.)

3. And Jesus [2] went up into a mountain, and there he sat with his disciples.

4. And the Passover, *(which was)* a feast of the Jews *(which all their males were bound to celebrate at Jerusalem),* was nigh *(to which the people were therefore hastening).*

5. When Jesus then lifted up his eyes, and saw a great company come to him, he saith to Philip, Whence shall we buy bread, that *(all)* these may eat?

6. And this he said to prove him *(who was slow of faith,* xiv. 9.) for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. *(Then the disciples desiring him to send the multitude away, that they might go into the villages, and buy themselves bread: and Christ answering, that they should give them to eat: and they inquiring, how they should do this? He asks them also, How many loaves have you?* Mark vi. 36, 37.) One of his disciples, *(to wit)* Andrew, Simon Peter's brother, saith to him,

9. There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed *(of them)* to the disciples, and the disciples to them that were sat down; and likewise of the fishes *(both which were so miraculously increased as they went through his hands, that every one of that great company did eat)* as much as they would.

12. *(And)* when they were filled, he said to his disciples, [3] Gather up the fragments that remain, that nothing *(of God's good creatures)* be lost.

13. Therefore they gathered them together, and *(to evidence the truth and greatness of the miracle)* filled twelve baskets with the fragments of the five barley-loaves, which remained over and above to them that had eaten.

14. Then these men, when they had seen the miracle, which Jesus did *(resembling that of Moses, who fed them with manna in the wilderness; and knowing he had told them, that God would raise them up a Prophet of their brethren like to him),* said, This is of a truth that Prophet which should come into the world: *(and having got a false notion that their Messiah was to be a temporal king; they,*

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finding him so able to supply them with provisions, were minded to set him up for their king).

15. When Jesus therefore [4] perceived that they would come and take him by force, to make him a king, he *(first sent away his own disciples, to whom he knew that motion would not be unacceptable, and then dispersed the multitude,* Mark vi. 46. *and so)* departed again into a mountain himself alone.

16. And when even was now come, his disciples went down unto the sea,

17. And entered into a ship, and [5] went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose *(and was tempestuous)* by reason of a great wind that blew.

19. So when they had rowed about [6] five-and-twenty or thirty furlongs, *(about the fourth watch of the night,* Mark vi. 48.) they see Jesus walking on the sea, and drawing nigh to the ship: and *(taking him for an apparition,* ver. 49.) they were afraid.

20. But he said to them, It is I; be not afraid.

21. Then they [7] willingly received him into the ship *(believing that then all things would go well with them):* and immediately the ship was at the land whither they went.

22. The day following, when [8] the people, which stood on the other side of the sea, saw that *(last night)* there was no other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23. (Howbeit there came other boats *(afterward)* from Tiberias *(which in the morning were found)* nigh to the place where they did eat bread, after that the Lord had given thanks;)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping *(in those boats),* and came to Capernaum *(his usual habitation),* seeking for Jesus *(there).*

25. And when they had found him on the other side of the sea, they said to him, [9] Rabbi, *(thou wentest not last night with thy disciples, nor saw we thee this morning where last night we left thee,)* when *(therefore)* camest thou hither?

26. *(But)* Jesus *(without satisfying their curiosity in this matter)* answered them and said, Verily, verily, I say to you, Ye seek me, not because ye saw the miracles *(as being so convinced by them as to hear and to obey my doctrine, from a desire to obtain by it eternal life, as ye should do),* but because ye did eat of the loaves, and were filled *(and expect the like benefit again: and therefore I say to you),*

27. [10] Labour not for the meat that perisheth, but for that meat which endureth to eternal life, which *(if you believe in him)* the Son of man shall give to you: for him hath God the Father sealed *(i. e. hath shewed that he hath authorized him to do this; and by giving him this miraculous power to feed your bodies, hath fully testified he is the person by him appointed to convey these blessings to the souls of men).*

28. Then said they to him, What shall we do, that we might work the works of God? *(We have already the law of Moses, and know what God requires by that law: what farther duties, or what more pleasing to him, canst thou instruct us to perform?)*

29. Jesus answered and said to them, This is the work *(most acceptable in the sight)* of God, that ye believe on him whom he hath sent.

30. They said therefore to him, What sign shewest thou then *(greater than Moses hath done),* that we may see *(it),* and believe thee? What dost thou work *(above what Moses did?*

31. *Thou hast indeed fed us one day in a desert, but)* our fathers did eat manna in the desert *(through which Moses led them)* forty years *(and that was heavenly food);* as it is written, (Psal. lxxviii. 25.) He gave them [11] bread from heaven to eat, *(and so they had by Moses a sign from heaven of his commission: such a one would we see from thee,* Mark viii. 11.)

32. Then Jesus said to them, Verily, verily, I say to you, Moses gave you not that bread from heaven *(which I exhort you to labour for, and of which the manna only was a type);* but my Father *(now)* giveth you the true bread from heaven.

33. For [12] the bread of God *(of which you spiritually are to eat)* is he that cometh down from heaven, and giveth *(not a fading life, as manna did to the Jews, but everlasting)* life to the *(whole)* world.

34. Then said they to him, Lord evermore give us this bread *(which will preserve our lives; still thinking that he only spake of this present life).*

35. And *(then)* Jesus said to them, I am the bread of life: he that [13] cometh to me shall never hunger; and he that believeth in me shall never thirst *(he being, by that faith, united to me, who am the life,* xiv. 6. *and partaking of that Spirit, which will be in him as a well of water springing up to eternal life,* iv. 14. vii. 38. *and so shall need no more to hunger or thirst after it).*

36. But I said to you, That ye also have seen me *(doing works sufficient to convince you of the truth of what I say),* and *(yet)* believe *(me)* not; *(and I shall find still cause to say so to men so worldly-minded, and prejudiced against the truth.*

37. *But though it be thus with you,)* [14] all that the Father giveth me *(i. e. all that he prevails on by the miracles he works by me, and the doctrine he teacheth me to deliver to the world, to judge of me as one sent from him to propound the terms of life eternal)* shall come to me *(i. e. embrace my doctrine, and believe in me);* and him that cometh *(thus)* to me I will in no wise cast out *(i. e. reject from that life).*

38. For I came down from heaven, not to do my own will, but the will of him that sent me.

39. And this is the Father's will that hath sent me, that of all that he hath given me I should lose nothing, *(i. e. should suffer none to perish,* xvii. 12.) but should [15] raise it up again at the last day.

40. And this *(also)* is the [16] will of him that sent me, that every one that seeth the Son *(i. e. discerneth him to be the prophet sent from God),* and *(therefore)* believeth on him, may have everlasting life: and I *(for that end)* will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said *(one to another),* Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he *(being born of earthly parents)* saith, I came down from heaven?

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43. Jesus therefore answered and said to them, Murmur not among yourselves *(on the account of these words; for it is not want of truth in my words, but want of affection to my doctrine, and due consideration of the testimonies God hath given to it, that makes you thus murmur at and reject them.*

44. *And indeed)* no man can come to me, except the Father which hath sent me *(by thus confirming my testimony, and disposing you to prize and value that eternal life I promise)* [17] draw him *(to believe and embrace my doctrine, and live according to it):* and I will raise him up at the last day *(who is thus drawn to believe and embrace it).*

45. It is written in the prophets *(That the kingdom of the Messiah shall be set up),* and *(then)* they shall be all [18] taught of God. Every one therefore that hath heard *(the Father speaking in and by me),* and hath learned of the Father *(the truth of my doctrine),* cometh to me.

46. *(This I say)* not that any man hath seen the Father, *(and so immediately is taught by him, this privilege none can claim)* save *(but)* he who is *(the only-begotten Son)* of God, he *(only)* hath *(thus)* seen the Father.

47. *(Being therefore thus alone acquainted with his will,)* Verily, verily, I say to you, He that believeth in me hath *(an assurance of)* everlasting life.

48. *(For)* I am that bread of life, *(of which, if a man spiritually eat, he shall not die,* ver. 50.)

49. Your fathers did eat manna in the wilderness, and *(notwithstanding this they)* are dead, *(most of them in their sins, and for their unbelief; and all of them, because it could neither preserve life nor restore it.)*

50. This *(bread of which I speak)* is the bread which cometh down from heaven, that a man may eat thereof, and not die *(for the punishment, but for the abolition of sin, and then be raised to a state in which he can die no more).*

51. I am the living *(or life-giving)* bread which came down from heaven: if any man eat of this bread, *(though he die,)* he shall live *(again)* for ever *(by virtue of his eating of it):* and the [19] bread that I will give is my flesh, which I will give *(up to the death)* for the life of the world, *(that whosoever believeth in me thus dying for him may not perish, but have everlasting life,* iii. 16.)

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53. Then Jesus said to them, Verily, verily, I say to you, Except ye *(by faith in my death)* [20] eat the flesh of the Son of man, and drink his blood, you have no life in you, *(no spiritual life at present, nor any right to life eternal.*

54. *But)* whoso eateth *(thus)* my flesh, and drinketh my blood, hath *(by that faith, an interest in)* eternal life; and I will raise him up at the last day *(to enjoy it).*

55. For [21] my flesh is meat indeed, and my blood is drink indeed, *(i. e. faith in me, giving up my body to the death, and shedding my blood for the remission of your sins, is the true meat and drink, which nourisheth to eternal life.*

56. *For)* he that *(thus)* eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, *(by that Spirit which will quicken your mortal bodies, and raise them from the dead,* Rom. viii. 11.)

57. As the living Father hath sent me, and I *(though I die, shall)* [22] live *(again)* by the Father: so he that *(thus)* eateth me, even he shall live by me.

58. This is that bread which came down from heaven *(to be eaten of you):* not as your fathers did eat manna, and are dead: (see ver. 49. *for)* he that eateth of this bread shall live for ever *(and have that life which manna never could, nor was designed to, afford).*

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear *(i. e. receive)* it?

61. When Jesus knew in himself that his disciples murmured at it, he saith to them, Doth this *(discourse of eating my flesh)* offend you *(now)?*

62. What and if *(ἐὰν οὖν, if, or when therefore)* ye shall see the Son of man [23] ascend up where he was before? *(How much more will you be offended, seeing my body will be then less capable of being eaten by you, in that gross sense in which you understand my words?*

63. *But know that)* it is [24] the Spirit *(imparted to believers)* that quickeneth *(their mortal bodies,* Rom. viii. 11.) the flesh *(even of my body, could you eat it)* profiteth nothing *(to that end: now)* the words that I speak to you, they are spirit, and they are life *(i. e. they are the means of obtaining this spirit, and life by him).*

64. But there are some of you *(my disciples)* who believe not *(and so cannot obtain this spirit and this life. This he said),* for Jesus knew from the beginning *(of his ministry,* John ii. 24, 25.) who they were that believed not *(sincerely),* and who should betray him.

65. And he said, Therefore said I to you, That no man can [25] come to me *(i. e. believe in me),* except it were given to him of my Father *(i. e. unless he were thoroughly convinced by the miracles wrought by me, that I was sent from God, and had by God wrought in him a prevailing affection to eternal life; both which were wanting in these disciples).*

66. From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus to the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? *(since)* thou *(only)* hast the words of eternal life *(and for that, above all things, we are and ought to be concerned).*

69. And we believe and are sure that thou art that *(the)* Christ, the Son of the living God *(sent by him to reveal this life, and to impart it to those who do sincerely believe in thee).*

70. Jesus answered them, [26] Have not I chosen you twelve, and one of you is a devil? *(i. e. an adversary to me and my doctrine.*

71. *This)* he spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. *AFTER these things.*] Related in the former chapter; *i. e.* the year following, (for he healed the man at the pool of Bethesda at the Passover, saith Dr. Lightfoot, and fed the Jews with the five loaves the following Passover, ver. 4.) *he went over the sea to Galilee.* (See the note on Matt. xiv. 13.)

[2] Ver. 3. *He went up into a mountain.*] When Jesus went out of the ship, he saw the multitude come to the

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place: (Matt. xiv. 14.) but it was only when he sat down upon the mountain that he saw them come to him.

[3] Ver. 12. *Gather the fragments, that nothing be lost.*] That, by the nature of the bread remaining, it might appear, that there was no illusion in the miracle; and, by the command to save this bread, it appears, it is not simply unlawful to save any thing till the morrow; but only to be anxious for the morrow, Matt. vi. 14. (See Examen Millii.)

[4] Ver. 15. *Christ therefore knowing that they would come and make him a king.*] He knew this, saith Stegmannus, by that Spirit and Divine virtue, by which he was able to discern the secrets of men's hearts, and, knowing this, he would not be made a king, because his kingdom was not of this world, (xviii. 38.)

[5] Ver. 17. *They went over the sea to Capernaum.*] Into the land of Gennesaret, Matt. xiv. 34. they went over πρὸς Βεθσαϊδὰν, *towards Bethsaida*, Mark vi. 45. The desert of Bethsaida lying on the side of the sea of Galilee opposite to the city, they first crossed over that sea towards the city, and then sailed on along that sea to Capernaum, which was in the region of Gennesaret. (See Dr. Lightfoot's Map, p. 308.)

[6] Ver. 19. *About five-and-twenty or thirty furlongs.*] In matters of so small importance, the Spirit of God did not think it necessary to suggest the exact measure to them.

[7] Ver. 21. Ἤθελον, *They were willing to take him into the ship.*] Though Peter first walked to him on the sea, and then they came both into the ship. (Matt. xiv. 30.)

[8] Ver. 22. *The multitude which stood on the other side of the sea.*] For though Christ then sent them away, (Matt. xiv. 43.) they might return again the next morning.

[9] Ver. 25. *Rabbi, when camest thou hither?*] It was usual with Christ to answer nothing to curious questions, not tending to edification, but to divert them from them to more profitable subjects. (So Luke xiii. 23, 24. John xii. 34, 35.)

[10] Ver. 27. *Labour not for the meat which perisheth.*] The Massalian heretics, say Chrysostom and Theophylact, abused these words, to prove it was not lawful for them to work to sustain this present life: by which doctrine, saith Chrysostom, they do ὅλον διαβάλλειν τὸν χριστιανισμὸν, *wholly subvert Christianity*, commanding Christians to *work with their hands that which is good*, (Eph. iv. 28.) *to do their own business, and to work with their hands;* (1 Thess. iv. 11.) and he confutes them with the example of St. Paul, *labouring with his own hands night and day*, (Acts xviii. 3. xx. 34. 1 Thess. ii. 2. 2 Thess. iii. 8.) and of the other apostles. (1 Cor. iv. 12.) These words are therefore to be taken not absolutely, but comparatively; *i. e.* Do not chiefly and primarily labour for the meat that perisheth; but let your regard for that meat which nourisheth to eternal life, be so great, as that your concern for perishing enjoyments shall be comparatively as nothing: in which sense only we are bid *not to take thought for food and raiment*, (Matt. vi. 28. 31.) not to *fear them who can kill the body*, (Matt. x. 28.) not *to seek earthly things*, (Col. iii. 2.)

But chiefly here observe, that whereas Christ, in this whole chapter, speaks of believing in him, and in his salutary passion, and of receiving his doctrine, under the metaphor of meat and drink, he doth this by a metaphor very familiar to the eastern nations, and frequent in the Jewish writers; thus wisdom *crieth in the streets, Come, eat of my bread, and drink of the wine that I have mingled*, Prov. ix. 5. that is, *go in the way of understanding*, ver. 6. *eat you that which is good, and let your soul delight itself in fatness*, Isa. lv. 2. that is, *hear, and your soul shall live*, ver. 3. Thus doth the son of Sirach introduce wisdom, saying, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*, Ecclus. xxiv. 21. *i. e.* they that obey me, (ver. 22.) Hence Philo* often speaks of prudence, wisdom, virtue, as the food of the soul, or that spiritual meat and drink which nourisheth to life eternal. So to eat of *every tree in Paradise* is, saith he, *an exhortation*, τὴν ψυχὴν μὲν ἀπὸ πασῶν τῶν ἀρετῶν ὠφελεῖσθαι, *that the soul should receive advantage by all virtues. The soul* (saith he) *is nourished with knowledge, not with meat and drink; for the Scripture testifies,* † ὅτι οὐ γήϊνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ, *that the food of the soul is not earthly but heavenly, by saying, I rain down bread from heaven;* and this principle, *that God is the beginning and the end of all things, brings forth piety,* ‡ κάλλιστον καὶ τροφιμώτατον καρπὸν, *which is the best and most nourishing food.* And the Talmudists § say, that all *eating and drinking, mentioned in the book of Ecclesiastes, relates to the law and good works;* and that their wise men are *that staff of bread*, of which Solomon saith, *Come, eat of my bread.* (See ver. 32.) So that the sense of these words is this, Labour by faith in me, and embracing my doctrine, to obtain that eternal life, which the Son of God will give to you; for he is to be lifted up upon the cross, *that every one that believeth in him might not perish, but have everlasting life*, (iii. 16, 17.) and *him hath God the Father sealed, i. e.* he hath by his authority commissioned, and by his testimony owned him to be that Prophet and Messiah, from whom all blessings are to be expected; and, by anointing him with his Spirit above measure, hath, as it were, set his seal in confirmation of his message; so that you may be sure the life he promises, in his Father's name, shall be given you: so Christ expounds himself, ver. 29. saying, *This is the work of God, that ye believe in him whom he hath sent, i. e.* this is that which he commands, and which is highly acceptable to him; so the *sacrifices of God are a broken and a contrite heart*, Psal. li. 17. *i. e.* these are the most acceptable sacrifices to him; and the *righteousness of God*, (Rom. i. 17. 2 Cor. v. 21.) is that righteousness, which he alone accepts.

[11] Ver. 31, 32. *He gave them bread from heaven: Moses gave them not that bread from heaven*, &c.] That we may the better understand what Christ here saith of himself, as the *true bread coming down from heaven, that they might eat of it, and live;* note,

First, From what hath been observed on ver. 27. that, among the orientals and Jewish writers,‖ to eat ἐστὶ τὸ φαγεῖν σύμβολον τροφῆς ψυχικῆς, *is used as a symbol of the food of the soul;* because the soul, saith Philo,¶ *is nourished by receiving and practising good things;* and *wisdom, temperance, and piety, are* ψυχῆς τροφαὶ τῆς θηλάζειν ἱκανῆς, *the food of a soul that can suck them in.*

* Lib. de Leg. Alleg. p. 44. E. F. G.

† Lib. ii. de Alleg. p. 64. B. 69. B. C.

‡ De Plant. Noæ, p. 175. E. Vide de Cherub. p. 94. E. et resipoit Noæ, p. 216.

§ Midrash Coheleth. F. 88. 4. Hagigah F. 14. 1. Maim. More Nev. lib. i. cap. 30.

‖ De Legis Alleg. p. 44. E. ¶ L. quod deter. p. 137. A

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Secondly, They say, that Divine wisdom was this meat and drink of the soul, according to that exhortation of wisdom, Prov. ix. 5. *Come, eat of my bread, and drink of the wine that I have mingled.* Thus Philo * saith of the ascetic employed in Divine contemplations, *ὑπὸ Θεοῦ ποτίζεται κάλλιστον πότον, σοφίαν, God gives him to drink of the best drink, wisdom, even from the fountain of his own wisdom.* Accordingly Christ, the wisdom of the Father, saith, *He that drinketh of the water which I shall give him, shall never thirst,* John iv. 14. vii. 38, 39. (See ver. 35.)

Thirdly, They add, that this meat and drink comes down from heaven, and prove this from the words here cited by our Lord. So Philo † proves, that God only gives heavenly blessings, from those words of Moses, *I rain down bread from heaven; for what food* (saith he) *can be rained down from thence, ὅτι μὴ τὴν οὐράνιον σοφίαν, but heavenly wisdom, which he sends down upon the soul desirous of it, who hath the fulness and abundance of it in himself?*

Fourthly, They declare, that this meat and drink is therefore to be preferred to corporeal food, because it nourisheth to eternal life, or renders them immortal, who partake of it. So Philo saith, that the *wisdom of God is the nurse and nourisher,* ‡ *τῶν ἀφθάρτου διαίτης ἐφιεμένων, of those that desire incorruptible diet.* He adds, that *seeking, what was the food of the soul, they found it was the Word of God,* § *καὶ θεῖος λόγος, and the Divine Word, ἀφ' οὗ πᾶσαι παιδεῖαι, καὶ σοφίαι ῥέουσιν ἀένναοι, from whom all eternal wisdom and instruction flow, and that this was the heavenly food of which Moses said, I rain down bread from heaven;* and that this *wisdom of God gives to the soul that drinketh of it,* ‖ *ἀμετάβλητον ὑγίειαν, an unchangeable health.* And even Pythagoras instructed parents to provide for their children, not what would preserve the body to old age, but *τὰ τὴν ψυχὴν θρέψαντα ἀϊδίῳ τροφῇ, what would nourish their souls with eternal food.* (Stob. Serm. 1. p. 3.)

Lastly, They say, this meat and drink is the wisdom of God, and the Word of God, signified to them by that manna which fed the Jews, and by that rock which gave them drink; thus Philo ¶ having said the wisdom of God was a solid rock, which could not be broken, he adds, *τὴν πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον, that Moses called this rock, which was the most ancient of beings, the Divine Word, by the synonymous name of Manna; the good man* (saith he) *lifts up his eyes to heaven, ἀφορῶν τὸ μάννα τὸν θεῖον λόγον, τὸν οὐράνιον τῆς φιλοθεαμένης ψυχῆς ἄφθαρτον τροφὴν, looking to the* manna, *the divine and heavenly Word, the incorruptible food of the soul, which loves God.* Ainsworth ** also notes from R. Isaac and R. Menahem, that *manna* signified *the food of the just in the world to come,* and others, that it was a *type of life eternal.* (See Buxtorf's History of Manna, p. 336. 339. 352.) From which observations it is easy to discern, why Christ here styles himself, *the bread which came down from heaven, and gave life to the world, viz.* because he was that spiritual bread prefigured by the manna coming down from heaven; and why he saith, that not Moses, but his Father, *gave him the true bread from heaven, viz.* because he only, by sending his Son from heaven, gave them that bread, which nourished to life eternal; (ver. 49—51.) and, lastly, why he insists so much upon this metaphor, *viz.* because it was familiar to the Jews, and used by their most celebrated writers.

Hence also we may see a probable reason why they desire a sign, *i.e. a sign from heaven,* (Matt. xii. 38. Mark viii. 11.) and do it for this reason, that their fathers *did eat bread from heaven;* (ver. 30, 31.) *viz.* they do it seeking an experiment, whether he was the Messiah, or not, * they being used to say, that as their *first Redeemer made manna descend from heaven for them, so should their second Redeemer do;* and how appositely our Lord answers, that what they desired was already done, by his Father sending his Son, the true heavenly manna, to them.

[12] Ver. 33. *For the bread of God is he that cometh down from heaven,* &c.] The oblations made to God are styled in the Old Testament, *the bread of God,* though they were sacrifices of living creatures, and by the Septuagint δῶρα Θεοῦ, *the gifts of God,* Lev. xxi. 6. 8. accordingly Christ styles his piacular victim by the same name; and whereas the Socinians say, Christ is here only said *to come down from heaven,* not as being in heaven first, and then condescending to dwell on earth, but only as every *good and perfect gift* is said *to descend from above,* Jam. i. 17. I know not why the gifts of the Spirit, imparted then to believers by the Holy Ghost sent down from heaven, and being gifts of illumination, may not be properly said to descend from above, even from the *Father of lights.* That the Jews understood him in a sense intimating his coming down from heaven in a real sense, as from a place of his abode, appears from their murmuring at his words, on account of his earthly parentage, (ver. 41, 42.) which yet they could have had no cause to have done, had he meant this in such a sense only, in which all their own prophets must be allowed to come from heaven: moreover, thus even the Baptist came down from heaven, his authority, commission, and doctrine, being from heaven; (Matt. xxi. 25.) and yet he maketh this distinction betwixt himself and Christ, that *he was from earth;* but Christ was emphatically ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, *one coming from heaven.* Secondly, The antithesis put here betwixt Christ and manna, and the declaration, that Christ was that bread, which the Psalmist says was given them from heaven, shews the phrase must be used as a true descent from heaven, that manna and bread, of which the Psalmist and Moses speak, coming down truly from the clouds of heaven. And, thirdly, this is farther evident from Christ's question, (ver. 62.) *What if you shall see the Son of man ascending where he was before, i.e.* to his Father? (xiv. 2.) unless they will say, that, as his descent signified his having his commission, wisdom, and power from heaven, so his ascent signifies his deprivation of that commission, wisdom, and power.

[13] Ver. 35. *He that cometh to me shall not hunger.*] See note on iv. 14.

[14] Ver. 37. *All that my Father giveth me shall come to me.*] For explication of these words, let it be noted,

First, That to *believe in Christ,* and to *come to him,* is the same thing; so John v. 38. *In him whom the Father hath sent, ye believe not,* is, ver. 40. *Ye will not come to me that ye*

* Lib. iii. de Leg. Alleg. p. 153.
‡ L. quod deter. p. 137. A.
‖ Lib. iii. Alleg. p. 853. A.
** On Exod. xvi. 14.
† De Nom. Mut. p. 839. F.
§ De profug. p. 367. A. B.
¶ L. quod deter. p. 137. C.

* Midr. Coheleth. F. 86. 4.

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may have life: so John vii. 37. *If any man thirst, let him come to me and drink;* and, to encourage them to embrace this invitation, he adds, *He that cometh to me, out of his belly shall flow rivers of living water,* ver. 38.: so ver. 35. of this chapter, *He that cometh to me shall not hunger,* is the same with the following words, *He that believeth in me shall not thirst:* so when Christ had said, *Ye have seen me and have not believed,* he adds this reason of their incredulity, *You come not to me, because you are not given of the Father;* and, ver. 40. saith, *He that cometh to me I will not cast forth: for this is the will of my Father, that he, who hath seen the Son, and believed in him, should have eternal life.* Note,

Secondly, That to be given of the Father cannot here signify to be absolutely chosen by him to eternal life: for then the Jews could not reasonably be accused for not coming to Christ, or not believing in him, much less that they would not believe or come to him; seeing, upon this supposition, that only they, whom God had absolutely chosen to eternal life, could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their crime that they did not that thing which it was impossible for them to do; whereas it is certain that our Saviour represents it as their great sin, that *in him whom the Father had sent, they believed not,* (John v. 38.) and that *they would not come unto him that they might have life,* (ver. 40.) telling them, that the Spirit would *convince them of sin, because they believed not in him,* (John xvi. 9.) and that they had *no excuse for that sin:* (John xv. 22. 24.) whereas what better excuse could be made for them than this, that they could not come unto him, as not being elected by God to that life he offered, to induce them so to do? (2.) Hence it must follow, that Christ could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the Father: for this was to invite them to come to him, that they might live, who, he well knew, could never come, as being never chosen to obtain that life; much less could he have told them, that this was the work which God required them to do, or that the Father had *given them this bread from heaven;* this being to require them, according to this supposition, to believe a lie, *viz.* that Christ was sent to be *the bread of life,* and a Saviour to them, for whom the Father never did intend salvation by him; and yet Christ manifestly says to them, who, seeing him, did not believe, and therefore was not given to him by the Father, *Labour for that meat which nourisheth to life eternal, which the Son of man shall give to you,* (ver. 27.) and that *this is the work of God, that ye believe in him that he hath sent,* (ver. 29.) and, my Father giveth you the true bread from heaven, *even him that cometh down from heaven, and giveth life* (not to the elect only, but) *to the world,* (ver. 32, 33.) I therefore here inquire thus, Was our Lord truly willing that those he speaks to should have life? If not, why doth he say, *These things I speak unto you, that ye might be saved;* (John v. 34.) *but ye will not come unto me, that ye might have life?* If so, why did he say, that *he did always those things which pleased him,* (John viii. 29.) and *could do nothing but what he saw his Father doing?* seeing it was not the Father's will that they should be saved, or come unto him, that they might have life, whom he had not given to him, that is, had not elected to salvation. Note,

Thirdly, That Christ here gives a reason why they believed not, *viz. You have seen, and yet believe not; because ye are not given to me of my Father:* now it is reasonable to conceive this reason should agree with all his other reasons assigned of their infidelity, which yet are manifestly founded, not on any thing wanting on the part of God, but on something wanting in themselves, that they might do so, *viz.*

1. That they came not to the light, *because their works were evil;* and, being so, they *hated the light, and would not come to it;* (John iii. 19, 20.) that they believed not in him, *because he spake the truth,* which was distasteful to them, (viii. 45.)

2. Because *they had not the word of God abiding in them,* nor believed God bearing witness to him, nor Moses speaking of him, (John v. 38. 46.) and so, not being taught of God, they would not learn.

3. Because *they were not of God; Ye therefore do not hear his word, because ye are not of God,* (John viii. 47.) and because they *had not the love of God in them.* (John v. 40. 42.)

4. Because *they preferred the praise of men before the praise of God,* not seeking that glory which cometh of God only. (John v. 44.)

5. Because *they were not of his sheep, i. e.* not docile nor disposed to hear his voice; *ye therefore believe not, because ye are not of my sheep.* (John x. 26.)

6. Because, through the perverseness of their hearts, they could not hear his word; *Why do you not know my speech? even because ye cannot hear my word:* (John viii. 43.) and this they could not do, because *they were of their father the devil,* and his works they would do. And therefore,

Fourthly, To be given of the Father, is, (1.) to be convinced by the miracles which God had wrought by him, to testify the truth of his mission, and thereby to set his seal unto him, that he was the Messiah and the Son of God, and to be willing, upon these testimonies, to own him as such; laying aside all those unreasonable prejudices and carnal affections which obstructed their coming to him. This appears (1.) from the description which Christ gives of those whom God had given him, *viz. they were thine, and thou gavest them to me; and they know that I came from thee, and they have believed that thou hast sent me:* (John xvii. 6. 8.) for this is spoken of Christ's disciples, of whom it is so often said, *they saw his miracles, and believed on him;* (John ii. 11.) by them they therefore knew that he came forth from God, and so are said to be given him of God, who, by these miracles, convinced them of this truth, and so they believed that he had sent him. (2.) This appears farther from these words, *There are some of you that believe not; for Jesus knew from the beginning who they were that believed not* (sincerely), and saith, *Therefore I said to you, No man can come unto me except it were given him of my Father:* (ver. 64, 65.) for these men had not laid aside their prejudices against his words; they could not believe that he came down from heaven who was the son of Joseph; (ver. 42.) they murmured at his words, and were scandalized; (ver. 61.) *they went away from him, and walked no more after him;* and therefore, through their prejudices against his person and his doctrine, they could not prevail with themselves to think that he came forth from God; and,

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upon that account, Christ here informs us that he said, *No man can come unto me, unless it were given him of the Father.* And (3.) this we may learn from a like expression in the book of Deuteronomy, xxix. 2—4. *Ye have seen all the Lord did before your eyes in the land of Egypt, the great temptations, signs, and miracles which there he wrought; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day,* לא, *and the Lord hath not given,* or rather, *hath not the Lord given you?* לא being put for הלא. So ולא ילך *shall not Ammon go with us?* 2 Sam. xiii. 26. לא לבי הלך *went not my heart with thee?* 2 Kings v. 26. so also Job ii. 10. Mal. ii. 15. For here it is manifest, that the way of God's giving them a heart to perceive, was by working those signs and miracles before their eyes which might induce them so to do; and yet, for want of this improvement of them to this end, it is admired that *the Lord hath not given them this heart,* or is imputed as their great fault, that he had not given it; *i. e.* that, after all he had done to produce it in them, they had it not.

(2.) Christ being sent by God the Father, that the world through him might be saved; and he having sent his Son to propound to them that eternal life which *was with the Father, and was manifested to us by his Son,* and to propose to us the terms on which this life might be obtained (as Christ doth throughout this chapter); he is said *to have given us eternal life, and that this life is in his Son,* 1 John v. 11. and that this is his record concerning him, and here, that *the Father had given him the true bread from heaven, that giveth life unto the world,* (ver. 32, 33.) And they, who were so convinced of the truth of this promise by our Saviour's miracles, as to expect to receive it by faith in him, and obedience to his doctrine, and so affected with this promise of eternal life, as to esteem it above all other things, and so were willing to apply themselves to the performance of those duties which he required to obtain it, and to reject and quit those things which might obstruct them in the prosecution of it, are said to be *given to him of the Father;* because he wrought those miracles which gave them this conviction; on which account, when Peter had confessed that he was the Christ, Christ answered, *Flesh and blood hath not revealed this to thee, but my Father which is in heaven,* Matt. xvi. 17. (see the note there); and because he gave this promise of eternal life, and sent his Son to reveal it to the world; and therefore when he saith to his apostles, whom the Father hath given him, *Will ye also go away?* Simon Peter answers, ver. 68, 69. *Lord, to whom should we go, seeing thou hast the words of eternal life? and we have believed, and know, that thou art the Christ, the Son of the living God.* Now it is evident, that all who have this strong conviction, that our Saviour came from God, and this concernment for that eternal life he promised, as the encouragement to come to him, will believe on him; because such persons can neither want assurance that they ought to do so, nor the most prevalent engagements so to do, as having that eternal life before their eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower interests.

[15] Ver. 39. *But I will raise it up at the last day.*] This being said of all who are given to Christ by the Father, it follows, that none of them shall rise till that day; and it being here said, they are to be raised to receive eternal life, which life is only to be enjoyed in the heavens, it follows, that none of them are to be raised to *reign with Christ a thousand years.*

[16] Ver. 40. *It is the will of him that sent me, that every one that believeth in me should not perish, but have everlasting life.*] Some hence infer, that every true believer must persevere unto the end, since otherwise he cannot have this life eternal.

But to this, and to all other promises and declarations of a like nature, which engage, that God will give eternal life to the believer, I answer, that nothing is more evident, than that they can only be understood of such a faith as doth *endure to the end,* (Matt. xxiv. 13.) and so includeth perseverance in it: for either these promises are made to temporary believers, and so to those which after fall away, which is contrary to the tenor of the Scripture, and makes the promises of eternal life, and the threats of perdition, belong to the same persons, *viz.* to them who, having *lived by faith, draw back;* (Heb. x. 38, 39.) or else they depend on this condition, that such men do continue in the faith, according to those express words, *He hath reconciled us to God, if we continue in the faith rooted and grounded, and be not drawn away from the hope of the gospel,* Col. i. 21, 22. *We are Christ's household, if we hold our confidence and rejoicing of hope firm to the end,* Heb. iii. 6. and ver. 14. *We are made partakers of Christ, if we hold the beginning of our confidence firm to the end;* and then it is demonstratively certain, that perseverance is included in them, and made the condition on which the blessing promised doth depend, and therefore cannot be proved from them.

[17] Ver. 44. *No man can come unto me, except the Father which hath sent me draw him.*] For explication of these words, consider,

First, That to be drawn of God, cannot import our being moved by any inward and irresistible impressions from God, to believe in him: for then no man could come to Christ without these irresistible impressions; and therefore none could be blameworthy for not believing in him, because they could not do it without powerful impression, which God was not pleased to afford them; nor could it be praiseworthy to believe in him, because they only did so, when they could not choose but do it, as being acted in so doing by a force, which they could not resist. And therefore,

Secondly, To be drawn of God, can only signify to be persuaded and prevailed on so to do, by the consideration of those mighty works, which God had done, to testify, that Christ was the true Messiah, and that Prophet which he had sent into the world; to these Christ still appeals, as Divine testimonies concerning him, by saying, *The works which my Father hath given me to do, bear witness of me,* x. 25. by the consideration of them he persuades others to believe in him, saying, *Believe in me for my works' sake,* John xiv. 11. and upon this account he represents the unbelieving Jews as inexcusable, that *he had done those works among them which never man did,* xv. 22. 24. and all those works are said to be recorded, that *men might believe that Jesus is the Son of God; and, believing, might have life through his name,* xx. 31. all which must convince us, that these things were sufficient to draw men to Christ; whence he himself speaks thus, *When I am lifted up, I will draw all men after me,* xii. 32. *viz.* by the power of my resurrection, by which I shall so fully be demonstrated to be the Son of God, by the mission of the Holy Ghost,

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to confirm my resurrection, and the truth of my doctrine by signs and wonders, and powerful distributions of the Holy Ghost, as to be sufficient to prevail with all men to believe in me; though the event shewed, that all men were not actually drawn to him by these means. Or,

Thirdly, To be moved by the great promise of eternal life to do it; for wheresoever there is any lively sense of that inestimable blessing, it strongly must engage us to use the means by which we may obtain it, and so to come to Christ, if from him only this blessing is to be expected; and this is a familiar sense of the word *draw*, both in the Scripture and in other writings: thus God is said *to draw them to him by the cords of love*, Hos. xi. 4. who yet were *bent to backsliding from him*, ver. 7. and men are said to be *drawn away by their own lusts*, Jam. i. 14. For, saith the poet, "Trahit sua quemque voluptas," *Every man's pleasure draws him* to a compliance with it. Thus say the Jews,* *The master draws the scholar by his parables*, i. e. incites him to learn; and a man is driven *by wine, and by his pleasures;* and it is a celebrated saying among them, that a *precept draws a precept, and a transgression draws on a transgression, i. e.* one sin disposeth us to commit another, and obedience to one precept to obey another: and that we are only said to be *drawn* by the Father to Christ, *viz.* by his miracles and Divine instructions, is evident from the words following: as the proof of this, *it is written, They shall all be taught of God; he therefore, who hath heard of the Father, i. e.* perceived him speaking and doing his mighty works by me, *cometh to me.* Without this drawing none can come to Christ; for none but God can give this promise of eternal life to encourage us to do so, and no power but that of God can work those miracles, which proved his commission from God; and hence Christ owns, that if *he had not done those miracles among them*, they had had no sin of infidelity, John xv. 22. 24.

[18] Ver. 45. *It is written, ἐν τοῖς προφήταις, in the prophets.*] *viz.* Expressly, Isa. liv. 13. and in effect, Jer. xxxi. 33, 34. in these words, *I will put my law in their hearts, and write it in their inward parts, and they shall not teach every man his neighbour, saying, Know the Lord; for they shall know me from the greatest unto the least.*

They shall all be taught of God.] Isa. liv. 13. Thus we are taught by his example; thus we are θεοδίδακτοι, taught of God to love one another: (2.) by his Spirit, that unction, which taught the primitive Christians all things needful to be known, 1 John. ii. 27.: (3.) by his word; so, saith Clemens of Alexandria, † *are we taught of God:* and, lastly, by his Son, delivering the mind of God to us as his prophet, and so giving us the knowledge of what he requires us to believe and do, in order to salvation; and, secondly, confirming the truth of what he thus delivered in his name, by miracles done by the finger of God, and so setting his seal to the doctrine taught. And of his teaching by God are these words to be understood; (1.) because the prophet Isaiah is there speaking of the setting up the kingdom of Christ, and of the teaching then promised. (2.) Thus is it that the Father draws men to Christ, of which these words are made the proof: see note on ver. 37. (3.) From the argument following, ver. 46. *That they were not to expect to be taught immediately by the Father*, as a scholar is taught by his master, seeing him present, and hearing him speak, but only *by him that had seen the Father*, and so spake, and did those things, which he had seen of the Father: (John iii. 12. viii. 28. xii. 50.) so that he who had *seen him, had seen the Father*, (xiii. 9. 30.) It is also evident from these words, *it is written, They shall all be taught of God*, that this teaching must be common to all the Jews; but that is not true of God's internal and effectual teaching, but only of Christ's outward teaching. (4.) From Christ's inference πᾶς οὖν, every man therefore, it follows, 1. that to be taught of God, is not inwardly to be taught by him, but only by hearing the doctrine of his Son: 2. that not all that are thus taught will come to Christ, but they only who have learnt of him.

[19] Ver. 51. *And the bread which I will give is my flesh, which I will give,* &c.] Up to the death, to obtain that eternal life, which was lost by the sin of Adam. Hence it is evident, that Christ here speaks of faith in him, as suffering and shedding his blood for mankind, he being our *propitiation only through faith in his blood*, Rom. iii. 25. and we being *reconciled to God by his death*, Rom. v. 9, 10. (See here Examen Millii.)

[20] Ver. 53, 54. *Except ye eat the flesh, and drink the blood of the Son of man, you have no life in you.*] To prove that Christ, in this chapter, speaks not of oral and sacramental eating, but only of doing this spiritually by faith in his blood, I premise,

First, That nothing was more common among the eastern nations than to use the metaphor of eating and drinking, when they speak not of corporeal meat or drink, which was to go into the mouth, but only of spiritual, to be fed on by the soul, as hath been fully proved already, note on ver. 27. 31, 32. Thus Clemens of Alexandria, discoursing upon that passage of St. Paul to the Corinthians, *I have fed you with milk, and not with strong meat*, saith, that *milk is the rudiments of faith*, or the *doctrine of the catechism, the first nourishment of the soul; strong meat a contemplation, which makes us to discern the Divine power and essence;* σάρκες αὗται καὶ αἷμα τοῦ λόγου, *these contemplations are the flesh and blood of the Word;* βρῶσις γὰρ καὶ πόσις τοῦ θείου λόγου ἡ γνῶσίς ἐστι τῆς θείας οὐσίας, *the meat and drink of the Divine Word, is the knowledge of the Divine essence;* and Irenæus saith, that Christ *taught the weak* τρώγειν καὶ πίνειν τὸν λόγον τοῦ Θεοῦ, *to eat and drink the Divine Logos*, lib. iv. cap. 74.

Secondly, That it is the same thing in this chapter, *to eat of the bread which came down from heaven, and to believe in Christ*, breaking the bread of life to us by his doctrine, and offering himself a sacrifice and oblation for us to obtain that life; for when he had exhorted them *to labour for the meat that did not perish*, he tells them, ver. 29. *That this was to believe on him whom God had sent.* When he had told them, ver. 35. that he *was the bread from heaven*, he immediately adds, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.* Having said, that he was the *bread which cometh down from heaven, and giveth life unto the world*, ver. 33. he confirms this expression, ver. 40. by these words, *This is the will of my Father, that every one that seeth the Son, and believeth on him, should have eternal life.* And again, ver. 47, 48. *Ve-*

* Buxtorf. voce למד p. 484.

† Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τῷ υἱῷ τοῦ Θεοῦ παιδευόμενος. Strom. i. p. 318. 2. 396, 397.

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rily, verily, I say unto you, He that believeth on me hath everlasting life: I am that bread of life.

Thirdly, Observe that, from these metaphors, our Lord proceeds to that contained in these words objected by the Roman doctors, ver. 51. *The bread which I will give is my flesh, which I will give for the life of the world;* that is, it is my body, which I will give up unto death, that by it the world may have life. The Jews, taking these words in a gross sense, as if our Lord had promised to give his real flesh to be swallowed down their throats, and eaten by them, as they had eaten bread the day before, and as their forefathers had eaten manna in the wilderness, exclaiming against him, as promising a thing absurd, inhuman, and impossible, saying, *How can this man give us his flesh to eat?* to this our Saviour answers, ver. 53. in words still more expressive of his violent and bloody death for the salvation of mankind, *viz. Except you eat my flesh, and drink my blood,* &c. Now these words are by some conceived to import thus much: Unless you, with the mouth of your bodies, do eat my real and corporeal flesh, and drink my proper blood, you cannot have eternal life. Against this sense I argue,

First, from ver. 51. thus, *The flesh,* which Christ here promised to *give for the life of the world,* is the same with the *bread that cometh down from heaven;* if any man *eat of this bread, he shall live for ever,* saith Christ; and *the bread which I will give is my flesh,* that *I will give for the life of the world.* And again, having said, *He that eateth my flesh, and drinketh my blood, hath eternal life;* (ver. 54.) and he that *eateth me, shall live by me;* (ver. 57.) he adds immediately, *This is the bread which came down from heaven;* and *he that eateth of this bread shall live for ever.* Now our Lord hath expressly taught us, that the eating of this bread of life imported only our believing in him, (ver. 35.) as hath already been made evident from our second observation; therefore, the eating of his flesh doth certainly import the same spiritual action. Moreover, we are only to eat of Christ's flesh, in that import of the phrase in which we are to eat of Christ as bread: for, as Christ saith, he *will give flesh to eat;* so doth he say, he *will give bread to eat;* as he saith, *he that eateth my flesh shall live for ever;* so he saith, *he that eateth of this bread shall live for ever;* but none could say, that Christ was, or could properly be, bread, or eaten by the mouth as such; wherefore he, being only figuratively and spiritually bread, could only figuratively and spiritually be to be eaten as such. If therefore in the same importance only we are to eat his flesh, that also is to be eaten in a spiritual sense.

Secondly, From these words, ver. 52. *How can this man give us his flesh to eat?* it is evident the Jews conceived, that our Lord promised to give them his proper flesh to eat, and swallow down their throats, as they had done the bread with which he fed them; and it on all hands is agreed, that they mistook the sense of Christ's words, and fancied such a meaning of them as he did not intend; but had our Lord intended the corporeal eating of his flesh, and drinking of his blood, it is certain that it must be swallowed down their throats as properly as the bread which they had eaten; and therefore no man, who maintaineth this corporeal eating of Christ's flesh to be intended here, can, suitably to his opinion, say, that they imposed a false sense upon our Saviour's words, since, from this sense, it doth inevitably follow, that Christ intended that his human flesh should properly be eaten; and their words signify no more. Add to this one consideration, which shews what apprehensions the fathers of the three first centuries had of this eating of the flesh of Christ, *viz.* when it was objected to them by the heathens, that they did eat man's flesh; they constantly, in their apologies, reject the accusation as the vilest calumny, and as a most abominable thing, sufficient to discover the author of such an accusation must be some wicked *demon.* See this fully proved, note on Matt. xxvi. 26.

Thirdly, The fifty-third verse affords two farther arguments in refutation of the corporeal sense of these expressions: (1.) That it follows plainly from it, that the thief upon the cross, and all the pious and believing Jews who heard these words, and died before our Saviour's passion, must, of necessity, be damned: for our Lord saith, with an asseveration, to them, *Except you eat the flesh,* &c. Now this was said at the Passover then instant, ver. 4. and so at least above a year before our Saviour's passion, and so before the institution of that sacrament, in which alone his flesh could be corporeally eaten; and therefore, had it been intended of corporeal and sacramental eating, it was impossible that any person of those hearers could be saved, who died in the ensuing year. (2). These words, interpreted in the corporeal sense, do plainly and inevitably infer, that they, who do deprive the laity, all their whole lives, of drinking of this blood, expose them to inevitable damnation; Christ having said, *Except you drink the blood of the Son of man, you have no life in you.* For though eating and drinking, being taken figuratively, do signify the same thing, *viz.* believing in a crucified Saviour, yet, being taken properly, they cannot be reputed the same thing. For albeit they who receive the body only, may be well said to eat the flesh of Christ, because they take something by way of meat into their mouths; yet cannot they be said *to drink his blood,* if they take nothing into their mouths by way of drink. Since therefore eating and drinking are two distinct actions, so that he cannot properly be said to drink who only eats; since the privation of life is here connected with not drinking of Christ's blood, as much as with not eating of his flesh, according to the corporeal interpretation of these words; he must certainly be deprived of the life here promised, who doth not receive the cup; because he is deprived of drinking of the blood of Christ.

Fourthly, from ver. 54. 56. the argument runs thus: Whosoever eateth the flesh and drinketh the blood of Christ, in the sense here spoken of, *abideth in Christ, and Christ in him;* and therefore is a true and living member of Christ's body, and he shall have eternal life, and be partaker of a happy resurrection; and so no person can either be wicked here, or deprived of everlasting life hereafter, who, in this sense here mentioned, eats of the flesh and drinketh of the blood of Christ. Now this is very true, of eating spiritually, and by faith, as it imports believing in Christ. For *this* (saith Christ) *is the will of him that sent me, that every one who believeth on the Son may have everlasting life, and I will raise him up at the last day;* but then of sacramental eating of Christ's flesh, it is as false; for this was eaten by a Judas, and continually is eaten by millions, who are both wicked here, and will be

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damned hereafter: this therefore cannot be the import of our Saviour's words. And here observe, (1.) that our Lord speaks in the general, *Whosoever eats.* (2.) That he speaks thus, not by way of promise, which might be conditional, but by way of plain assertion, and declaration of a thing most certain. And, (3.) that the text shews the eating mentioned here can never be performed unprofitably, no, not without the greatest benefit; for it is opposed to eating manna in the wilderness on this account, that whereas that only gave a temporal life, this would assuredly confer eternal; whereas that was not able to preserve from temporal, this would preserve from death eternal.

Fifthly, Moreover, ver. 61. and 62. our Lord speaks thus: *Doth this offend you? What if you should see the Son of man ascend up where he was before? i. e.* Are you offended that I thus speak of giving you my flesh to eat? Do you look on this expression now as so absurd and unintelligible? What then will you think of it, when this body shall be removed hence to heaven? *i. e.* How will you then be scandalized, and think it still more difficult, and more impossible to apprehend, how you shall eat my flesh, and drink my blood, provided you go on to understand my words in the gross carnal sense? For Athanasius* saith well, that Christ here mentioneth his ascent into heaven, *ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, that he might divert them from the corporeal sense;* and therefore argued thus: "Seeing it will be then impossible, that you should corporeally eat my flesh, when it is so far removed from you, by this you may discern I speak of a spiritual eating of it." Whence by the way we learn, that Christ thought his ascension into heaven a sufficient demonstration to the Jews, that his flesh could not be eaten upon earth; and why it should not be so to the Christians, I am yet to learn.

Sixthly, The sixty-third verse affords us a more plain and certain exposition of our Saviour's meaning in the precedent words; for thus it runs: *It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life:* for the import of these words is to this effect: To that eating and drinking, of which, in this discourse, I have still spoken, I have annexed the promise of life, saying expressly, *He that eateth me, shall live by me;* he shall by me be quickened, *i. e.* be raised up to life eternal; and that *he abideth in me by that Spirit,* which quickeneth our mortal bodies, Rom. viii. 11. so that my words *are spirit and life,* as being the means of obtaining the Spirit, and by him this life; to which effects my flesh, if you could eat it, would profit you nothing. Had our Lord said, It is the Spirit that quickeneth, the flesh profiteth nothing; therefore the flesh, which I will give, shall be joined to my Divinity, and, by the virtue of it, give you life, he had said somewhat like the sense which others put upon this text; but saying only, *The words which I speak unto you, they are spirit;* we cannot doubt but he speaks of eating and of drinking his flesh and blood spiritually.

Seventhly, Our Saviour having said to the twelve, *Will ye also go away?* St. Peter answers, *To whom shall we go? Thou hast the words of eternal life; and we believe that thou art that Christ, the Son of the living God.* Where (1.) observe, that Peter here doth, as it were, repeat the words of Christ: *My words are life,* saith Christ; *Thou hast the words of life eternal,* saith St. Peter; whereas, if he had understood our Saviour to have spoken here of oral manducation, his answer would, in all probability, have been to this effect: *Whatsoever appearance there may be of inhumanity, absurdness, and impossibility, of eating thy natural flesh, and drinking of thy blood; yet we believe it, because thou hast said it, who art truth itself, and who art able to make good thy words.* We therefore hearing nothing of this tendency from him, may conclude, that he knew nothing of this import of them. And (2.) observe, that he thought it sufficient to say, *We believe thou art the Christ;* which, if our Lord spake here of oral manducation, was nothing to the purpose; but if he only spake of spiritually eating of him, was the very thing, which was designed by our Lord in this discourse, and which he spake of in those words, which so much offended others. We therefore conclude, with Clemens of Alexandria,* that when our Lord said, *Eat my flesh, and drink my blood, he allegorically meant the drinking of faith and of the promises; and that our Lord is, by way of allegory to those that believe in him, meat, and flesh, and nourishment, and bread, and blood:* with Tertullian,† that *our Lord all along urged his intent by allegory, calling his word flesh, as being to be hungered after, that we might have life;* "auditu devorandus, ruminandus intellectu, et fide digerendus;" *to be devoured by the ear, ruminated upon by the mind, and by faith digested:* with Origen,‡ that *we are said to drink his blood, when we receive his words, in which life consists; that his flesh is meat indeed, and his blood drink indeed, because he feedeth all mankind with the flesh and blood of his word, as with pure meat and drink:* with Eusebius,§ that *his words and doctrines are flesh and blood:* with Athanasius,‖ that *the words which Christ spake were not carnal, but spiritual; for how could his body have sufficed for meat, that it should be made the food of the whole world?* with St. Austin,¶ "utquid paras dentes et ventrem? crede, et manducasti; credere enim in eum, hoc est manducare panem vivum:" *why providest thou teeth and a belly? believe, and thou hast eaten; for to believe in him, this is to eat the living bread:* add, lastly, with Jerome,** *in the truest sense, the body and blood of Christ is the word and doctrine of the Scripture;* "caro Christi et sanguis ejus in auribus nostris infunditur," *the flesh and blood of Christ is poured into our ears.* We say, in the language of Origen,†† "Si filii estis ecclesiæ,—agnoscite, quia figuræ sunt;—se enim secundum literam sequaris," &c. *If ye are*

* In illud Evan. "Quicunque dixerit," p. 979.

* Φάγεσθέ μου τὰς σάρκας εἰσάν, καὶ πίεσθέ μου τὸ αἷμα, ἐναργὴς τῆς πίστεως, καὶ τῆς εὐαγγελίας τὸ πότιμον ἀλληγορῶν. &c. Pædag. lib. i. cap. 6. p. 100. Τὸ δὲ αἷμα, οἶνος ἀλληγορεῖται, &c. Ibid. p. 104, 105.

† De Resur. Carn. cap. 36, 37.

‡ "Bibere autem dicimur sanguinem Christi —— cum sermones ejus recipimus." Hom. 16. in Num. fol. 123. "Caro ejus verus est cibus, et sanguis ejus verus est potus, carnibus enim et sanguine verbi sui, tanquam mundo cibo ac potu, potat et reficit omne hominum genus." Hom. 7. in Levit. fol. 73.

§ De Eccles. Theolog. lib. iii. cap. 12.

‖ "Ἵνα μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικά· πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν; ἵνα καὶ τῷ κόσμου παντὸς τοῦτο τροφὴ γένηται. Tom. i. p. 979.

¶ Tract. xxv. in Johan. tom. ix. p. 218. et Tract. xxvi. p. 223.

** "Licet in mysterio possit intelligi, tamen verius Corpus Christi, et sanguis ejus, sermo scripturarum est." In Psal. cxlvii. fol. 94.

†† Hom. vii. in Levit. ibid.

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the sons of the church, own these things to be figures; for if you follow the letter, this very saying, Except you eat the flesh, is a killing letter: in the words of Eusebius,* pronounced in the name of Christ, *Do not think that I speak of that flesh with which I am compassed, as if you must eat of that; neither imagine, that I command you to drink of my sensible and bodily blood; but understand well, that the words that I have spoken to you, they are spirit and life.* For, as St. Austin† saith, touching the exposition of Scripture phrases, *If the saying be preceptive, either forbidding a wicked action, or commanding that which is good, it is no figurative speech; but if it seems to command any wickedness, or to forbid what is profitable and good, it is figurative. This saying, Except ye eat, &c. seems to command a wicked thing; it is therefore a figure, enjoining to communicate in the passion of our Lord, and sweetly and profitably remember, that his flesh was wounded and crucified for us.*

[21] Ver. 55. *For my flesh* ἀληθῶς ἐστι βρῶσις, *is meat indeed, and my blood is drink indeed.*] From what hath been said, note on ver. 53. it appears this cannot be meant of eating and drinking corporeally the flesh and blood of our Lord Jesus in the holy sacrament; it remains, therefore, that they must here be styled, *truly meat and drink,* in the spiritual sense; because the eating of this flesh by faith in his salutary passion, doth nourish the soul to life eternal; and the drinking of this blood by faith in the blood of Christ, shed for the remission of our sins, doth so refresh the person thirsting after righteousness, that, being justified by faith in his blood, and having the Spirit promised to all believers, conveyed to him as a fountain of living waters, he shall thirst no more. (John iv. 14. vii. 38, 39.) Thus, in the Scripture language, a thing is said to be that ἀληθῶς, *truly* which it is only spiritually, or by way of allegory, or reference to some effects, which it performeth answerable to some natural effects performed by that, which it is said truly and indeed to be: so our heavenly treasure is called τὸ ἀληθινὸν, *the true riches,* as making us rich towards God, and being a treasure of spiritual wealth, never to be taken from us. (Luke xvi. 11.) Thus Christ is styled τὸ φῶς τὸ ἀληθινὸν, *the true light,* John i. 9. because his doctrine was that to the understanding, which light is to the eye, directing us in the way of life; he also is styled ἄμπελος ἀληθινὴ, *the true vine,* John xv. 1. as being one who did more certainly refresh the thirsty soul, and fill it with spiritual joy, than will the fruit of the vine refresh the thirsty body, and rejoice the heart: thus heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, *the true tabernacle,* Heb. viii. 2. and Christ here saith of himself, ver. 32. I am ὁ ἄρτος ὁ ἀληθινὸς, *the true bread, which came down from heaven;* i. e. more nourishing and strengthening to the soul of the believer, than bread can be to the body. (See Examen Millii.)

[22] Ver. 57. *And I live by the Father.*] How, saith Stegmannus, can he be God, who lives by the benefit of another? I answer, even as he can have life in himself, (v. 26.) by the life of the Father communicated to him with his essence.

Ver. 58. and 59. See Examen Millii.

[23] Ver. 62. *What if you see the Son of man ascending where he was before?*] It is certain, saith Stegmannus, this is spoken of the Son of man, and so not of a person, who is God. But I deny the consequence: it being indeed spoken of him, who was the Son of man; but not as he was so only, but as being also the Son of God, *his only-begotten Son, who is in the bosom of the Father,* John i. 18.

Obj. But then, why is it said, *Where he was before, as of a thing past, not where he always was?*

Ans. 1. As God the Father is often said in Scripture to descend upon the earth, see note on ver. 33. and afterward to go up and ascend again to his place, Gen. xviii. 33. Hos. v. 15. that is, *to the place where he was before;* so, what reason can be given, why the same may not be said of the Divine Word?

Ans. 2. I add, that, according to our hypothesis, he may be properly said to ascend where he was before, who, in his Divine glory, used to appear from heaven to the patriarchs; and, when he became man, divested himself of that glory, and took upon him the form of a servant, because he after reassumed and appeared *in that glory, which he had with the Father before the world was,* John xvii. 5.

[24] Ver. 63. *It is the Spirit that quickeneth:* Ver. 64. *Thou hast the words of eternal life.*] See note on ver. 53.

[25] Ver. 65. *Therefore said I to you, No man can come to me, except it be given him of my Father.*] See the note on ver. 37.

[26] Ver. 70. Οὐκ ἐξελεξάμην, &c. *Have I not chosen you twelve, and one of you is a devil?*] Hence it appears, saith Theophylact, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν, *God's election lays no force upon the will of man,* but leaves him ἐθελοδρέπτον ζῶον, one that may turn to good or evil, as he will.

CHAP. VII.

1. AFTER these things Jesus walked in Galilee: for he [1] would not walk in Jewry, because *(the rage of the chief priests and principal men of)* the Jews *(was such, that they)* sought to kill him.

2. Now the Jews' feast of tabernacles *(kept in remembrance of their living in tents forty years in the wilderness)* was at hand.

3. His brethren therefore said to him, Depart hence, and go into Judea, that [2] thy disciples *(there)* also may see the works that thou doest.

4. For there is no man who doeth any thing in secret, and he himself seeketh to be known openly: if thou *(canst)* do these things *(in truth at any time and in any place)* shew thyself to the *(great men of the)* world *(the Sanhedrin, and the pharisees and rulers there, that they may be convinced of the truth. And this they said, being desirous that his miracles might be tried by them, hoping they would find out the cheat of them).*

5. For neither did [3] his brethren believe in him, *(that he did these things in truth, and for a good end, but for vain-glory,* ver. 4.)

6. Then Jesus said to them, My time is not yet come *(to go up thither,* ver. 8.) but your time is always ready *(to go thither without molestation from any body there.*

7. *For)* the world cannot hate you *(who live in conformity to the manners of it);* but me it hateth, because I testify of it, that the works thereof are evil.

* Ubi supra. † De Doctrinâ Christianâ, lib. iii. cap. 16.

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8. [4] Go ye up to this feast: I go not up yet to this feast; for my *(fit)* time *(of going up)* is not yet full come.

9. *(And)* when he had said these words to them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up to the feast, *(in obedience to the Divine command; but this he did)* not openly *(and with company)*, but as it were in secret, *(as privately as he could, to avoid the design of them that sought to kill him,* ver. 19.)

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring *(i. e. private discourse)* among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people *(applying himself still to them, and not to the wise and great ones)*.

13. Howbeit no man *(i. e. none of his favourers)* spake openly of him *(as of the Christ)* for fear of the Jews, *(who had decreed, that if any man should confess that he was the Christ, he should be put out of the synagogue,* ix. 22.)

14. Now about the [5] midst of the feast *(when, the number of the sacrifices lessening, the people were more at leisure to hear)*, Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters *(how comes he to be so skilful in the knowledge of the Scriptures)*, having never learned *(in the academies, or from the scribes)?*

16. Jesus answered them, and said, *(Ye need not admire at this, if ye consider that)* [6] my doctrine is not mine, but his that sent me: *(i. e. I did not frame it of myself, but received it immediately from God.*

17. *And)* if any man will *(honestly resolve to)* do [7] his will *(made known to him)*, he shall know of the doctrine *(which I teach)*, whether it be of God, or whether I speak *(only)* of myself.

18. *(And by this test you may discern it, for)* he that speaketh of himself seeketh his own glory *(and therefore speaketh not those things which he knows will disgust, and procure hatred to him from men)*: but he that seeketh *(only)* his glory that sent him, the same is *(a)* true *(prophet)*, and no [8] unrighteousness *(i. e. falsehood)* is in him.

19. *(But it is otherwise with you, as being full of hypocrisy and guile, for)* did not Moses give you the law *(for which you seem so zealous as to be angry with me for a supposed violation of it)*, and yet *(after all this pretended zeal)* [9] none of you keepeth the law? Why *(else)* go ye about to kill me *(against the sixth commandment?*

20. *Some of)* the people answered and said, Thou hast a devil *(i. e. thou art possessed with a lying spirit)*: who goeth about to kill thee?

21. Jesus answered and said to them, I have done one work, and ye all [10] marvel, *(that I, who profess myself a prophet, should violate the rest of the sabbath by doing such a work on that day.*

22. *Now)* Moses therefore [11] gave to you *(the precept of)* circumcision, not because it *(originally)* is of Moses, but of the fathers *(from the days of Abraham)*; and ye *(in obedience to the command to circumcise on the eighth day)* on the sabbath-day circumcise a man *(child, when the eighth day is also the sabbath-day)*.

23. If *(then)* a man on the sabbath-day receive circumcision, that the *(ritual)* law of Moses *(requiring it to be still done on the eighth day)* should not be broken; are ye *(justly)* angry at me, because *(that the law of charity and mercy, which is superior to and more ancient than that of circumcision, might not be broken by me)* I have made a man every whit whole on the sabbath-day?

24. [12] Judge not according to the appearance *(of violating the sabbath by that action; because it was a work done then)*, but *(consider the goodness of the action, that ye may)* judge righteous judgment.

25. Then said some of them of Jerusalem *(who knew the designs of the pharisees against him)*, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is the very Christ? *(and for this reason have they laid aside that design?*

27. *Howbeit there lies this plain objection against his being the Messiah, that)* we know this man whence he is: but *(our tradition saith, that)* when [13] Christ cometh, no man knoweth whence he is.

28. Then *(in answer to this cavil)* cried Jesus in the temple as he taught, saying, Ye both [14] know me, and ye know whence I am *(i. e. my person, parentage, and country; but yet this should not prejudice you against my being a prophet sent from God)*: for *(and)* I am not come of myself, but he that sent me *(and hath given sufficient testimony that he did send me)* is true, whom ye know *(i. e. you own)* not *(denying to receive his testimony concerning me)*.

29. But I know him: for I am from him, and he hath sent me *(and thus I have an original ye know not of)*.

30. Then they sought to take him *(for assuming to be a teacher sent from God)*: but no man laid hands on him *(God so ordering it)*, because his hour was not yet come.

31. And many of the people *(who had seen his miracles)* believed on him, and said *(in justification of their faith)*, When Christ cometh, will he do more miracles *(to convince us that he is the Christ)* than these that this man hath done *(to prove himself so to be)?*

32. The pharisees heard that the people murmured *(i. e. said privately)* such things concerning him; and *(therefore)* the pharisees and the chief priests sent officers to take him.

33. Then said Jesus *(to them that were sent, Ye need not trouble yourselves to take me, for)* yet *(but)* a little while am I with you, and then I go *(again)* to him that sent me.

34. And *(then)* [15] ye shall seek me *(in your distress,* Luke xvii. 22. see viii. 21.) and shall not find me: and where I *(then)* am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not *(be able to)* find him? will he go to [16] the dispersed among the gentiles, and teach the gentiles?

36. What manner of saying is this *(what other meaning can he have in)* that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37. [17] In the last day, that great day of the feast *(on which they went with great solemnity and joy, to draw water from the fountain of Siloam, to bring it to the temple, singing these words of Isaiah, With joy shall they draw water from the wells of salvation, and expecting an afflatus of the Holy Ghost)*, Jesus stood and cried, saying, If any

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man thirst *(for spiritual waters)*, let him *(not go to Siloam, but)* come to me, and drink.

38. He that believeth on me, as the Scripture hath said, (Isa. xxxii. 1, 2. xliv. 3. Ezek. xxxvi. 27. *so shall it be with him, for)* out of his belly shall flow rivers of living waters, *(springing up to eternal life,* John iv. 14.)

39. (But this *(τοῦτο δὲ, and this)* he spake of the Spirit, which they that believe in him should *(after his ascension)* receive: for the *(effusion of the)* [18] Holy Ghost was not yet *(given);* because that Jesus *(who was to send him from the Father)* was not yet glorified.)

40. Many of the people therefore, when they heard this saying, said, Of a truth this is [19] the Prophet *(of whom Moses foretold,* Deut. xviii. 18.)

41. Others said, This is the Christ *(the king Messias, of whom Esaias said,* xlii. 1. *I will put my Spirit upon him).* But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?

43. So there was a division among the people because of him.

44. And some of them *(that were sent for that purpose)* would have taken him; but *(others of them, who were much affected with his doctrine, not consenting)* no man laid hands on him.

45. Then came the officers to the chief priests and pharisees; and they said to them, Why have ye not brought him?

46. The officers answered, [20] Never man spake like this man: *(for he told us what we came about as soon as we came to him, and discoursed so heavenly, and with such authority, that we durst not lay violent hands upon him.)*

47. Then answered them the pharisees, Are ye also deceived *(by him)?*

48. [21] Have any of the rulers or of the pharisees *(who understand the law, and are to judge for you in matters of religion)* believed on him?

49. But this people, that know not the law, are accursed.

50. Nicodemus saith to them, he that came to Jesus by night, being one of them, *(i. e. of the great council,* iii. 1.)

51. Doth our law *(permit us to)* judge *(and condemn)* any man before it hear him *(making his defence),* and know what he doeth *(worthy of condemnation)?*

52. They answered and said to them, Art thou also *(an abettor)* of *(those of)* Galilee *(as by thy actions thou seemest to be)?* Search, and look: for *(by so doing thou wilt find, that)* [22] out of Galilee ariseth no prophet.

53. And *(when they had said this they dissolved the assembly, and)* every man went to his own house.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. *HE would not walk in Judea, because the Jews sought to kill him.*] His time being not yet come, he parted thence, instructing us, by his example, not to irritate men, or run into danger without necessity, upon presumption of Divine protection; but that we are to use all lawful means, which God hath put into our hands, to avoid them. Only note, that by departing from Judea into Galilee, he declined not the end of his coming into the world; because in Galilee his doctrine and miracles found more faith than in Judea, so that he chose to be most there, where his doctrine was like to do most good. Note also, that *to walk,* when it relates to places or persons, signifies to tarry there or with them for a time; as *his disciples walked no more with him,* John vi. 66. (see xi. 54.) when it relates to things or actions, it signifies to be often doing them, or conversant about them, as *to walk after their covetousness, to walk in malice,* &c.

[2] Ver. 3. *That thy disciples also may see the works that thou doest.*] Either that thy disciples in Judea may see the works thou doest in Galilee, or that thy disciples in Galilee going up to the feast, and seeing thee doing the like works before the Sanhedrin, who can best judge of them, may be the more confirmed in the faith: for the Galileans received him, *having seen the works that he did at Jerusalem at the feast,* (iv. 45.)

[3] Ver. 5. *For neither did his brethren believe in him.*] *i. e.* They believed not that he was the Messiah; because they saw not that pomp and outward splendour, which they expected from the Messiah; or imagining, that he sought to be *ἐν παῤῥησίᾳ, a public person,* they conceived that he pretended to do more than indeed he could; as appears from those words, ver. 4. *If thou doest these things,* shew that thou doest them where the best judges of thy actions are. Yet that afterward they believed, we learn from Acts i. 14. where they are numbered among those who cleaved to the apostles.

[4] Ver. 8. *Go ye up to the feast.*] You may do this securely at any time; for the pharisees bear no hatred to you, whereas my doctrine, being opposite to their manners and affections, may expose me to their rage; I therefore shall not yet go up. He would go up, in obedience to the Divine command, but he would go as privately as he could, to avoid danger, by human prudence, when there was no necessity of doing it by a miraculous power. Ἐγὼ οὔπω ἀναβαίνω, *I go not up yet to this feast.* Here Grotius notes, that this particle οὔπω, *yet,* was not originally in the text; because Porphyry accuses Christ of inconstancy and mutability, saith St. Jerome,* as saying, *I go not up to this feast,* when afterward he went; and therefore concludes this particle was after added by the Christians, to avoid the force of this objection: but this is to accuse the Christians of adding to and altering the Scriptures, to save the credit of a heathen and professed enemy to Christianity, as if he could not read negligently, or meet with a deficient or corrupt Latin copy. It is certain, that Chrysostom reads, νῦν or οὔπω; so did also the Syriac and Arabic versions, the Alexandrian, and most other manuscripts, and both the words preceding, and the words following, require this reading; Christ saying, ver. 6. My time (of going up) οὔπω πάρεστι, *is not yet come;* and here, I go not up (yet) unto the feast, for my time οὔπω πεπλήρωται, *is not yet come;* where he respects not the time of his death, as some imagine, for then he should not have gone up to Jerusalem till the time came that he was to suffer there; whereas we find him at this feast of tabernacles, ver. 10. and at the feast of dedication of the altar, x. 12.: he therefore must there speak of his going up to this feast. (See here Examen Millii.)

[5] Ver. 14. Τῆς ἑορτῆς μεσούσης, *About the midst of the*

* "Porphyrius inconstantiæ et mutationis accusat," lib. ii. contr. Pelag. F. 103. G.

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feast Jesus went up.] Dr. Pocock informs us, that the days betwixt those which were ordinary and festival were styled *dies medii*, intermediate days; because some works might be done in them, which were not lawful on their feast-days.

[6] Ver. 16. *My doctrine is not mine, but his that sent me.*] *If Christ* (saith Stegmannus) *had any other nature besides the human, according to which he was the prime author of his doctrine, could he have truly said, My doctrine is not mine? Could one, who was the true God, deny that he sought his own glory? Since the true God cannot do otherwise, sure he that thus denies these things, which are so proper to God, cannot be God most high.*

Ans. To this some answer, That this indeed cannot properly be said of him, *super quem alius non est*, which is the distinction put by Justin Martyr and Irenæus betwixt God the Father and the Son, whom they believed to be truly God, *viz.* that this cannot be said of him, who is the original and fountain of the Deity, and derived his essence from none; but it may be said of him, who is *God of God*, as deriving his Divine essence from the Father, especially when being *in the form of God, he did not covet to appear as God, but took upon him the form of a servant:* (see the note on Phil. ii. 6. and upon 1 Cor. viii. 5.) he acting, even when Lord of all things, *to the glory of God the Father.* (Phil. ii. 11.) For thus he speaks of himself, as having an original, according to which the Jews knew *who he was*, and *whence he was*, ver. 28. of this chapter, *i. e.* saith Stegmannus, of what parents he was according to the flesh; and yet, viii. 14. he saith, *Ye know not whence I am*, and ver. 19. *Ye neither know me nor my Father;* that is, saith the same Stegmannus, Ye know not my Divine excellency; and so both, saith he, are true, but in a diverse manner, they knowing him as to his earthly parents, but not as to his Divine excellency and descent from heaven. Why therefore may we not use the like distinction here, *viz.* that his doctrine was not his (only), and yet was his; that he came not to do his own will, and yet he did it; *i. e.* he did not do it, as he was man; but yet he did do it, as he was God as well as man? since from this instance it appears, that truly may be ascribed to him in a higher sense, which he removes from himself, when he speaks of himself as acting here on earth. Thus he tells his apostles, he was *to be no more in the world, but to leave the world, and go to the Father*, and even *to go away from them*, xvi. 7. 28. xvii. 11. and yet he promiseth to be *always with them*, Matt. xxviii. 28. and to *abide with them for ever*, John xiv. 16. 23. (See the note on ver. 28.) But,

Secondly, I answer, that Christ, by saying these and the like words, respects himself as a prophet, sent by his Father into the world. Now the very office of a prophet requires that he should speak nothing of himself, nor deliver his own mind and doctrine, nor seek his own glory; but should speak all things in his name, and do all things for the glory of him, that sent him; and to this may be referred most of those passages of this Gospel, which the Socinians urge against the Deity of Christ, they being spoken by him, not to declare by what power and wisdom he acted, as he was the only-begotten Son of God, but to demonstrate he was no false prophet; that he delivered not a doctrine invented by himself, to get a name and reputation to himself, but only taught that doctrine he had received from his Father, and which tended to advance his glory: for,

First, To speak *of himself*, in the Scripture phrase, is to speak from his own heart, and private motion and invention, what he had not received from God, as the false prophets did: so Moses saith, Numb. xvi. 28. Hereby shall ye know that the Lord hath sent me to do all these things, and that I do them not מלבי *of my own heart*, or *at my own will*, say all the Targums. And Balaam speaks thus, Numb. xxiv. 13. *If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord, to do good or evil,* מלבי, ἀφ' ἑμαυτοῦ, *of myself;* or, as it is xxii. 18. ἐν τῇ διανοίᾳ μου, *of my own mind; of my own will*, saith the Targum; *but what the Lord saith, that will I speak.* Hence God complains of the false prophets, that they speak ἀπὸ καρδίας αὐτῶν, *from their own hearts*, and not from the mouth of the Lord, Jer. xxiii. 16. and τὰ θελήματα τῆς καρδίας αὐτῶν, *the deceits of their own hearts*, ver. 26. Thus, to speak from himself, here, ver. 17, 18. is opposed to speaking from God; and, viii. 28. it stands opposed to speaking what he was taught by God, in these words, *I speak not of myself, but as the Father hath taught me, so I speak;* and, xii. 49. *I speak not of myself, but as the Father hath given me commandment:* see also xiv. 10. When therefore Christ saith, *my doctrine is not mine*, he speaks not this in respect of his own knowledge, he having in him *all the treasures of wisdom*, Col. ii. 3. nor in respect of authority, for he styles it *his word, his commandment;* nor in respect of his will, which was always one with that of his Father's; but he only denies that he spake as a false prophet, saying things of himself without commission from his Father, or running when he had not sent him, as they did, but, as the Baptist saith of him, *spake the words of God.* Now what reason can be given, why Christ, though having in him *all the fulness of the Godhead*, might not say, when upon earth, he spake and acted as a prophet sent from God; that he was no false prophet; that he uttered no doctrine of his own invention, nor any thing which he had no commission to speak to them; and that in the delivery of it he sought not his own glory, as the *false prophets did?*

[7] Ver. 17. *If any man will do his will*, &c.] That is, if he hath an honest heart, prepared to obey the truth when he is convinced of it, he shall know of the doctrine, *i. e.* shall have means sufficient to convince him, that it is of God.

[8] Ver. 18. *He is true,* καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, *and there is no unrighteousness*, i. e. no falsehood, *in him.*] So ἀδικία signifies; so οἰκονόμος τῆς ἀδικίας is *the false steward*, Luke xvi. 8. ἀπάτη τῆς ἀδικίας, *deceit by falsehood*, is opposed to the *love of the truth*, 2 Thess. ii. 10. (see the note on 1 Cor. xiii. 6.) so that this seems to be the import of these words, *He is a true prophet, and no false impostor.*

[9] Ver. 19. *None of you keep the law.*] *i. e.* None of you, who go about to kill me as a violater of the sabbath, that requiring you not to condemn the innocent. (Exod. xxiii. 7.)

[10] Ver. 21. Καὶ πάντες θαυμάζετε, *And ye all wonder.*] *i. e.* Ye do it with anger and offence; ver. 23. παραιτεῖσθε, θοροβεῖσθε, Theophylact. So θαυμάζειν signifies, Eccles. v. 8. *when thou seest the oppression of the poor,* μὴ θαυμάσῃς, *be not troubled or offended at the matter:* and Ecclus. xi. 21. μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, *be not offended at the works of sinners.* Note also, that the words, διὰ τοῦτο, *for*

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this cause, are added to this verse thus, That you may, or *so that you will, marvel at this,* by Chrysostom and Theophylact. (See Examen Millii in locum.)

[11] Ver. 22, 23. *Moses gave you circumcision.*] *i. e.* He continued to you that rito which began from Abraham, to whom it was commanded that it should be performed, τῇ ἡμέρᾳ τῇ ὀγδόῃ, *on the eighth day,* (Gen. xvii. 14.) though it fell upon the sabbath, and you accordingly perform it on that day, and teach that *circumcision drives out the sabbath,** or makes it lawful to perform work on that day, even all things which are necessary to be done for the circumcision of the child; and if this be lawful, by the command of Moses, to be done on that day for the benefit of a child, why may it not be lawful, according to Moses, to do a like work for the benefit of one of riper years?

[12] Ver. 24. *Judge not* κατ' ὄψιν, *according to appearance.*] *i. e.* Absolving them who do these works of circumcision, &c. on the sabbath-day, in observance of a ritual precept, and condemning me, who, by healing with a word on that day, do what is less laborious in observance of the higher precepts of charity and mercy; and then considering, that *God will have mercy, and not sacrifice,* you will judge righteous judgment. For to exempt Moses from blame for commanding that work to be done on that day, which is more laborious, and less beneficial, out of respect to him; and to condemn me, a greater prophet, for doing with a word what is more beneficial on that day, out of disrespect to me, is manifestly to judge with respect to persons: so Theophylact.

[13] Ver. 27. *But when Christ cometh, no man knoweth whence he is.*] This is doubtless spoken from the vain traditions of their rabbins; who owned, indeed, that their Messiah was to be born at Beth-lehem, but imagined that he was presently to be conveyed thence, and concealed till Elias came to anoint him. That this was an ancient conceit among them, appears not only from the Targum of Jonathan, who, on Micah iv. 8. saith thus, *Thou, O Christ, who liest hid for the sins of the children of Sion, to thee shall the kingdom come;* but also from the words of Trypho,† *If Christ be born, and is any where* ἀγνωστός ἐστι, *he is unknown, nor hath he any power, till Elias comes to manifest him to the world:* and hence Justin Martyr saith, *I know your masters say, that Christ is not yet come; and, if he be come,* οὐ γινώσκεται ὅς ἐστιν *it is not known who he is,* (pag. 336. C.)

[14] Ver. 28. *Ye both know me, and ye know whence I am.*] Here Stegmannus the Socinian notes, that what Christ grants here, he denies, viii. 14. 19. saying, *Ye neither know me, nor whence I am,* because, in different respects, mentioned note on ver. 16. both are true; when then he argues from those words, *I came not from myself,* Christ is not God; because God cannot but come from himself: why did he not, from these words infer, in like manner, that Christ had no Divine excellence unknown to the Jews? But he considered not that to *come of himself,* did only signify to come as a *false prophet* without commission from God, and delivering in his name a doctrine he received not from him; in which sense, though Christ could not come of himself, yet might he say these things of himself as a prophet here on earth, though he had also in him the fulness of the Godhead.

[15] Ver. 34. *Ye shall seek me* (in your distress), *and shall not find me.*] So have I interpreted this passage in the paraphrase, as most commentators do; yet the precedent words, and the words following, seem to require this sense, *I go to my Father, and though you should seek me, ye cannot then find me; for you are not fitted to go to heaven where my Father is.*

[16] Ver. 35. *Will he go* εἰς τὴν διασπορὰν Ἑλλήνων, *to the dispersed among the gentiles?* &c.] It is matter of dispute what is here meant by the *dispersion of the gentiles,* some understanding, by this phrase, the dispersion of the Jews among the Greeks in Asia and Europe, as the διασπορὰ Πόντου, *the dispersion of Pontus and Galatia,* 1 Pet. i. 1. is the dispersion of the Jews in those places; because the word *dispersion* is not thought to agree well with the gentiles, being in their native soil; but yet there seems a necessity of understanding by this phrase, the gentiles dispersed from the time of building the tower of Babel into divers nations: (Gen. x.) for (1.) it is not said, will he go to the dispersion, and teach the Jews? but, will he go, and teach τοὺς Ἕλληνας; *the gentiles?* which fixes the sense to them. Moreover, this seems here to be said by way of imputation and reproach to Christ; whereas it could be no imputation on him to preach to the Jews to whom he was sent, nor could this seem strange to them; but they thought it unlawful for a Jew to converse with the uncircumcised, (Acts x. 28.) nor could they patiently hear of one sent to preach to the gentiles: (Acts xxii. 22.) nor is the phrase in St. Peter parallel, it being not simply διασπορὰ, *the dispersion,* but παρεπίδημοι τῆς διασπορᾶς, *the strangers of the dispersions of Pontus,* &c. (See Examen Millii in locum.)

[17] Ver. 37—39. Ἐν τῇ δὲ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. *In the last,* i. e. *the great day of the feast, Jesus cried, If any man thirst, let him come to me and drink.—This said he of the Spirit.*] For explication of these verses observe,

First, That Christ here speaks of the internal gifts of the Spirit, *viz.* those of *prophecy, tongues, of wisdom,* and *the knowledge of all mysteries;* for he speaks of those gifts of the Holy Spirit, which *were not yet given, because Jesus was not yet glorified;* he therefore speaks of the gifts to be received after his ascension; now they were these internal gifts. (See note on Heb. ii. 4. 1 John v. 6.)

Secondly, Observe, that these gifts of the Spirit are promised under the metaphor of *waters flowing out of the body of believers,* agreeable to the nature of internal gifts. So Christ saith to the Samaritan woman, *The water which I will give, will be a fountain of water springing up to life eternal,* iv. 14. so Isa. xxxii. 1, 2. *Behold, a king shall reign in righteousness, and princes shall rule in judgment; and man shall be as rivers of water in a dry place:* and xliv. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my Spirit upon thy offspring;* that is, saith the Targum, *as waters are given to the thirsty earth, so will I give my Spirit upon thy sons:* and Ezek. xxxvi. 25—27. *I will pour clean water upon you, and ye shall be clean; I will put my Spirit* בקר בכם *in the midst of you, in your bowels,* saith the Targum; whence it is manifest, that they must be mistaken who say the words of Christ are not to

* Maim. Hilcoth. Nicklah. C. 1. Pirk. Eliezer. cap. 29. pag. 65.
‡ Apud Just Dial. ix. 226.

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be found in the Old Testament, and so interpret his words thus, *He that believeth in me* (as the Scriptures require him to believe), *out of his belly shall flow rivers of living water;* whereas that phrase, καθὼς εἶπεν ἡ γραφὴ, *as the Scripture hath said,* is never used to express the manner after which a thing is to be done, but always to confirm the truth and authority of the thing mentioned. (See ver. 42. Rom. iv. 3. ix. 17. x. 11. xi. 2. Gal. iv. 30. James ii. 8.)

Thirdly, Observe that Christ spake thus on *the last day of the feast of the tabernacles;* now on that day, say the Jews, they used to compass the altar seven times with branches in their hands, saying some prayers, in which they often repeat the words *hosannah* and *hatzilcka, Save now, and prosper us;* whence that day was styled Hosanna Rabba, or *the great day of the feast,* as here; and as they add, by the institution of their prophets Haggai and Zechariah, they then fetched water with great joy and pomp from the fountain of Siloam, and brought it to their priests, who poured it upon the altar with the wine of their sacrifice, singing these words of Isaiah, xii. 3. *With joy shall ye draw water from the fountain of salvation;* that is, saith the Targum, *With joy shall ye receive a new doctrine from the elect of the Just;* and whilst they were thus singing, they expected the Holy Spirit should fall upon them, as they said he did on the prophet Jonas, whilst he was employed in this very action: they farther say, that there was a place in the court of the women, whither they carried these waters, called Beth-Hassoovah, *the place of drawing:* because thence they drew the Holy Spirit: and, lastly, Zachary foretells, that *all the nations should come to Jerusalem at the feast of tabernacles,* xiv. 16. and *in that day* (saith he) *living waters shall go forth from Jerusalem,* ver. 8. And hence we learn why that day was called *the great day of the feast;* and how appositely our Lord spake to them of receiving the Holy Ghost, under the metaphor of *living, i. e.* fountain-water. (See Tremellius here, and Buxtorf. Lex. p. 2298.)

[18] Ver. 39. Οὔπω γὰρ ἦν πνεῦμα.] Many copies read ἅγιον, and some διδόμενον; but I suspect that neither διδόμενον nor ἅγιον was in the original; (1.) because Origen reads οὔπω γὰρ ἦν πνεῦμα, and no more continually: (see apud Huet. tom. i. p. 299. B. tom. ii. p. 359. D. 398. C. 422. H.) nor is τὸ ἅγιον interpreted by the Syriac or Vulgar. And (2.) the words foregoing are only these, he spake περὶ τοῦ πνεύματος, *of the Spirit,* and so those answer these, *the Spirit is not yet.*

[19] Ver. 40. *Of a truth this is the Prophet.*] In whose time the great effusion of the Spirit, mentioned by Isaias and Joel, is to be expected.

[20] Ver. 46. *Never man spake like this man.*] Here two things are observable; (1.) the power of Christ's words to change the frame and temper of men's spirits; for these men came with hearts alienated from Christ, and with intention to carry him to the chief priests, but return with a great admiration of his excellency and worth. (2.) Here is observable, the honesty of these men; for they do not return with a pretence that they feared the multitude, and therefore thought it dangerous to apprehend him; but they ingenuously confess, they could not prevail with themselves to apprehend a person, whose discourses were so holy and Divine.

[21] Ver. 48. *Have any of the rulers or of the pharisees believed on him?*] This is plainly the popish argument, by which they attempt to prove, that private men, laics, and inferior priests, are not to be governed by their own sentiments of Christ's doctrine, but must submit to their general councils, and *the major part of their church guides.* And that it is as strong in the mouth of the pharisees against Christ being the true Messiah, as it is in the mouth of papists against protestants; see the sermon, at the end of this Gospel, by me upon this text.

[22] Ver. 52. *Search, and look: for out of Galilee ariseth no prophet.*] It is wonderful, that not the multitude only, who had heard the shepherds declaring from an angel, that Christ was *born at Beth-lehem,* (Luke ii. 15, 16.) and had wondered at the words which had been told them by the shepherds, (ver. 18.) should make this objection; (ver. 41.) but that the chief priests and pharisees, who knew that the wise men went to Beth-lehem to worship him who was born *King of the Jews,* should insist upon it. This is an instance of the power of prejudice, to shut the eyes against the clearest truth.

CHAP. VIII.

1. JESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them.

3. And *(as he was teaching)* the scribes and pharisees brought to him a woman taken in adultery; and when they had set her in the midst of *(the company),*

4. They said to him, Master, this woman *(being espoused to a husband)* was taken in adultery, in the very act.

5. [1] Now Moses in the law commanded us, (Deut. xxii. 23.) that such should be stoned: but what sayest thou?

6. This they said, tempting him *(to say something in derogation from that law of Moses),* that they might have to accuse him *(of contempt of, or opposition to, the law of Moses).* But Jesus *(knowing that he was no judge to pass sentence on her, and looking upon them as unworthy of an answer, as coming not to learn of, but to ensnare him)* stooped down, and with his finger wrote on the ground, *(making as)* though he heard them not.

7. So when (ὡς δὲ, *but as)* they continued asking him, he lifted up himself and said to them, [2] He that is without sin *(in this kind)* among you *(her accusers),* let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground *(that they might slip away without thinking he took notice of them).*

9. And they which heard *(this),* being convicted by their own conscience *(and not knowing but that Jesus might discover their guilt if they should execute this sentence on her),* went out one by one, beginning at the eldest, even to the last: and Jesus was left [3] alone, and the woman standing in the midst *(of the people).*

10. When Jesus had lifted up himself, and saw none *(of the pharisees)* but the woman *(only),* he said to her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. Jesus said to her, Neither do I *(who have no commission to pass sentence on thee, take*

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upon me to) condemn thee *(to die):* go *(and in the fear of Divine judgment, repent),* and sin no more.

12. Then spake Jesus again *(this interruption of his teaching being ended)* to them, saying, [4] I am *(sent to be)* the light of the world: he that followeth me shall not walk in *(the ways of)* darkness, but *(obeying my doctrine)* shall have the light of life.

13. The pharisees therefore *(then present)* said to him, Thou bearest record of thyself; thy record *(therefore)* is not true *(for had God sent thee, he would have given testimony to thee).*

14. Jesus answered and said to them, [5] Though I bear record of myself, yet my record is true *(and certain in itself, though it appear not so to you):* for I know whence I came *(viz. from the Father),* and whither I go *(viz. to him again);* but ye cannot tell whence I come, and whither I go *(and for want of this knowledge cannot believe my record).*

15. [6] Ye judge *(of me)* after the flesh *(i. e. according to the meanness of my extraction and appearance, which is all that you know of me);* I judge no man *(at present; my business being now that of a prophet, not of a judge).*

16. And yet if I *(at any time do)* judge *(of you),* my judgment is true: for I am not alone *(in that judgment),* but I and my Father that sent me *(so judge; i. e. I do it by that Spirit of the Father in me, which enables me to discern the inward temper of your spirits).*

17. And *(whereas you object that I bear record of myself, note that)* it is also written in your law, (Deut. xvii. 6.) that the testimony of two men is true, *(i. e. is valid in causes of the greatest consequence; and this evidence of the truth of my mission ye have: for)*

18. [7] I *(whom the Father hath sent)* am one that bear witness of myself *(that he hath sent me),* and that Father that sent me *(he also)* beareth witness of me *(by the miracles by which he enables me to confirm my mission).*

19. Then said they to him, Where is *(he whom thou stylest)* thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me *(or had a due sense of my spiritual and heavenly doctrine, and the miracles by which it is confirmed),* ye should *(would)* have known my Father also *(i. e. would have discerned the Divine power and wisdom shining in them, and would have had the most perfect knowledge of his will).*

20. These words spake Jesus in the treasury, as he taught in the temple: and *(though they incensed the pharisees, yet)* no man laid hands on him *(the providence of God restraining them);* for *(because)* his hour was not yet come.

21. Then said Jesus again [8] to them, I *(shortly)* go my way, and ye shall seek me *(in your distress, desiring the Messiah would come to deliver you,* Luke xvii. 22.) and *(ye)* shall die in your sins. *(For)* whither I go, you cannot come *(being not fitted for the celestial mansions; or, you cannot come to fetch me thence).*

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, you cannot come. *(Sure, if he be alive, and in Judea, we can reach him.)*

23. And he said to them, Ye are from beneath *(and so can think and speak only of earthly things);* I am from above *(and so speak of the things above, whither I am going):* ye are of this world *(and so your thoughts, affections, words, and actions, wholly respect this world);* I am not of this world *(and so my life and doctrine suit not with your temper, nor have you any right apprehensions of my saying).*

24. I said therefore to you *(so indisposed to believe and receive my doctrine),* That ye shall die in your sins: for [9] if ye believe not that I am he *(whom God hath sent into the world as your Messiah, or that Prophet which was to come),* ye shall die in your sins.

25. Then said they to him, Who *(then)* art thou? And Jesus said to them, Even the same that I said to you [10] from the beginning *(viz. one sent of God to reveal his will to you).*

26. [11] I have many things to say and to judge of you *(which ye will not believe):* but he that sent me *(to speak them)* is true; and I speak to the world *(only)* those things which I have heard of him *(and which therefore must be true.*

27. *But)* they understood not that he [12] spake to them of *(his being sent from)* the Father.

28. Then said Jesus to them, When ye have lifted up the Son of man *(upon the cross),* [13] then shall ye know *(some to conviction, and some to condemnation)* that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And *(even now)* [14] he that sent me is with me: *(and)* the Father hath not left me alone *(or, deserted me);* for I do always those things that please him.

30. As he spake these words, many *(who had seen the miracles by which he confirmed his sayings,* vii. 31.) believed on him.

31. Then said Jesus to those Jews that believed on him, [15] If ye continue in *(obedience to)* my word, then ye are my disciples indeed;

32. And [16] ye shall *(further)* know the truth, and the truth shall make you free *(from the yoke of bondage to sin,* ver. 34. *and corruption).*

33. They answered him, We be Abraham's seed, and [17] were never in bondage to any man: how *(then)* sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say to you, Whosoever [18] committeth sin is the servant of sin *(and shall receive the wages of it, which is death; and from this servitude, faith in me and obedience to my word will set you free).*

35. And *(as)* the servant abideth not in the house for ever *(so shall it be with the servants of sin, who are to be cast out into utter darkness):* but the Son *(i. e. he that is the Son of God)* abideth ever.

36. If the Son therefore shall make you free, *(by giving you power to become the sons of God, through faith in him, so coheirs with Christ,* Rom. viii. 17.) ye shall be free indeed *(so as never to lose your freedom).*

37. I know that ye are Abraham's seed *(according to the flesh);* but *(now)* ye seek to kill me, because [19] my word hath no place in you *(finds no reception with you; which shews, you are not the children of Abraham by faith, but of another father).*

38. I speak that which I have [20] seen with *(i. e. been taught by)* my Father: and ye do that which you have seen with *(i. e. been taught by)* your father.

39. They answered and said to him, Abraham is our fa-

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ther. Jesus saith to them, If [21] ye were Abraham's children *(in the disposition of your spirit)*, ye would do the works of Abraham.

40. But now ye seek to kill me, *(because I am)* a man that have told you the truth, which I have heard from God: this did not Abraham *(who was so celebrated for his faith in God's revelation and humanity to his servants)*.

41. Ye do the deeds of *(him who is indeed)* your father. Then said they to him, We be not born of [22] fornication *(i. e. we are no worshippers of idols)*; we have one Father, even *(the true)* God.

42. Jesus saith to them, If God were your Father, you would love me: [23] for I proceeded forth and came from God *(into the world)*; neither came I of myself, but he sent me.

43. Why do ye not understand *(this from)* my speech? even because [24] ye cannot *(endure to)* hear my word *(as being that which is contrary to your lusts)*.

44. Ye are of your [25] father the devil *(as being like him in temper of mind)*, and *(therefore)* the lusts of *(this)* your father ye will do. He was a murderer from the beginning *(of the creation)*, and abode not in the truth, because there is no *(affection to)* truth in him. When he speaketh a lie, he speaketh of his own *(i. e. that which is agreeable to him)*: for he is a [26] liar, and the father *(the author and first exemplar)* of it *(and semblably the like murderous disposition in you, makes you seek to kill me; and the like hatred to truth renders you so averse from receiving my word)*.

45. And because I tell you the truth, ye believe me not.

46. Which of you [27] convinceth me of sin *(in saying I speak that doctrine which I have received from him who is true?* ver. 14.) and if I say the truth, why do ye not believe me?

47. [28] He that is of God heareth God's words: ye therefore hear *(i. e. receive)* them not, because ye are not of God.

48. Then answered the Jews, and said to him, Say we not well *(and with good reason)* that thou art a Samaritan *(an enemy to our religion)*, and hast a devil *(i. e. a lying spirit in thee, when thou sayest, the children of Abraham are not the children of God, but of the devil)?*

49. Jesus answered, I have not a devil; but I honour my Father *(by ascribing all I say and do not to myself, but to him)*, and ye dishonour me *(in speaking thus reproachfully of me)*.

50. And I seek not mine own glory *(in what I say or do)*: there is one that seeketh *(my honour)* and judgeth *(of these reproaches which you cast upon me)*.

51. Verily, verily, I say to you, If a man keep my saying, he shall [29] never see death *(eternal)*.

52. Then said the Jews to him, Now we know that thou hast a devil *(i. e. a lying spirit in thee. For)* Abraham is dead, and the prophets *(are dead)*; and thou sayest, If a man keep my saying, he shall never taste of death.

53. [30] Art thou greater than our father Abraham, who is dead? and the prophets, *(who)* are *(also)* dead? whom makest thou thyself?

54. Jesus answered, If I honour myself *(by pretending to be greater than indeed I am, or a prophet sent from God when I am not so)*, my honour is nothing *(worth: but)* it is my Father that honoureth me *(by giving testimony to the truth of what I say; even he)* of whom ye say, that he is your God:

55. Yet *(though you call him so)* ye have not *(truly)* known him; but I know him: and if I should say, I know him not, I should be a liar like to you: but I know him, and keep his sayings.

56. Your father [31] Abraham rejoiced *(vehemently wished)* to see my day *(the coming of the Messiah)*: and [32] he saw it *(afar off, by the eye of faith)*, and was glad.

57. Then said the Jews to him, Thou art not yet [33] fifty years old, and hast thou seen Abraham?

58. Jesus said to them, Verily, verily, I say to you, [34] Before Abraham was, I am. *(As being the Word which was in the beginning*, i. 1.)

59. Then took they up stones to cast at him: but Jesus hid himself *(in the crowd)*, and *(so)* went out of the temple, going through the midst of them *(unseen)*, and so passed by *(untouched by his enemies)*.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 5. *NOW Moses in the law commanded, that such should be stoned.*] If she who was taken in adultery was a married woman, the law required she should be put to death, (Lev. xx. 10. Deut. xxii. 22.) that is, say all the Jews, that she should be strangled; but if she were only a damsel espoused, the law saith, she shall be stoned, (Deut. xxii. 23.) whence interpreters conclude, this adulteress was only espoused. (Seld. de Ux. Heb. lib. iii. cap. 11.)

[2] Ver. 7. *He that is without sin among you, let him cast the first stone at her.*] Christ speaks here, not to the magistrate, who must do his office, though he himself should not be innocent, but to the accusers of this woman before him, to whom it belonged not to pass sentence on her. Moreover, the Jews say, the woman was not to be accused of her husband, nor to be tried by the waters of jealousy, if the husband was guilty of the same crime: Christ therefore might speak thus to him in the first place, Let him who is to accuse her, and to begin the execution, if he be free from the like sin, *first cast the stone at her.* Nor is it to be wondered, that all her accusers, having heard this, should depart from her, being *convinced by their own consciences* of like guilt, seeing that was an *adulterous generation;* (Matt. xii. 39.) and the Jews own, that the *adulterous did multiply under the second temple:* and St. Paul speaks thus, even to the doctors of the Jews, *Thou that sayest, a man shall not commit adultery; dost thou commit adultery?* Rom. ii. 22. (see the note there:) and, lastly, Justin Martyr saith, that Trypho, and other Jews, complied with the sentiments of their rabbins, who permitted them τέσσαρας καὶ πέντε ἔχειν γυναῖκας ἕκαστον, *to have every one four or five wives; and said, they sinned not, if, after the example of the patriarchs, seeing a beautiful woman, they desired her,* and so taught them to commit adultery. (Dial. p. 363, 364.)

[3] Ver. 9. *The woman was left alone.*] *i. e.* Without any of her accusers; for she stood still in the midst of the people, saith the text, and the apostles were then with their Lord.

I come now to vindicate the truth and sincerity of this history from the censures of the critics who suspect it. And,

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First, It appears from the testimony of St. Jerome,* that this history was found "in multis et Græcis et Latinis codicibus," *in many Greek and Latin copies* of the Gospel of St. John, and therefore was wanting but in few of them. The Apostolical Constitutions† acknowledge it, saying, that Christ *said to the woman brought before him by the elders, Go thy way,* οὐδὲ ἐγώ σε κατακρίνω, *neither do I condemn thee.* The Greek code, cited by Cotelerius, saith, *These words are not to be found in some manuscripts, nor in Apollinaris,* ἐν δὲ τοῖς ἀρχαίοις ὅλα κεῖνται, *but they are entire in the ancient manuscripts;* and that all the apostles *made mention of them in the constitutions they set forth for the edification of the church.* Athanasius speaks plainly of it, saying, ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ, *hither must we refer what is spoken of the woman accused of adultery.* St. Ambrose‡ saith, *The question and absolution of the woman, which in the Gospel of St. John was brought to Christ, was always famous in the church;* and St. Austin speaks often of it, and saith, *They are enemies to the faith who take these words out of the books, perhaps fearing lest it give impunity to the women:* and Prosper owns it. Moreover, all the versions in the Polyglot own this history; it was found in the sixteen MSS. of Stephanus, in the seventeen MSS. of Beza, save one. Nor is it to be doubted, saith Selden, that it was received from *primitive antiquity in the copies of the east,* as appears from the Harmonies of Tatian and Ammonius of Alexandria, and the canons thence made. Now this Tatian flourished A. D. 160. that is, sixty years after the death of St. John, and made his Harmonies of the Gospels out of the copies then in use; Ammonius flourished about the year 230. and did the same: and Eusebius of Cæsarea, who flourished about the year 320. made his ten canons out of those Harmonies: whence it may easily be discerned, what is contained in all the Gospels, what in three, what in two, and what in one only: now the number eighty-six in the canon belonging to St. John, contains this history; whence we may certainly conclude, that it was in his Codex.

That it was wanting in some few Greek copies, is not to be wondered, if we consider that the sentence of many of the ancients was so severe, that they would not admit adulterers or adulteresses into the church after the longest penance, and thought τὸν ἐπὶ μοιχείᾳ ληφθέντα ὃς ἀποκτεῖναι θέλῃ, κακὸν οὐκ ἐργάζεται, *that it was no hurt to kill them:* for men of these severe opinions, might be unwilling to admit this history, as St. Austin saith, "quasi permissionem peccandi tribuerit," *as thinking it gave a permission to this sin,* by saying, *Neither do I condemn thee.* The history which Papias § mentions of a woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, *accused of many sins before our Lord,* or rather by him, seems not to be this, but rather that of the *woman of Samaria,* this being accused but of one, she of many such sins, and so no inference can be thence made for or against the truth of this history. (See F. Simon Crit. Hist. lib. i. cap. 13. and Dr. Mills in locum.)

[4] Ver. 12. *I am the light of the world.*] The Jews said this of the first Adam: (see Buxt. Lex. Talm. p. 1321.) this Christ applies to himself, the second Adam.

[5] Ver. 14. *Though I bear record of myself, yet my record is true: because I know whence I came, and whither I go.*] *i. e.* This makes it to me certain, that my testimony of my mission from him is true, though it carry no such force with you, who have no knowledge of this matter, till it shall appear by my mission of the Holy Ghost that I am indeed gone to the Father, (xvi. 10.)

[6] Ver. 15. Ὑμεῖς τὴν σάρκα κρίνετε, &c. *You judge according to the flesh; I judge no man.*] Κρίνω is here put for κατακρίνω, as John iii. 17. xii. 47. Rom. ii. 1. iii. 4. xiv. 3, 4. 10. 13. 1 Cor. xi. 29. 34. so that the sense runs thus, *You pass sentence on and condemn me, according to your carnal tempers; I, whilst I am on earth, pass not the sentence of condemnation on men, for I came not to condemn the world.*

[7] Ver. 18. *I am one that bear witness of myself.*] *i. e.* I, in whose life you can find no fault; for *which of you convinceth me of sin?* (ver. 46.) I, whose doctrine tends to promote piety and holiness, and to advance the honour of God; for *I do always* the things that please him; (ver. 29.) I, who cannot but know the truth, *for I know whence I came;* (ver. 14.) I testify that I came from God, and am sent by him.

[8] Ver. 21. *Then said Jesus to them again.*] *i. e.* To the same persons, though not in the same place, he being *gone out of the treasury,* (ver. 20.)

[9] Ver. 24. *If ye believe not, ye shall die in your sins.*] As wanting that faith in me, which can alone procure the pardon of them.

[10] Ver. 25. *As I said* τὴν ἀρχὴν, *from the beginning* (or before).] So Gen. xiii. 4. Abraham came to the place of the altar *which he had made,* τὴν ἀρχὴν, *before;* xiv. 20. *the lean kine were* κατὰ τὴν ἀρχὴν, *as before;* and, xliii. 18. 20. *we came to buy corn,* τὴν ἀρχὴν, *before:* so that I would render the whole thus; "Sum id quod locutus sum vobis prius," *I am what I told you before I was:* it being very common, in answer to a question, to omit *sum id,* or somewhat of like import; so σὺ εἶπας, Matt. xxvi. 25. 64. σὺ λέγεις, xxii. 11. *i. e.* "sum id quod dicis," or, "dicis quod res est," *it is as you say,* or, *I am as you say.*

[11] Ver. 26. *I have many things to say and to judge of you.*] *i. e.* You say and judge many things of me, which from my words and deeds will appear to be false; but I have many things to say of you, what you are as to your manners, and what you will be through the just judgment of God; which, though you will not believe, will be found true; *for he that sent me,* to save them, *is true.*

[12] Ver. 27. *They understood not* ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, *that he spake to them of the Father.*] So vi. 71. ἔλεγε τὸν Ἰούδαν, *he spake of Judas:* so here, ver. 54. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστιν, *of whom ye say that he is your God;* and, ix. 19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη, *who ye say was born blind.* So Plato,* ἰατρὸς ὃν ἄρτι ἔλεγες, *the physician of whom you spake;* and again, σὺ δὲ οἴει με τοὺς

* Lib. 2. adv. Pelag. F. 103. H. † Lib. ii. cap. 24. p. 173, 174.

‡ "Semper decantatam quæstionem et celebrem absolutionem fuisse mulieris ejus, quæ, in libro Evangelii Johannis, adulterii rea oblata est Christo." Ep. lib. ix. Ep. 76. Vide lib. vii. cap. 58. "Et ne nonnulli modicæ, vel potius inimici, veræ fidei, credo metuentes, peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de Codicibus suis." Lib. ii. de Adult. Conjug. cap. 7. Vid. Tract. 33. in Evang. de Cons. Evang. cap. 10. ep. 54. p. 242. "De promissis et prædict. Dei." par. ii. cap. 22. p. 90.

§ Apud Euseb. lib. iii. cap. 39. p. 113.

* L. de Rep. p. 581. 586.

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τὰ βαλάντια ἀποτέμνοντας λέγειν, *you think I speak of those that cut purses.*

[13] Ver. 28. *Then shall ye know I am he.*] *i. e.* Then shall ye have such testimonies, by the effusion of the Holy Ghost upon my disciples, as shall be sufficient to convince you, and shall prevail upon many to believe that I am the Christ.

[14] Ver. 29. *And he that sent me is with me.*] Yea, saith Stegmannus, *that one God, who is the Father, is in me.* And why then doth he deny Christ to be God? It follows, *for I do always those things which please him.* See here the true way to have God always graciously present with us.

[15] Ver. 31. *If you continue in my word, then are you my disciples indeed.*] *i. e.* Such disciples to whom I shall still more make known my doctrine, and on whom I shall confer the life eternal promised to them. (Matt. xxiv. 13. Heb. x. 35, 36. 2 John 8. Rev. ii. 10.)

[16] Ver. 32. *And ye shall know the truth.*] Christ thought no *general council,* no *infallible judge,* necessary to the knowledge of the truth: but promiseth this to him, who was steadfast in the faith, and honestly disposed to do what he knew to be his duty.

[17] Ver. 33. *We never were in bondage,* οὐδενὶ δεδουλεύκαμεν, *we never were servants to any man.*] What! Were they not *brought out of the land of bondage?* Does not Nehemiah confess, Behold, σήμερον ἐσμεν δοῦλοι, *We are servants this day?* and must they not have been then in bondage to the Egyptians and Babylonians? or, if they spake of their own age, were they not tributaries to the Romans? and did they not still clamour against this tribute, as a sign of servitude? (See note on 1 Tim. vi. 2. and James iv. 3.) Though therefore they were under the Romans, not as servants, but as tributaries, yet, since they thought, saith Josephus,* the payment of this tribute did, δουλείαν ἐπιφέρειν, *bring them into servitude,* they seem not well consistent with themselves, in saying, they never were servants to any.

[18] Ver. 34. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, &c. *Every one that committeth sin is the servant of sin.*] That ποιεῖν ἁμαρτίαν is to live and go on in any course of sin, though our reason may condemn and conscience boggle at it, see note on 1 John iii. 9. he that doth this, saith Christ, *is a servant of sin,* and in bondage to it; for when we thus obey sin in the lustings of it, then doth it κυριεύειν, *lord it over us,* and we become δοῦλοι εἰς ὑπακοὴν, *servants to obey it,* (Rom. vi. 14. 16.) and *of what a man is overcome, of that he is brought in bondage;* and this the very heathens saw,† that the man that was forced to cry out through the law of his members warring against the law of his mind, that *he did not the good that he would, but the evil that he would not,* had lost his freedom, and was under servitude, *because he could not do as he would, but sinned, though he was not willing so to do.* (See Examen Millii here.)

Ver. 35. *The Son abideth ever.*] *i. e.* I, who am the Son of God, abide for ever, and so am able for ever to confer this freedom from sin of which I speak; for this sense the following words *(if the Son therefore make you free,* &c.) fairly plead: it being reasonable to conceive that the Son, in this verse, should bear the same sense with the Son in the following words, which give the reason of what is here said.

[19] Ver. 37. Ὁ λόγος ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My word hath no place in you.*] *i. e.* Your corrupt affections will not permit you to embrace it: so Matt. xix. 11. All men οὐ χωροῦσι, *cannot receive this saying.* (See note on xxi. 25.)

[20] Ver. 38. *I speak what I have seen:* Ver. 40. *what I have heard of my Father.*] *i. e.* What I have learnt of my Father abiding in me; for we learn by hearing and seeing.

[21] Ver. 39. *If ye were Abraham's seed, ye would do the works of Abraham.*] Christ owns they were Abraham's seed according to the flesh, (ver. 37.) and therefore only denies them to be so as to their members, or that resemblance with the works of Abraham, which would make God own them as his children, *viz.* his steady faith, (Rom. iv. 16,) and ready obedience, (Heb. xi. 8. 17.) by which alone they could obtain the blessing of Abraham. (Gal. iii. 9. 14.)

[22] Ver. 41. *We are not born* ἐκ πορνείας, *of fornication; we have one Father, even God.*] The prophets representing the idolaters among the Jews as fornicators, and their worshipping other gods as their *going a whoring* from their own God, (Lev. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1.) when they had brought themselves off from that sin, they represented the idolatry of others under that name: so that their very treatises of idolatry bore the name of צכזות * *treatises of whores, or whoredom;* and the book of Wisdom saith, *The invention of images was* ἀρχὴ τῆς πορνείας, *the beginning of whoredom,* or idolatry, xiv. 12. Hence Philo† saith, *they who introduce many gods differ nothing,* τῶν ἐκ τῆς πόρνης ἀποκυθέντων, *from those that are born of whoredom,* and so are to be driven from the congregation, the law saying, ὁ ἐκ πόρνης, *a bastard shall not enter into the congregation of the Lord, but they who have the knowledge of God,* υἱοὶ τοῦ Θεοῦ προσαγορεύονται δεόντως, *are fitly styled the sons of God.* And again, *The law* (saith he‡) *expels both the atheist and polytheist from the congregation; the first as barren, the second as born of whoredom,* ἄθεος μὲν γὰρ ὁ ἄγονος· πολύθεος δὲ ὁ ἐκ πόρνης. And hence the Jews here, being free from idolatry, say, *they were not born of whoredom, but were the children of God,* as worshipping one God only, and thinking that on this account God would not impute to them their former sins. (See note on James ii. 19.) But against this, Christ here declares, they only are to be owned as the children of God who do the works of God.

[23] Ver. 42. *I proceeded forth,* ἐξῆλθον, *and came from God*] Into the world, being sent by him, and not coming of myself; others are said to be ἐκ τοῦ Θεοῦ, *of God,* even all that hear his word, (ver. 47.) and the prophets are styled *men of God* in the Old Testament, and his *ministers* in the New, 1 Tim. vi. 11. 2 Tim. iii. 17. But though Moses, the prophets, and apostles, were sent of God into the world, it is said of none of them, that they did ἐκ τοῦ Θεοῦ ἐξελθεῖν, *come forth from God:* this therefore must import something peculiar to Christ: it therefore either must respect the Socinian gloss of Christ's ascent into heaven, to be instructed in his prophetic office, and his descent again from

* Antiq. lib. xviii. cap. 1.

† "Si servitus sit obedientia facti animi, et arbitrio carentis suo, quis neget omnes improbos esse servos?" Cicero, Parad. 5. "Quid est enim libertas nisi potestas vivendi ut velis? dicite ergo, O homines, βουλεσθε ζῆν ἁμαρτάνοντες; οὐ βουλόμεθα· οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερός ἐστι." Arrian. lib. ii. cap. 1.

* Buxt. Abrev. p. 191.

† De Confus. Ling. p. 266, 267.

‡ L. de Migrat. Abra. p. 312. C. Sel. de Victim offer. p. 664. B.

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thence; which gloss I have confuted, note on iii. 13. or the Jews' opinion that the soul of the Messiah was created at the beginning of the world, and so came down from heaven to animate his body, which the Socinians, who deny that Christ had any existence before he was born of the Virgin, cannot approve of; or it must import his Divine ἐξελεύσις, or original from the Father, by the communication of his essence, or the union of the Divine Λόγος to the human nature, which we assert. (See the note on xiii. 3.)

[24] Ver. 43. *Because οὐ δύνασθε ἀκούειν, ye cannot hear my word.*] That is, men of your tempers cannot yield obedience to it: see the fifth import of the phrase μὴ δύνασθαι, note on Mark ii. 16. This, doubtless, was the great sin of the Jews, and so they wanted not either natural power, or assistance necessary on God's part, to do this; but only a moral power, or a mind well disposed to obey his words.

[25] Ver. 44. *You are of your father the devil.*] *i. e.* By resembling him in your actions; for as he is a son of Abraham who does the works of Abraham, (ver. 39.) so is he a child of the devil who doth his works, (1 John iii. 8. 10.) not only out of ignorance and human frailty, but from choice and affection to, or good liking of them. *He was a murderer from the beginning, i. e.* as soon as man was created; *for through the envy of the devil death entered into the world,* (Wisd. ii. 24.) and so *came upon all men:* (Rom. v. 12.) you, by seeking my death, in this resemble him; he *abode not in the truth,* but seduced Eve by a lie; you in like manner therefore believe me not, *because I tell you the truth,* (ver. 45.) which shews you have hearts alien from the truth, but well affected to falsehood, as it is with him. O, how tremendous a thing it is to have the *devil for our father!* How careful therefore should we be to avoid those things which will subject us to this vile relation! *viz.* murder, lying, hatred of the truth here, envy, and enmity to others, (Matt. xiii. 29.) bitter zeal and strife in the heart, (James iii. 14, 15.) pride, (1 Tim. iii. 16.) every customary sin. (1 John iii. 8.)

[26] *For he is a liar, καὶ πατὴρ αὐτοῦ, and the father of it.*] Some of the fathers construing these words, *and the father of him,* hence gathered, that the devil had a father, and was the son of some superior evil spirit; this being the sentiment, not only of the Casani and Archontici, who held that the god of the Jews was the father of the devil, as St. Austin* saith, but also of many of the orthodox, as St. Jerome† testifies; and Origen‡ leaves it as a thing doubtful: whereas αὐτοῦ here plainly refers to τοῦ ψεύδους, latent in the words ψεύστης ἐστὶ, of which see examples in Casaub. exercit. 15. ad Annal. Bar. cap. 12. p. 394.

[27] Ver. 46. *Which of you convinceth me of sin?*] In a false prophet some marks to discern him may easily be found; *viz.* his thirst after honour and applause, covetousness or falsehood: what of this nature do you see in me that you do not believe me?

[28] Ver. 47. *He that is of God,*] *i. e.* Who resembles him in holiness and goodness, and is disposed to do his will, is ready to receive the doctrine that comes from him; and it is an evidence that you do not thus resemble him, nor bear a filial affection to him, that you receive not his words.

[29] Ver. 51. *Shall not see death εἰς αἰῶνα, for ever.*] But shall after death obtain that life by which *death shall be swallowed up in victory;* (1 Cor. xv. 44. 2 Cor. v. 4.) so Christ expounds himself, vi. 58.

[30] Ver. 53. *Art thou greater than our father Abraham, who is dead?*] As by this promise thou pretendest to be: for who can promise others shall never die, but he who is himself to live for ever? (See here Examen Millii.)

[31] Ver. 56. *Your father Abraham rejoiced* (or, vehemently wished) *to see my day.*] *i. e.* To know the time when by my coming into the world, the promise made to him, that *in his seed should all the nations of the earth be blessed,* was to be fulfilled. Thus the days of Noah and Lot are the times in which they lived, Luke xvii. 26. and the days of the Baptist is the time when he appeared, Matt. xi. 12. Christ therefore here affirms of Abraham, what he had said of others, Luke x. 24. *That many prophets and kings desired to see the things which ye see,* viz. Christ come into the world.

[32] *And he saw it.*] *viz.* By the eye of faith, as a thing then afar off, to be accomplished in future ages: for *of this salvation the prophets inquired diligently, searching of what time the Spirit which was in them spake, when it testified of the sufferings of Christ and the glories that should follow them, to whom it was revealed, that not to themselves, but to us, they did minister these things,* &c. (1 Pet. i. 10—12.)

[33] Ver. 57. *Thou art yet not fifty years old.*] There is no cause to wonder why the Jews, who were not solicitous about the age of Christ, should speak thus of one whose gravity, wisdom, and countenance, might perhaps cause them to think him older than truly he was. It was more to be admired that Irenæus should plead apostolical tradition for the Jewish error, especially when we consider, that many of the fathers, *viz.* Clemens of Alexandria, Strom. lib. i. p. 340. A. Tertullian, adv. Judæos, cap. 8. Julius Africanus, apud Hieron. Comm. in Daniel ix. Lactantius, lib. iv. cap. 10. Orosius, lib. vii. cap. 10. and divers others, held, that our Lord preached but one year, and suffered in the fifteenth of Tiberius, and the thirtieth year of his age. Moreover, all Christians agree that our Lord suffered under Pontius Pilate; now he was deposed by Tiberius in the last year of his reign, saith Josephus, which demonstrates that our Lord's suffering must be past in the thirty-seventh year of his age. (See the note on Luke iii. 23.)

[34] Ver. 58. *Before Abraham was, I am.*] This the Socinians interpret thus, *Before Abraham is made the father of many nations, I am the Messiah:* for, say they, πρὶν γένεσθαι doth not signify, *before he was,* but, *before he was made,* as it doth xiii. 19. xiv. 29. And (2.) those words ἐγώ εἰμι is Matt. xxiv. 5. *I am the Christ,* or the Messiah, as Mark xiv. 62. Luke xxi. 8. ἐγώ εἰμι is Matt. xxiv. 5. *I am the Christ:* so the phrase signifies, say they, here, ver. 24. 28. xiii. 19. But against this strained exposition let it be considered.

First, That the whole series of the discourse shews, that the opposition is here put, not betwixt Abraham's being the father of all nations, and Christ's being the Messiah; but between τὸ γενέσθαι, *the birth of Abraham,* and τὸ εἶναι, *the being of Christ.* Moreover, the word *Abraham,* so frequent in the Holy Scripture, doth also signify his person, and is

* Hær. 38. §. 4. Ibid. 40. §. 5.

† "Hoc multi non intelligentes patrem Diaboli volunt esse Draconem, qui regnat in mari, quem Hebræi appellant Leviathan." In Isa. xiv. F. 36. E.

‡ In John, Tr. 23. ed. Huet. p. 308. Huet. Not. in Matt. p. 34, 35.

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never *elsewhere* used in this mystical sense, in which it imports not his *person*, but his *privilege*, or rather the *completion* of a promise made to him; it being therefore evident that the discourse from ver. 55. is of Abraham's *person*, it is incongruous here to introduce a *mystical sense* of the word, which the Jews never thought of, and which, had Christ intended, he, in all likelihood, would have said πρὶν Ἀβρὰμ γενέσθαι Ἀβραὰμ, i. e. *before the reason of his new name be accomplished.* In confirmation of this argument, let it be noted, that the word γενέσθαι signifies as well *to be*, as *to be made.* It signifies *to be*, Matt. v. 45. John i. 6. ἐγένετο, *there was a man named John;* and, ver. 30. ἔμπροσθέν μου γέγονε, *he was before me*, xx. 27. Acts vii. 38. xiii. 5. And when it is used of persons in the sense of *fieri, to be made.* It signifies *to be born, produced*, or *generated;* and so here, *before Abraham was made*, must be the same as, *before he was born.* The places cited by the Socinians are doubly impertinent, *viz.* John iii. 19. xiv. 29. (1.) because πρὸ τοῦ γενέσθαι is *before they are;* and (2.) because they speak not of persons, but only of things which were to happen afterward.

Secondly, Christ in these words answers the objection of the Jews, that he being *not yet fifty years old could not have seen Abraham.* Now, according to our interpretation, he answers it fully, by saying, he was the eternal Logos, (i. 1.) or the person that said to Moses, *I am*, (Exod. iii. 14.) whereas, according to the Socinian comment, his answer is nothing to the purpose, and was no more true of him than it was of all that heard him, that they were before Abraham, they being all before he was made *the father of all nations;* who therefore can believe our Saviour would, upon this occasion, put them off with such a piece of sophistry? for, as Novatian argues, either Christ lied, and put a cheat upon them, *if being from Abraham, he was not before him;* or, *he was before him, being the God of Abraham.* (De Trin. cap. 23.) To this Stegmannus answers, That this is no absurdity, it being usual with Christ to answer nothing directly to the objection of the Jews, to which effect he cites, John vii. 20, 21. xii. 23. 25. xiv. 23. Luke xiii. 23, 24. but very fallaciously; for John xii. 23. 25. there is neither question nor objection; Luke xiii. 23, 24. there is a curious question, but no objection; John xiv. 23. Christ speaks not to the Jews, but to his own disciples; and John vii. 20. Christ answers to the question sufficiently, by saying, ver. 23. ἐμοὶ χολᾶτε, *are you full of choler or rage against me?* and the people more directly, ver. 25. which made it the less necessary for him so to do. Let Stegmannus shew, if he can, when Christ answers in this impertinent and illusive manner to the Jews carping at his words as being false and impossible to be true, with such an asseveration, *Verily, verily, I say to you.*

Thirdly, Had this only been Christ's meaning, why do the Jews take up stones to punish him as a blasphemer, there being not the least semblance of blasphemy in the words, taken in this sense? They may do it, saith Stegmannus, because he professed himself the Messiah: for as *blasphemers*, so also *false prophets*, were to be slain. But as they never did attempt to slay or to accuse him upon this account, though he still owned himself a prophet sent from God to them; so they themselves testify, they stoned or attempted to stone him for *this blasphemy, that being a man he made himself God*, (x. 33.)

Fourthly, I ask, whether our Saviour was willing to be understood by the Jews or not? If not, why did he use this solemn preface, *Verily, verily, I say to you?* If he would be understood, why did he speak unto them in that language, in which they neither did nor could they understand him? For how could they imagine the word *Abraham* was to be understood in such a sense in which they never knew it used? In a word, this interpretation is contrary to all antiquity, as their expositions in these cases use to be; for even the Ante-Nicene fathers proved that Christ was God, perfect from the beginning, and no new God, from these words: so Iren. lib. iv. cap. 27. Orig. contra Celsum, lib. viii. p. 386. Tertul. adv. Prax. cap. 22. p. 513. Novatian, cap. 23.

As for the phrase ἐγώ εἰμι, *I am*, let it be noted, that in the other evangelists it is only used to signify what the *false Christs* would say, and so can have no other import than *I am the Christ;* but in this Gospel it seems to signify, *I am the Son of God:* for he that saith, *I am*, ver. 24. 28. is he who had *God for his Father*, ver. 23. and was ἐκ τοῦ ἄνω, *from above*, ver. 19. and xiii. 19. he that calls them to believe, *I am*, is he who came *from the Father*, ver. 1. and was their *Lord*, ver. 13. and was *going to the Father*, ver. 3. Now the rulers of the Jews still accused Christ of blasphemy, and condemned him upon this account, Matt. xxvi. 65. Luke xxii. 70, 71. Thus therefore Christ might say, *I am*, and yet be God of God.

Secondly, Others answer with Grotius, That Christ here only signifies that he was before Abraham, *in the decree of God.* But (1.) Christ answers to the objection of the Jews, which had no respect to the priority of these two persons in the decree of God; but as to actual existence. (2.) In this sense even Judas, and all the murderers of our Lord, might be before Abraham had a being: and, lastly, the arguments produced against the former answer, conclude as strongly against this. (See Placæus, argument 11. à sect. vicesim. prim. ad finem.)

CHAP. IX.

1. AND as Jesus passed by *(them*, viii. 59.) he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master *(diseases and imperfections in the body being the fruit of sin)*, [1] who did sin? this man *(in the womb, or in some other body)*, or his parents *(at the time of his conception, so as to be the occasion)* that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents *(so as to cause this blindness in the child):* but *(the Divine wisdom hath permitted this to be so)* that the *(miraculous)* [2] works of God should be made manifest in *(the cure of)* him.

4. *(And having received power from him to do these mighty works)* [3] I must work the works of him that sent me, while it is day, *(i. e. while my time lasts; for)* the night *(my passion)* cometh *(shortly)*, when no man can work.

5. [4] As long as I am in the world, I am *(to be)* the light of the world, *(by giving light to the blind, and the light of the gospel to them that sit in darkness.*

6. *And)* when he had thus spoken, he [5] spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

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7. And said to him, [6] Go, wash in the pool of Siloam; which is, by interpretation, Sent, *(and so may put you in mind of him who is sent to give light unto the blind,* see note v. 3.) He went his way therefore *(thither)*, and washed, and came *(back)* seeing.

8. The neighbours therefore, and they that before had seen him that he was blind, said, Is not this he that *(before)* sat [7] and begged?

9. Some said, This is he: others said, He is like him; but he *(himself)* said, I am he.

10. Therefore said they to him, How were thine eyes then opened?

11. He answered and said, A [8] man that is called Jesus made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash: and *(accordingly)* I went and washed, and I received *(my)* sight.

12. Then said they to him, Where is he? He said, I know not.

13. They brought to the [9] pharisees him that aforetime was blind.

14. And it was the sabbath-day when Jesus made the clay *(mixed with spittle)*, and *(by)* it opened his eyes.

15. Then again the pharisees also asked him how he had received his sight. He said to them, He put clay upon my eyes, and I washed, and do see.

16. Therefore said some of the pharisees, [10] This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner *(not only by violating the rest of the sabbath, but also by pretending to be of God when he is not)* do such miracles? And there was a division among them *(about him)*.

17. They say to the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet.

18. But the *(pharisees among the)* Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? *(if so)*, how then doth he see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind:

21. But by [11] what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall *(will)* speak for (Gr. *concerning*) himself.

22. These words spake his parents, because they feared the *(rulers of the)* Jews: for the Jews had agreed already, that if any man did confess that he was *(the)* Christ, he should be [12] put out of the synagogue.

23. Therefore said his parents, He is of age, ask him: *(this cure being such that to affirm that Jesus had done it, was in effect to own him as that Prophet, of whom Esaias had foretold, that he should open the eyes of the blind.* See the note on Matt. xi. 5.)

24. Then again called they the man that was blind, and said to him, Give God the praise *(of this cure: for)* we know that this man is a sinner; *(i. e. a false prophet,* ver. 16.)

25. He answered and said, [13] Whether he be a sinner or no, I know not (Gr. *that he is a sinner, I know not)*: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear *(i. e. believe me)*: wherefore would you hear *(it)* again? will ye also be his disciples?

28. Then reviled they him, saying, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake to Moses: *(but)* as for this fellow, we know not from whence he is.

30. The man answered and said to them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my eyes *(which is a demonstration that he acteth by a power derived from God)*.

31. Now we know [14] that God heareth not sinners *(usurping his authority, or pretending falsely to come from him)*: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that [15] any man opened the eyes of one that was born blind.

33. If that man [16] were not of God, he could do nothing *(of this nature)*.

34. They answered and said to him, Thou wast altogether born in sins *(being conceived by thy parents in their uncleanness)*, and dost thou teach us? And they cast him out *(of the court)*.

35. Jesus heard that they had cast him out; and when he had found him, he said to him, Dost thou believe on the Son of God *(the Messiah sent by him into the world to be the Saviour of it)*?

36. He answered and said, Who is he, Lord, that *(knowing him)* I might believe on him?

37. And Jesus said to him, [17] Thou hast both seen him *(or, thou both seest him)*, and it is he that talketh with thee *(i. e. and hearest him talking with thee)*.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For *(manifesting the just)* judgment *(of God on men)* I am come into this world, *(viz.)* that they [18] which see not *(i. e. that are rude and simple, and sit in darkness, but are ready to own their own blindness, and come to the light)* might see; and that they who *(think they)* see *(already, and therefore shut their eyes against any farther light shining to them)* might be made blind *(might have this light taken from them, and so be left in darkness)*.

40. And some of the pharisees which were with him heard these words, and said to him, Are we blind also *(in thy opinion)*?

41. Jesus saith to them, [19] If ye were blind *(i. e. unable to discern who I am; if ye had neither the law nor prophets to direct you, nor the light shining in your eyes, which is the case of the gentiles)*, ye should have no sin *(of infidelity)*; but now you say, We see *(and arrogate to yourselves the knowledge of the law and prophets, and are confident you are guides to the blind,* Rom. ii. 19. *and yet will not receive the light, which shineth in your eyes)*; therefore your sin remaineth *(inexcusable)*.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. ΤΙΣ ἥμαρτεν, &c. *Who hath sinned, he or his parents?* &c.] Here,

First, It is certain that Christ's disciples do not inquire

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whether this person was born blind for his original sin; since in that all others, who were born seeing, equalled him in guilt: and yet they here suppose he might, and the pharisees say positively, ver. 34. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, thou wast wholly born in sin;* when as yet they themselves were equally guilty of *original* guilt. Both therefore must understand this of some personal and special sin.

Secondly, It is not hard to conceive what they might intend by the sin of the parents, *viz.* the begetting him in their uncleanness against the law, Lev. xx. 18. and* this was thought to have so ill an influence upon the child, as to render it obnoxious to leprosy, or mutilation, and so might be the cause of this person's blindness. Whence Philo† saith, that it was forbidden, that they might not produce *ἀτελεῖς γονὰς, imperfect children.* Note,

Thirdly, That the opinion of the Platonists and Pythagoreans, concerning the transmigration of souls from one body to another, and being put, according to their merit, into better or worse bodies, had obtained among the Jews, being perhaps derived from those of Alexandria to their brethren in Judea. To this effect is that saying of the author of the Wisdom of Solomon, that *being good he came into a body undefiled,* or free from any notable infirmity, (viii. 20.) Josephus‡ saith, that this opinion firmly obtained among the essenes, *that souls were immortal, and that they descended from the pure air, συμπλέκεσθαι ὥσπερ εἱρκταῖς τοῖς σώμασι, to be chained to bodies.* And Philo§ saith, *the air was full of them, and that those which were nearest to the earth, κατίασιν ἐκδεδησομέναι σώμασι θνητοῖς, descending to be tied to mortal bodies,* ‖ *παλινδρομοῦσι αὖθις, return back to bodies, being desirous to live in them.* And so the apostles may be supposed to inquire here whether our Lord allowed of any of those sentiments, that the soul of this man might be put into this imperfect body for the punishment of what it had done before, whether in or out of the body.

[2] Ver. 3. *But that the works of God might be manifested in him.*] *i. e.* Though God did not actively concur to render this man blind; yet in his wisdom he thought fit to leave this imperfection in the plastic matter unrectified, that he might shew his miraculous power in giving sight to such a one, his wisdom using this as a confirmation of Christ's doctrine, and his goodness in illuminating the soul and body of this man at once, and ministering this motive to others to believe.

[3] Ver. 4. *I must work the works of him that sent me.*] Here, saith Stegmannus, Christ speaking of these works, not as his works, nor simply of the works of God, but of *him that sent him,* shews that he did them by the command of another; whereas the true God can be subject to the command of none; and hence he concludes *Christ is not truly God.* To this I answer, that Christ doth plainly call these works the works of God, ver. 3. and so declares that they were done by a Divine power, which is inseparable from a Divine essence. Secondly, Christ here speaks in the person of a prophet sent from God, which Christ was only by virtue of his human nature, and therefore could not here speak of himself as God. (See the note on vii. 16.)

[4] Ver. 5. *Whilst I am in the world, I am the light of the world.*] It is usual with Christ, when he hath done his cures upon the body, to convert his speech to those spiritual things which were adumbrated by them, and for which cause they were done: so having given sight to this blind man, he styles himself *the light of the world,* which he was by that evangelical doctrine, which did illuminate the minds of men; and though, at his departure from the world, he was no longer so by his bodily presence and oral instructions, he still continued so to be by the irradiations of his Holy Spirit, and by the doctrine of his apostles, spread throughout the world. (See i. 9. viii. 2. xii. 35, 36.)

[5] Ver. 6. *He spat upon the ground, and made clay.*] The fathers here say, that Christ, to illustrate his miraculous power, used that to anoint the blind man's eyes, which was the greatest impediment to seeing, and most pernicious to the eyes, though the Jews thought spittle good for the eyes, as we now do. Christ bids him thus anointed, *Go to the pool of Siloam, and wash;* by this making trial of his faith, which, had it not produced in him obedience to this command, he had not been healed. And Christ does this on the sabbath-day, (ver. 14.) when by the canons of the Jews, saith Dr. Lightfoot, *it was not lawful to anoint the eyes with spittle,* to arm his disciples against that pernicious doctrine of the pharisees, that it was not lawful to do good, or perform works of mercy, on that day; and this he might the rather do, because he foresaw what danger this superstition might bring upon the believing Jews, when the days of vengeance came upon that nation; whence he exhorts them, *to pray that their flight might not be on the sabbath-day,* Matt. xxiv. 20.

[6] Ver. 7. *Wash in the pool of Siloam,* &c.] The spring of Siloam discharged itself into a double pool; the lower, which was called the pool of fleeces, Neh. iii. 15. and the upper, which is called שלוח, the pool of Siloah, which properly signifies *ἀπεσταλμένος, sent,* the waters being by the providence of God sent from the bowels of the earth into it, and so might by the very name mind them of the Messiah, sent as the more special gift of God for the purification of the unclean, and to enlighten the blind. (Isa. xxxv. 5. see the note on v. 3.)

[7] Ver. 8. *Who sat and begged.*] Here the form of begging among the Jews is observable, *viz.* זְכֵה, *deserve,* or *do thyself good by me;* intimating that by works of charity, we do good as well to ourselves as others.

[8] Ver. 11. *A man that was called Jesus.*] Had he not had some notice who he was, he would not have so readily obeyed his commands; now this knowledge of him he might have, either from his leader, or from Christ's disciples.

[9] Ver. 13. *They bring him to the pharisees.*] *i. e.* To the council, chiefly consisting of that sect; whence in this evangelist, the whole council passeth under the name of pharisees, i. 24. iv. 1. viii. 3. xi. 46. This they might do, either from ill-will to Christ, or out of curiosity to know whether they would own the person, who had done this signal miracle, to be the very man, of whom Esaias had prophesied, that he should *open the eyes of the blind.* And surely the providence of God so ordered this, that they might hear from the mouth of the blind man a testimony, which would either convince them, or render their unbelief without excuse.

* Φάσι γάρ τινες ἐκ τῆς τοιαύτης συναφείας καὶ λύζην καὶ λέπραν ἀπογεννᾶσθαι τοῦ πειττώματος ἐκείνου τὰ διαπλαττόμενα πημαίνοντος σώματα. Theodoret in Levit. qu. 21.

† Lib. de Spec. leg. p. 603.

‡ De Bello Jud. lib. ii. cap. 12. p. 781. F. G.

§ De Gigant. p. 222. C. ‖ De Somn. p. 455. D.

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[10] Ver. 16. *This man is not of God, because he keepeth not the sabbath.*] *i. e.* He is not sent of God as a prophet; and yet they themselves own, that a prophet might do and command things contrary to the rest required by the sabbath; and prove this from the example of Joshua, who commandeth, that *the ark should be carried round Jericho, the armed men going before and after it seven days;* one of which must be a sabbath. (Josh. vi.) How then could that, which prophets were by their own principles allowed to do, prove, that Christ was no prophet; especially, if we consider, that by these actions he did not indeed violate the rest of the sabbath, but only their corrupt traditions concerning it?

[11] Ver. 21. *But how he now sees, we know not.*] Here his parents seem to be faulty, (1.) in denying that which they had learned from their son, for fear of the Jews, (ver. 22.) (2.) By their ingratitude to Christ, whose kindness to their son ought to have been thankfully owned and acknowledged by them.

[12] Ver. 22. Ἀποσυνάγωγος γένηται, *Should be excluded from the synagogue.*] *i. e.* Should lie under the sentence of excommunication; either that called *niddai*, which only separated him four cubits from the society of others, saith Buxtorf,* but left him free, saith Lightfoot,† at that distance, either to expound traditions, or to hear them expounded in the synagogue; but perhaps not free to join with them in prayers, or giving of thanks; such a one not being admitted to join with them in their thanksgivings at their table: or else, it was that of *cherem*, which excluded the excommunicated person from all entrance into the synagogue; this being, saith Leo de Modena,‡ forbidden to the excommunicated; and to this rather do those words incline, ver. 34, 35. ἐξέβαλον αὐτὸν, *they cast him forth*, i. e. out of the place of the synagogue, and so ἀποσυναγώγους γίνεσθαι, *they shall cast you out of the synagogues*, seems to import, xvi. 2. And hence the primitive excommunications of the Christians excluded the criminal from the assembly, and from all communion in sacred offices for a time, and only gradually admitted him to them.

[13] Ver. 25. Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα.] These words have I thus rendered, *That he is a sinner, I know not;* and this the words following require, in which the blind man proves by an unanswerable argument, (ver. 31.) that Christ was not a sinner: so εἰ doth often signify; so, *do I not know* εἰ σήμερον, *that to-day I am king over Israel?* 2 Sam. xix. 22. 1 Kings i. 51. *Let Solomon swear,* εἰ οὐ θανατώσει, *that he will not kill his servant.* (See the notes on Acts xxvi. 8. 1 Tim. v. 10.)

[14] Ver. 31. *God heareth not sinners.*] *i. e.* False prophets, who speak from themselves, and yet pretend to come from God; see ver. 16. and 24. for by so doing he would confirm their lies, and set his seal to their false doctrine.

[15] Ver. 32. *That any man opened the eyes of one that was born blind.*] They who lose their sight by a disease, may be cured; but no man, no, not Moses, nor any of the prophets, ever did, or could, without the assistance of a Divine power, give sight to one born blind: whence even the Jews reckon this among the signs of the Messiah, that he should *open the eyes of the blind*, Midrash, in Psal. cxlvi. 8.

[16] Ver. 33. *If this man were not of God, he could do nothing.*] See here a blind man, and unlearned, judging more rightly of Divine things, than the whole learned council of the pharisees: whence we learn, that we are not always to be led by the authority of councils, popes, or bishops; and that it is not absurd for laymen sometimes to vary from their opinions; these overseers being sometimes guilty of great oversights.

[17] Ver. 27. Καὶ ἑώρακας αὐτὸν, καὶ;] Grammarians know, that when two καὶs do thus come together, the first is to be rendered, *both:* so xi. 48. καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and take away both our place and nation:* so xii. 28. καὶ ἐδόξασα, καὶ πάλιν δοξάσω, *I have both glorified it, and will glorify it again:* and that the aorist is usually put for the present tense, see the note on xx. 17. And so these words are well rendered thus, *Thou hast seen him, and he talketh with thee:* so i. 36. ἕστηκεν, *one stands in the midst of you;* v. 45. *Moses, in whom* ἠλπίκατε, *ye trust;* xi. 27. ἐγὼ πεπίστευκα, *I believe thou art the Christ.* (See Luke viii. 20. Acts i. 11. xii. 14. Rom. v. 2. 1 Tim. iv. 10. et Gloss. de Verbo, lib. iii. tr. 3. can. 46.)

[18] Ver. 39. Εἰς κρίμα, ἵνα βλέποντες τυφλοὶ γένωνται, *For judgment, that they who see may be made blind.*] Here the critics and some of the fathers note, that the conjunction ἵνα is not causal, but only consequential; as, when Christ saith, *I came not to send peace upon the earth, but a sword, i. e.* this will be the event and consequence of my coming: so ἵνα is used here, ver. 2. Rom. i. 20. 1 Cor. xi. 19. (See note on xii. 40.) And when Christ here saith, *I came, that they who see not, might see;* he seems especially to respect the gentiles sitting in darkness, &c. Ἵνα τὰ ἔθνη οἱ μὴ βλέποντες βλέψωσι, καὶ οἱ βλέποντες Ἰσραὴλ τυφλοὶ γενώνται, *That the gentiles* (saith Origen*) *who are now blind may see, and Israel who now sees may be made blind,* through their infidelity: so also Cyril and St. Chrysostom, in referring us to the words of St. Paul, who saith, that *blindness, in part, had happened to the Jews, till the fulness of the gentiles should come in,* Rom. xi. 25. (and this according to the prediction of the Psalmist, ver. 9, 10.) and who saith of the converted gentiles, *ye were sometimes darkness, but now are ye light in the Lord,* Eph. v. 8. (See note on Rom. xiii. 12.)

Ver. 41. *If ye were blind, ye should not have sin.*] *i. e.* If, out of the mere blindness and darkness of your minds, ye did not own me as the Messiah (which is the case of the gentiles, to whom no prophets were sent foretelling, no law promising him; no gospel preached revealing him to the world), you would have no sin of infidelity; for, *if I had not come, and spoken to you,* xv. 22. yea, *if I had not done among you the works which no other person did,* ver. 24. ye had not had *(this)* sin, ver. 24.: but now, you boasting of your knowledge in the law and the prophets, which have given such plain characters of me, and yet neither believing Moses nor the prophets speaking of me, (John v. 39, 40. 45, 46.) and claiming to yourselves the judgment of discerning betwixt true and false prophets, and yet giving no credit to me, proving my mission from God by a crowd of miracles done before your eyes,—your unbelief remaineth inexcusable and unpardoned: (John xv. 22.) *For if ye*

* In voce *niddai*, p. 1306.
† In 1 Cor. v. 5.
‡ De Consuet. Judæorum, lib. ii. cap. 3.

* Orig. in Matt. p. 395. 411.

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believe not that I am he, ye shall die in your sins. (John viii. 21. 24.)

CHAP. X.

1. VERILY, verily, I say to you, [1] He that entereth not by the door into the 'sheepfold *(i. e. he who pretends to be a guide and ruler of God's church and people, and owns not the Messiah, nor hath commission from him so to do)*, but climbeth up some other way *(to get into it)*, the same is a thief and a robber.

2. But he that entereth in by the door is the *(a true)* shepherd of the sheep.

3. [2] To him *(God)* the porter *(or, great keeper of this sheepfold)* openeth *(giving him his testimony and commission to feed his sheep)*; and the sheep hear *(and obey)* his voice: and he calleth his own sheep by name *(hath an exact knowledge and care of them)*, and leadeth them out *(to their pastures)*.

4. And when he putteth forth his own sheep *(to pasture)*, he goeth before them *(after the manner of the eastern shepherds)*, and the sheep follow him: for they know his voice.

5. And a [3] stranger *(who hath no commission from God, nor teacheth his word)* will they not follow, but will flee from him: for they know *(and approve)* not the voice of strangers.

6. This parable spake Jesus to them *(and in reproof of them, as blind guides, and not true shepherds, because they rejected him)*: but they understood not what things they were which he spake to them *(i. e. they understood not the true import of his words)*.

7. Then said Jesus to them again, Verily, verily, I say to you, [4] I am the door *(as of the shepherds,* ver. 1. *so also)* of the sheep.

8. [5] All that ever came before me *(pretending to be the Prophet, or the Messiah promised to the Jews, or to instruct his people when God never sent them so to do)* are *(to be accounted as)* thieves and robbers: but the sheep *(who only knew and are obedient to the voice of God)* did not hear them.

9. I am the door *(of the sheep)*: if any man enter in *(to the sheepfold)* by *(faith in)* me, he shall be saved *(from the thief and wolf)*, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they *(who are my sheep)* might have [6] life, and that they might have it more abundantly, (Gr. *and that they might have abundance of pasture,* ver. 3.)

11. [7] I am the good shepherd; *(and act as)* the good shepherd, *(who)* giveth *(or, layeth down)* his life for the sheep.

12. But he that is a [8] hireling and not the shepherd, *(but one)* whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth *(to secure himself)*: and *(so)* the wolf catcheth *(some of)* them, and scattereth *(the rest of)* the sheep.

13. The hireling *(who regards his own safety and advantage, and not that of the sheep,)* fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and [9] know *(i. e. love)* my sheep, and am known *(i. e. beloved)* of *(those that are)* mine.

15. As the Father knoweth me, even so know I the Father: and *(out of love and obedience to him)* I lay down my life for the sheep.

16. And [10] other sheep I have, which are not of this fold *(i. e. the gentiles)*: them also I must bring *(into the fold)*, and they shall hear my voice; and *(so of Jew and gentile)* there shall be one fold and one shepherd.

17. [11] Therefore doth my Father love me, because I lay down my life *(for the sheep; and this I do, not that I might continue under the power of death, but)* that I may take it again *(by a glorious resurrection)*.

18. No man *(by force)* taketh it *(away)* from me *(before the time)*, but *(then)* [12] I lay it down of myself. I have power to lay it down, and I have power to take it again *(and rise from the dead)*. This commandment *(i. e. commission, of laying down my life for the sheep)* have I received of my Father.

19. There was a division therefore again among the Jews because of these sayings *(which seemed to ascribe to him such power and relation to God as his Father, and spake of his death and the conversion of the gentiles, which things the Jews could not well bear)*.

20. And many of them said *(with the pharisees)*, He hath a devil, and is mad *(i. e. he is possessed with a melancholy spirit and a frenzy)*; why hear ye him *(or attend to any thing he says)?*

21. Others said, These are not *(like)* the words of him that hath a devil; *(nor are his works such: for)* can a devil open the eyes of the blind?

22. And it was at Jerusalem, *(and at)* the [13] feast of the dedication *(of the altar, profaned by Antiochus,* 1 Macc. iv. 59. 2 Macc. x. 8. *that Christ spake this)*, and it was winter *(that feast beginning to be celebrated the twenty-fifth of Chisleu, which answers to part of our December)*.

23. And Jesus *(then)* walked in the temple [14] in Solomon's porch.

24. Then came the Jews round about him, and said to him, How long dost thou make us to doubt (Gr. *hold us in suspense)?* If thou be *(indeed)* the Christ, tell us plainly *(that so it is)*.

25. Jesus answered them, I *(have already)* told you, and ye believed not: [15] the works that I do in my Father's name, they bear witness of me *(that so I am)*.

26. But *(notwithstanding)* ye believe not, *(not through want of evidence of the truth, but)* [16] because ye are not of my sheep *(i. e. of them who are disposed to attend to and obey my doctrine)*, as I said to you.

27. *(For)* my sheep hear my voice, and I know them *(by this, that they obey)* and they follow me.

28. And *(therefore)* I give to them eternal life; and they [17] shall never perish, neither shall any man *(be able to)* pluck them out of my hand.

29. My Father, who gave them me, is greater than all *(their adversaries)*; and no man is able to pluck them out of my Father's hand.

30. *(Now)* [18] I and the Father are one, *(the Father dwelling in me, and I in him,* ver. 38.)

31. Then the Jews took up stones again to stone him *(as a blasphemer, who made himself equal with God, as they had done before,* John viii. 59.)

32. Jesus answered them, Many good works have I shewed *(i. e. before)* you from my Father; for which of these works do you *(go about to)* stone me?

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33. The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and *(that is)* because that thou being *(only)* a man makest thyself *(a)* God.

34. Jesus answered them, [19] Is it not written in your law, (Psal. lxxxii. 6.) I said, Ye are gods?

35. If he called them gods, to whom the word of God came, (Gr. *was*, i. e. *who were God's prophets, as Moses and Samuel, and his judges, as Joshua and others, and had the assistance of his Spirit given them for the performance of those offices)*, and the Scripture cannot be broken (Gr. *dissolved, but what it saith must be true)*,

36. Say ye of him, whom the Father hath sanctified, *(by the Holy Ghost essentially dwelling in, or without measure imparted to, him,* John iii. 34.) and sent into the world, Thou blasphemest; because I *(after this unction and commission to make known his will to you)* said, I am the Son of God?

37. If I do not the works of my Father, believe me not, *(when I say, I and my Father are one,* ver. 30.)

38. But if I do, though you believe not me *(on account of my own words)*, believe *(the testimony of)* the works: that ye may know, and believe, that the Father is in me, and I in him *(and so am one with him)*.

39. Therefore *(upon this repeated declaration that he was one with the Father)* they sought again to take *(or, lay hold on)* him: but he *(miraculously)* escaped out of their hands,

40. And went away again towards Jordan to the place where John at first baptized; and there he abode.

41. And many resorted to him, and said, John did no miracle *(to confirm his sayings, as Jesus doth)*: but all things that John spake of this man were true; *(and so, if we believe John's testimony, we must own this person as the Son of God, and a much greater prophet than he was,* John i. 15. iii. 35.)

42. And many believed on him there *(by reason of the testimony which John had given to him)*.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. *HE that entereth not by the door into the sheepfold,* &c.] For the right understanding of this parable let it be noted,

First, That Christ directs this parable against the scribes and pharisees, to whom he spake, ix. 40. as appears; (1.) from the pronoun ὑμῖν, which begins this chapter thus, *I say to you:* and (2.) from these words, ver. 6. *This parable spake Jesus to them.* They therefore must be the persons concerned in the contents of it. Note therefore,

Secondly, That these pharisees took upon them to be guides and teachers of the people, whence by our Saviour they are represented as *blind guides;* they also held, that others were to receive authority to teach from their commission or ordination to that office; though we find not that they received any such authority from God, who rather had appointed the *priests' lips to preserve knowledge, and the people to seek the law at their mouths;* (Mal. ii. 4. 7.) and of the tribe of Levi, *to teach his judgments to Jacob, and his law to Israel,* (Deut. xxxiii. 10.) *even all the commandments which God had delivered by the hand of Moses:* (Lev. x. 11.) and hence Christ represents them as *a plantation which his Father had not planted,* (Matt. xv. 13.) bids his disciples *beware of their doctrine,* (Matt. xvi. 12.) they *teaching for doctrines of God the commandments of men,* and *making void the commandments of God by their traditions;* (Matt. xv. 6. 9.) their voice therefore was such as the true sheep neither would nor ought to hear. Note,

Thirdly, that these scribes and pharisees believed not in Christ, (John vii. 48.) they *neither would enter into the kingdom of God themselves, nor suffer others to enter into it,* (Luke xi. 52.) and therefore are said to have *taken away the key of knowledge.* Christ therefore here pronouncing himself the *door* both of the *shepherds,* (ver. 1.) and of the *sheep,* (ver. 6.) by which they were to enter into the sheepfold, informs them, that now, that he the great Shepherd of the sheep was come, they who refused to own him, and to teach the sheep in his name, according to his doctrine, and by his authority, as his apostles and the seventy did, had no true commission to instruct them; and that they, who set up in opposition to him to be the *guides* and *teachers* of the people, were not only blind but false guides, and even thieves and robbers: the first, as taking away what belongs not to them; the second, as destroying the sheep.

[2] Ver. 3. *To him* (thus entering by the door) *the porter* (God, the great keeper of the sheepfold) *openeth.*] As to one allowed by him to feed his sheep, and him the sheep hear and obey, teaching the doctrine of the gospel and the kingdom of God to them, in the name and by the authority of the great Shepherd of the sheep: and when this Shepherd, by himself or others acting in his name, and by his mission, leadeth forth his own sheep, he goes before them, after the manner of the eastern shepherds, to preserve them from danger, and to conduct them into wholesome pastures, (ver. 4.) So did Christ and his shepherds, being τύποι, *examples* for the flock to follow. (1 Pet. v. 3.)

[3] Ver. 5. *A stranger they will not follow.*] And such are all they who do not teach them the doctrine of the gospel in Christ's name, and by his authority.

[4] Ver. 7. *I am the door of the sheep.*] Ver. 1, 2. he had represented himself as the door of the true shepherds; here he declares himself the door of the sheep also: shewing, that since his advent there is no entrance into the church or kingdom of God, but by faith in him, and embracing his doctrine.

[5] Ver. 8. *All that ever came before me are thieves and robbers.*] *i. e.* All that came under pretence of being their king, or their Messiah; as Theudas, not he who, saith Josephus,* was destroyed by Cuspius Fadus; for he appeared before Judas Gaulonites, (Acts v. 36, 37.) who, according to Josephus, was suppressed towards the latter end of the reign of Augustus. (Antiq. lib. xviii. cap. 1, 2.) The same Josephus saith, that of those multitudes that began seditions under Sabinus and Varus, every one was made βασιλεὺς, *king:* (lib. xvii. cap. 12. p. 608. G.) and speaking of the very same time, he saith, πυκνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, *the time* (when they expected Messiah their King) *made many to usurp the kingdom,* (De Bello Jud. lib. ii. cap. 6. p. 779. G.) which they must do under pretence of being their Messiah also, or the king that cometh in the name of the Lord to redeem Israel. (Luke xix. 38. xxiv. 21. see Examen Millii.)

[6] Ver. 10. Ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχώσιν, *That they*

* Antiq. lib. xx. cap. 2. p. 689.

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might have life, and have it more abundantly.] Having, saith Grotius, " cum eâ vitâ omne genus felicitatis," *with life all kind of felicity;* but βίος and ζωὴ signify, not only *life,* but that *sustenance* by which it is preserved; as when the widow's mite is styled, ὅλος ὁ βίος, *her whole life:* (Mark xii. 44.) so he that takes the nether millstone to pledge, *taketh a man's life,* (Deut. xxiv. 6.) *i. e.* saith the Chaldee, that which makes his meat ready to preserve life; the necessaries of life, Targum Hieros. In Homer it is ἡ πρὸς τὴν ζωὴν παρασκεύη, *provision for life.* (See Budæus.)

[7] Ver. 11. *I am the good shepherd.*] Referred to by the prophets, Isa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. I am so κατ' ἐξοχὴν, *so as to lay down my life for the sheep, and take it up again,* ver. 15. 17. which words can agree to no other shepherd. I grant to Grotius, that the apostles and their successors were true shepherds, and not mercenaries; but none of them could be the good Shepherd here, or the one Shepherd, ver. 16. viz. *the chief Shepherd of the sheep:* (1 Pet. v. 4.) though by their ministry he brought both Jews and gentiles into his fold after his resurrection; and they doing this in his name, and by his authority and assistance, he himself is said to do it, (ver. 16.)

[8] Ver. 12. *The hireling —— fleeth.*] The hireling here is not he who receives maintenance from his particular flock; for this he may do by virtue of Christ's ordinance: (1 Cor. ix. 13, 14.) of this, saith Christ, *he is worthy:* (Luke x. 7.) and much less he who labours among them, with respect to that recompence or crown of glory he is to receive *when the chief Shepherd shall appear;* but he who is an intruder, *whose the sheep are not,* who intends not their good so much as his own profit, and who, in time of danger, flies for his own safety, not caring though the wolf tear and devour them. Hence also we may learn, that a true pastor must not desert his flock in time of peril, when by his absence they may be brought into great peril, and by his presence may be happily preserved from it.

[9] Ver. 14. *I know mine, and am known of them.*] *i. e.* I have an intimate affection for them, and they sincerely love me; for this phrase signifies,

First, To approve: thus *the Lord knoweth the righteous,* Psal. i. 6. and whom he approveth not, he is said *not to know,* Matt. vii. 23.

Secondly, To love, and to be kindly affected to; as when God saith to his own people, *You have I known, of all the families of the earth,* Amos iii. 2. *If any man love God, he is known of him,* 1 Cor. viii. 3. see Deut. ii. 7.

Thirdly, To preserve and protect; as Psal. xxxi. 8. *Thou hast known my soul in adversity,* Nah. i. 7. God is good to them that wait for him, γινώσκων, *knowing them that fear him.*

Ver. 15. Because it is said here, that Christ laid down his life for his sheep, elsewhere that he doth it for *his friends,* John xv. 13, 14. and for *his church,* Eph. ii. 26. and all are not *his sheep, his friends,* or *his church:* hence some conclude, that Christ did not die for all.

Ans. Though it be certain, from the places cited in the note here, that Christ died intentionally for all, *i. e.* designing the benefits of his salutary passion for them, upon their performance of the conditions of the new covenant established in his blood, according to these plain words of the apostle, 2 Cor. v. 15. *He died for all, that they who live might not live unto themselves, but unto him who died for them;* and so none perish, because he died not for them, but because they do not live to him who died for them: yet it is also true, that he eventually is only the *Saviour of his body,* and died only for his sheep and friends; because they only do perform the conditions of the new covenant, and therefore to them only can this righteous Judge assign, at last, the blessings promised in that covenant.

Secondly, In none of these places is it said, that Christ died *only* for *his sheep,* for *his church,* or for *his friends;* and therefore none of them say any thing, which contradicts the more general extent of Christ's redemption. This argument may therefore be retorted thus; He that died for his friends and for his enemies, died for all; but Christ died for his friends and for his enemies, *for when we were enemies, Christ died for us.* (Rom. v. 8.) Again, he that died for the church of God, and for the unrighteous, that he might bring them to the church of God, died for all; but Christ died for both, for *he suffered for us, the just for the unjust, that he might bring us to God.* (1 Pet. iii. 18.) Lastly, He that died for his sheep that heard his voice, and for the lost sheep, that did not hearken to his voice, died for all; but Christ died for his sheep that heard his voice, as the text saith here, and for his lost sheep, for *he came to seek, and to save that which was lost, even the lost sheep of the house of Israel,* (Matt. xviii. 11, 12. x. 6.) therefore he died for all.

[10] Ver. 16. *And other sheep I have, which are not of this fold.*] He calls the gentiles sheep by way of anticipation; because, as many of them as were docile, and fit to receive instruction, would in time be so; and because the partition-wall betwixt Jew and gentile was to be broken, and the gentiles to be admitted to the same privileges with the believing Jews, he says, *They shall be one sheepfold.*

[11] Ver. 17. *Therefore the Father loveth me.*] Because, out of obedience to him, and love to the sheep, I lay down my life for them; which I have good reason to do, seeing I am sure so soon to take it up again. This seems to be the sense of the words. Note also, that if we respect the council of God and the design of Christ, nothing is more certain than that Christ gave himself a *ransom for all,* 1 Tim. ii. 6. *and tasted death for every man,* Heb. ii. 9. and was *a propitiation for the sins of the whole world,* 1 John ii. 2. and that the *Father so loved the world as that he sent his Son into it, that the world might be saved by him,* iii. 16, 17. But because the world can no otherwise obtain this salvation than by believing in him, and obeying the voice of this Shepherd; therefore he is said to do this more eminently for his sheep.

[12] Ver. 18. Ἐγὼ τίθημι αὐτὴν, *I lay it down.*] Grotius having hinted, note on ver. 11. that τίθεσθαι ψυχὴν, *to lay down the life,* signifies only to expose it to danger, or put our lives *in our hands,* as the phrase is, Judg. xii. 3. 1 Sam. xxviii. 21. and having said also, that πάλιν λαβεῖν αὐτὴν, to take it again, is *to rescue it from danger;* I shall shew this to be a very forced exposition. For,

First, This phrase τίθεσθαι τὴν ψυχὴν, *to lay down the life,* being absolutely put, is only used in the New Testament, and there only by this apostle; and it always signifies to die, or to give the life to death—as when St. Peter saith, τὴν ψυχήν μου θήσω, *I will lay down my life for thee,* xiii. 37, 38. when Christ saith, xv. 13. *Greater love than this hath no man, than ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ, that one should lay down his life for his friend:* and the beloved

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disciple, (1 John iii. 16.) argues thus, *If he* τὴν ψυχὴν ἔθηκε, *laid down his life for us, we ought* τὴν ψυχὴν τιθέναι, *to lay down our lives for the brethren:* and surely, when Christ saith here, τὴν ψυχήν μου τίθημι, *I lay down my life for my sheep,* he meant, not only that he would expose himself to danger, but that he would suffer death for them; when therefore he saith in the same place, *I have power to take it up again,* he doubtless meant, he hath power to raise it from death. Stegmannus the Socinian saith here, that Christ here ascribes this power to himself improperly, because God had promised to use his power in raising him from the dead: but (1.) is it proper to introduce Christ positively saying, *I have,* what he had not, only because another had that power? since he says not, I have a promise, but, I have ἐξουσίαν, *the power* to restore this life I lay down. (2.) If we consider how plainly he had challenged this power to himself, the power of raising up and quickening whom he would, and that because he had *life in himself,* (v. 21. 26.) and engaged his word of truth, both *to raise up his own body,* (ii. 19.) and the *bodies of all the saints,* (vi. 39, 40. 44. 54.) yea, the bodies of *all that were in their graves,* (v. 28, 29.) as being *the resurrection and the life,* (xi. 25.) we cannot doubt his power to raise his own body. And (3.) when he saith in the preceding words, *No man taketh my life from me, but I lay it down of myself,* ἐξουσίαν ἔχω, *I have power to lay it down;* he plainly ascribes to himself a right or power to give up himself to the death: why therefore should not the same words immediately following, *viz. I have power to take it up again,* bear the same sense? The little sophisms of Stegmannus here are of no force to the contrary: for, why might not Christ's body die, though it was united to immortal nature, as well as when it was united to an immortal soul? Nor do we say, that he was dead according to his human nature, but only according to his body; or that the union of his body with the Divine nature was dissolved by death, but only the union of his body with his soul.

Note also, that the words following, *This commandment have I received from the Father,* respect not the raising of his body, but only the laying down of his life, or his dying for his sheep, as Grotius here notes.

[13] Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια, *It was at the feast of dedication, and it was winter.*] The feast of dedication, here mentioned, respects not the dedication of the temple made by Solomon, or repaired by Zerubbabel; for we read of no annual feast of dedication appointed at either of them; but it respects the dedication of the altar and temple, celebrated by Judas Maccabeus; of which we read thus, 1 Macc. iv. 56. *So they kept* τὸν ἐγκαινισμὸν, *the dedication of the altar eight days;* and, ver. 59. *Moreover, Judas and his brethren, and the whole congregation of Israel, ordained, that the days,* ἐγκαινισμοῦ, *of the dedication of the altar should be kept in their season from year to year, for the space of eight days, from the twenty-fifth day of the month Chisleu, which falls in with our December.* (See also 2 Macc. x. 5. 8. and Josephus Antiq. lib. xii. cap. 11.) This is apparent, because it is said, *it was winter;* whereas the dedication of Solomon's temple was in the seventh month, or in autumn, (1 Kings viii. 2.) of Zerubbabel's in the month Adar, (Ezra vi. 15.) at the entrance of the spring, this in December. Moreover, from our Saviour's presence at this feast, Grotius well notes, that festival-days, in memorial of public blessings, may piously be instituted by persons in authority, without a Divine command.

[14] Ver. 23. *And Jesus walked in the porch of Solomon.*] In the porch new built in the same place where Solomon erected his: in summer they walked in the open air, in winter under covert.

[15] Ver. 25. *The works that I do in my Father's name bear witness of me.*] *i. e.* There is no cause why you should thus be in suspense concerning me, or not hear me plainly saying, *I am the Messiah,* seeing this appears sufficiently from my works. He ascribes not the works to himself, saith Stegmannus, but to his Father; and yet the text saith, ἃ ἐγὼ ποιῶ, *the works which I do, viz.* by the power of the Father dwelling in me, (ver. 38.) So, out of modesty he speaks, saith Grotius: so, as a prophet, say others.

[16] Ver. 26. *You believe not,* οὐ γὰρ, *because you are not of my sheep.*] It is evident that Christ here gives the reason why they believed not, as elsewhere he doth: so John viii. 43. *ye own not my word,* ὅτι, *because ye cannot hear it* (see the note there); and ver. 45. *ye believe not,* ὅτι, *because I speak the truth; i. e.* that truth which is offensive to you; and, ver. 47. διὰ τοῦτο, *for this cause you do not hear; i. e.* obey my word; *because ye are not of God.* And this observation excludes the evasion of those who say, *because* here is not rational, or renders not the reason of their unbelief, but only intimates, that it was consequential to their being not his sheep; for the word here rendered *because,* is not ὅτι, but οὐ γὰρ, *for ye are not my sheep:* now γὰρ is a rational particle, pointing out the cause. 2. The reason which Christ here assigns of this defect of faith, is doubtless such as render it a great crime in them: for sure that must be such for which they were *to die in their sins.* (John viii. 24.) It is therefore certain, this unbelief cannot be resolved into any natural defect of knowledge on their part, or any decree or act of reprobation on God's part, but into the want of a docile and well-disposed mind; for were it the same to be one of Christ's sheep, and to be *predestinated to faith and salvation,* the import of Christ's words must be this, *Ye therefore believe not, because ye are not of the number of the elect, but of those whom God hath from eternity rejected.* Now, by this account of their infidelity, Christ would not have accused, but excused, the infidelity of the Jews; for what fault could it be in them that they did not that, which by reason of this act of God before they had a being, they were incapable of doing? Then might they have replied to Christ, We therefore believe not, because God by his act of reprobation hath shut the door of faith against us, and so our infidelity is not to be imputed to us, but to God.

[17] Ver. 28. *And they shall never perish.*] *i. e.* Through any defect on my part, or by the force of any plucking them out of my hands: so the particle καὶ, which is here illative, shews, *viz.* they therefore shall not perish, for none shall pull them out of my hand: and this is still more evident from the reason following, *My Father is greater than all* their adversaries, and none can pull them out of his hands: now his power and mine is one and the same. This appears, thirdly, from the frequent exhortations directed to Christ's sheep, not *to fall away from the grace received,* Heb. xii. 15. not *to lose what had been wrought in them,* 2 John 8. to those that stand, *to take heed they fall not,* so as that God will not *spare them,* Rom. xi. 20, 21.

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because not *continuing in his goodness*, ver. 22. Whereas if the sheep of Christ can no more cease to be so, than a man whilst living can cease to be a man, these exhortations to take care they fall not off from being so, must be as vain, as a caution to a man not to outlive his manhood. Well, therefore, said Origen* and Isidore Peleusiota, no man can snatch them away by force or tyranny; for then they must perish without and against their own wills; but this may be done by deceit and allurements, *παρὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥαθυμίαν, through the negligence of men, who have the freedom of their wills;* for such men who, by the allurements of the world, the flesh, and the devil, thus cease to obey Christ's laws, are not snatched out of Christ's hands, but choose to go from him. Or, secondly, Christ may speak here of *sheep continuing so to the death,* promising to them, that neither death, nor *he that hath the power of death,* shall make them perish for ever, for he would *raise them up at the last day.*

[18] Ver. 30. *Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν, I and the Father are one.*] That Christ here speaks not of a unity of will and concord only, appears,

(1.) From the reason assigned of the security of the sheep—the want of power in any one to snatch them out of the hands of Christ; because the Father being greater in power than all, his power could secure them from all, and so could also Christ, he being one in power with the Father: for the foundation of this argument is, not that the Father's will, but that his power was above all.

(2.) From the inference of the Jews, that by these words *he made himself God,* and so was guilty of blasphemy. Now this invidious charge Christ doth not evade, by saying, he only conspired with the will of God, as all true prophets did, but by appealing to the works, which, saith he, I do by the power of the Father residing in me, which plainly carries this to a unity of power, not of will only: and then the inference of St. Chrysostom is undeniable, *εἰ δὲ ἡ δύναμις αὐτὴ, εὔδηλον ὅτι καὶ οὐσία, and if the power be the same, the essence must be so.*

[19] Ver. 34—36. *Is it not written in your law, I have said, Ye are Gods? If he called them gods to whom the word of God came—say you of him whom the Father hath sanctified—Thou blasphemest; because I said, I am the Son of God?*] From these words, and from Exod. xxi. 6. xxii. 9. 28. where judges and supreme magistrates are called *Elohim,* Stegmannus gathers, that the name of God in Scripture doth not always signify the supreme God, but sometimes only them, who have a high power by God committed to them; amongst whom he places Christ, as having a Divine authority committed to him by the favour of God; as if I should argue thus, Parents are styled gods by Philo,† or by the heathens, therefore the name of God in Philo, and among the heathens, is common to the supreme God, and to our parents. But, notwithstanding this, no parent ever was by Philo, or by the heathens, distributively, or in the singular number, called God; nor is that name thus given in Scripture to any judge, or supreme governor, as it is often in the New Testament attributed to our Saviour Christ. And (2.) when magistrates and judges are in Scripture called gods, the Holy Ghost still addeth something, which excludes them from a true Divinity, as that *they should die like men,* Psal. lxxxii. 6. or that *they are rulers of the people,* Exod. xxii. 28. Whereas when Christ is called God, it is either with the addition of some epithet belonging to the supreme God, as when he is styled *ὁ ἐπὶ πάντων Θεὸς, God over all,* Rom. ix. 5. *the great God,* Tit. ii. 13. *ὁ Θεὸς ὁ ἀληθινὸς, the true God,* 1 John v. 20. or with addition of some operation proper to God, as when it is said, *the Word was God, and all things were made by him,* i. 1, 2. Stegmannus adds, that if these persons were not truly gods, the Scripture falsely called them gods; to which I answer, that they were truly so in title, as being God's vicegerents upon earth, but not in nature, as being only the *ministers of God,* Rom. xiii. 6. He adds, they must be properly and truly gods, as being invested with Divine power. But here he trifles, for a Divine power may either signify the power essential to God, by which he is enabled to do all things; and to ascribe this power to mere men is blasphemy: or it may only signify a power of government, and judging of the offences done by men, derived from God, and in this sense only is the Divine power ascribed to magistrates, and such also is the power of parents over their children, and of masters over their servants; and yet can it be reasonably said, that the formal reason of the Deity truly and properly agrees to them? He goes on, and argues against the Deity of Christ from this text, thus, (1.) That the argument of Christ hence for a proper Deity, that because magistrates are metaphorically and by virtue of their office called gods, he must be truly so, must be infirm, seeing no argument will hold from the metaphorical to the proper reason of the thing. (2.) The reason which Christ here assigns of this, *viz. because the Father had sanctified him,* concerneth not his eternal generation, nor can it hence be gathered that Christ is the supreme God, but rather the contrary; for *greater is he who sanctifies, and sends, than he who is sanctified, and sent.* And (3.) hence, saith he, we may learn there was no higher reason of Christ's filiation than this sanctification and mission into the world; for then Christ would have produced that reason, when thus assaulted by his adversaries, and not, concealing it, have rested in that reason of his sanctification, which proves not his true Divinity.

Now to these arguments two answers may be given,

First, If by this sanctification we understand the unction of Christ by the Holy Ghost, then note, (1.) that the Jewish doctors understand not the Psalmist's words, *I have said, Ye are gods,* to be meant of civil magistrates, but of their doctors sitting *in the chair of Moses,* or rather of their prophets sent to reveal God's will to them, to whom alone that phrase here used properly agrees, they only being the men, *πρὸς οὓς ὁ Λόγος Θεοῦ ἐγένετο, to whom the Word of the Lord came.* (See note on Luke iii. 2.) Note,

Secondly, That if we understand it of their judges and supreme civil magistrates; yet of them it is certain, that they in difficult cases judged by consulting God's oracle, the *urim and thummim,* and in making war had still resort to this oracle; whence all the Jews were upon pain of death obliged to hearken to the sentence of those judges and of those priests, by whom they did inquire from this oracle the mind of God, (Deut. xvii. 9. 12.) and as doing presumptuously, when they refused so to do, (ver. 12.) which they are only said to do when they opposed the mind of God

* Orig. in Ter. hom. 18. ed. Huet. p. 166. Isidor. Epist. lib. iii. ep. 122.
† Θεοὶ ἰμφανεῖς. Philo in Decal. 587. Vide note in 1 Tim. v. 8.

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made known to them, or wilfully rebelled against it, by doing any thing in contempt of the Divine Majesty, and his authority. (Numb. xv. 30.) Note, secondly, that it is a received opinion among the Jews, that even their civil governors had a particular assistance and afflatus of the Holy Spirit to fit them for that employment. So when God chose seventy elders to manage the government of the people under Moses, *he put his Spirit on them, and they prophesied.* (Num. xi. 17. 25.) And when Joshua was appointed to rule them after Moses, he is said to be a man *in whom the Spirit was,* (Numb. xxvii. 18.) and *to be full of the Spirit of wisdom; because Moses had laid his hands upon him.* (Deut. xxxiv. 9.) When Saul was anointed king over Israel, *the Spirit came upon him, and he prophesied.* (1 Sam. x. 6. 10.) And when David by his sin had caused the Holy Spirit to depart from him, he prays not only for the spirit of holiness, but that πνεῦμα ἡγεμονικὸν, *the spirit of government,* which God had given him, might be restored; (Psal. li. 12.) and of Solomon, the Targum on 2 Chron. vii. 6. saith, *God made the Spirit rest upon him;* and when God had rejected Saul, *the Spirit of the Lord departed from him.* (1 Sam. xvi. 14.) So that according to this exposition, the argument of Christ is to this effect: *If they are called gods, and the sons of the Most High in the Scriptures of unquestionable truth, who had the spirit of prophecy, wisdom, and government, more sparingly, and only at some certain times imparted to them, and that rather to assist than abide in them; say you of him to whom the Father hath given the Spirit without measure,* (John iii. 34.) *and in whom he so abideth essentially, that by virtue of him, I am in the Father, and the Father in me,* ἑνότητι καὶ δυνάμει τοῦ πνέυματος, *by the unity and power of the Spirit, by which I am enabled to perform the works which are properly Divine, and reveal to you all the hidden treasures of wisdom, Thou blasphemest, because I said, I am the Son of God?* So that the argument of Christ here proceeds from the less to the greater; from the Spirit assisting them by his gifts, to the Spirit essentially dwelling in him; in which respect, *greater is he who sanctifies and sends, than he who is sanctified and sent, by virtue of his original,* though not by virtue of the Divine nature, and the fulness of the Godhead communicated to Christ: for even Filbinger,* a very acute Socinian, owns, that since the Spirit of God is the power of God, (Luke i. 35.) he must be God; "quia in Deo nihil est quod non sit Deus," *there being nothing in God which is not God.*

Ans. 2. The second answer is, That he here saith the Father had sanctified him, not by reason of the unction of the Holy Ghost coming down upon him at his baptism, but because of the union of the Divine Logos to the human nature: for explication of which answer, note, (1.) that according to the tradition of the ancients received from the beginning of Christianity, it was this Λόγος who appeared to the patriarchs, and conversed with the judges and magistrates of the Jews, and so was literally ὁ Λόγος τοῦ Θεοῦ, *the essential Word of God,* who came to them. Note, (2.) that Christ speaks of a sanctification precedent to his mission into the world, and so not of the unction of the Holy Ghost, received when he had been in it thirty years, but at the union of the Divine Logos with the human nature; and then the argument of Christ will be to this effect, *If they were styled gods, and the sons of the Most High, to whom this Word only came, and with whom he conversed, can I, who am this very* Λόγος, *be said to blaspheme, in saying, that I am the Son of God?* And according to this sense it is evident, that Christ does here argue from the sublimest notion of his filiation, according to these words of the reverend Dr. Bull;* "It appears from a due inspection of the text, that Christ did not intend to say or prove he was the Son of God, as being his ambassador extraordinarily instructed, and so sent into the world, but on a far more excellent account, *viz.* that before he came into the world, he was with God the Father, and so was his true and essential Son, as being *God of God,* partaking of the same nature as a son doth with his father. For it is apparent, that from the twenty-fifth to the thirtieth verse inclusively, Christ so discoursed to the Jews, that they still thought he asserted that he was God, and therefore, say they, *we stone thee, because thou being a man makest thyself God;* (ver. 33.) *viz.* by calling God so emphatically, and with such property, *his Father,* as that he was so to him alone, and so that *he and his Father were one,* (ver. 30.) Now Christ (saith he) does not answer by denying either that he was God, or that he ever challenged to himself that dignity, which yet seems necessary, had he been only man, to have been said, to take off this objection of his blasphemy, but rather seems to argue that he was so the Son of God, that he had the Divine nature in him."

First, After this manner—If judges and magistrates are called gods, for an imperfect resemblance and participation of the Divine authority, how much more may I be called God, who am the natural Son of God, and am moreover, in the most excellent manner, authorized by him? For though Christ speaks not thus in express words, he not obscurely signifies it by saying, his *Father had sanctified him, and sent him into the world;* for (1.) he saith not, me whom God, but whom the Father, hath sanctified, declaring he had God for his Father, by virtue of that sanctification. (2.) He adds, that he was first sanctified, and then sent into the world, signifying thereby that he was the Son of God in heaven, before he was sent into the world; and so he speaks more plainly to his disciples, saying, John xvi. 28. *I came forth from the Father, and came into the world; again, I leave the world, and go to the Father.*

The second argument by which our Lord defends himself, and proves his Divine original, is taken from the Divine operations he performed; for, saith he, ver. 37, 38. *If I do not the works of my Father, believe me not* (when I thus say he is my Father); *but if I do* (them), *though ye believe not me, believe the works, that ye may know and believe that I am in the Father, and the Father in me:* as if he should have said, You might have some reason to say I blaspheme, in saying I am so the Son of God, and he is so my Father, as that *I and the Father are one,* and so as no other person can style God *Father,* or say, he is *his Son,* if I did not those Divine works which no other person ever did, and which demonstrate the Father is so in me, as in no other person; but seeing I do those works of omnipotency, which shew I am invested with the same power with the Father, you have no reason to imagine I blaspheme in saying, *I am the Son of God,* and therefore call

* In Matt. iii. 16, 17.

* De Judicio Eccl. Cath. 5. §. 6.

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him Father, because the *Father is in me, and I and the Father are one.*

CHAP. XI.

1. NOW a certain man was sick, *(to wit)* [1] Lazarus, of Bethany, *(which was)* the town of Mary and her sister Martha.

2. *(And)* it was [2] that Mary which anointed the Lord with ointment, and wiped his feet with her hair *(as we shall shew presently)*, whose brother Lazarus was sick.

3. Therefore his sisters sent to him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said *(to his disciples)*, This sickness is not to *(a lasting)* [3] death, but for the *(manifestation of the)* glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus *(which made him the more willing to gratify his sisters)*.

6. When he had heard therefore that he was sick *(that God's glory might be more conspicuous in his recovery)*, he [4] abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say to him, Master, the Jews of late (Gr. *but now)* sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walketh in the day, he stumbleth not, because he seeth *(the sun, which is)* the light of this world.

10. But if any man walk in the night, he stumbleth, because there is no light in him: *(now my day and hour still last,* ix. 4. *so that by my wonted prudence I shall still escape their malice, till the night of my passion cometh.)*

11. These things said he: and after that he said to them, Our friend Lazarus [5] sleepeth *(i. e. is dead)*; but I go, that I may awake him out of *(the)* sleep *(of death)*.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of his taking rest in sleep.

14. Then said Jesus to them plainly, Lazarus is dead.

15. And [6] I am glad for your sakes that I was not there *(before)*, to the intent *(that, through the miracle of his resurrection,)* ye may believe *(more firmly)*; nevertheless, *(though he be dead)* let us go to him.

16. Then said Thomas, who was called Didymus, to his fellow-disciples, Let us also go, that we may die with him, *(for that we may expect by going thither again,* ver. 8.)

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh to Jerusalem, *(being only)* about fifteen furlongs off *(from it)*:

19. And many of the Jews came *(thence)* to [7] Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

22. But *(and)* [8] I know, that even now, whatsoever thou wilt ask of God, God will give it thee *(though it be the raising him from the dead)*.

23. Jesus saith unto her, Thy [9] brother shall rise again.

24. Martha saith unto him, I know that he shall rise again at the resurrection at the last day.

25. Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live *(and therefore I, who shall hereafter raise all persons to life, can raise him now)*:

26. And whosoever liveth and believeth in me shall never die (Gr. *shall not die for ever)*. Believest thou this?

27. She saith to him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world *(of whom we have received by tradition that he shall raise the dead)*.

28. And when she had so said *(being sent by Christ to do so)*, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came to him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth to the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [10] groaned in the *(his)* spirit, and was troubled,

34. And said *(to them)*, [11] Where have ye laid him? They say to him, Lord, come and see.

35. *(And from the abundance of his affection to him)* Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon *(the mouth of)* it.

39. Jesus *(then)* said, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh: for he hath been dead [12] four days *(and so, in all likelihood, his body is now corrupted)*.

40. Jesus saith to her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God *(manifested in raising him from the dead)*?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, [13] Father, I thank thee that thou hast heard me *(requesting as thy prophet that this man's spirit might return unto him)*.

42. And I knew that thou hearest me always: but because of the people which stand by I said it *(this)*, that *(owning thee as the author of this miracle)* they might believe that thou hast sent me.

43. And when he had thus spoken, [14] he cried with a loud voice, Lazarus, come forth.

44. And *(then)* he that was dead came forth, bound hand and feet with grave-clothes: and his face was bound

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about with a napkin. Jesus saith to them, [15] Looso him, and let him go.

45. Then many of the Jews which came to Mary *(to comfort her)*, and had seen the things which Jesus did, believed on him.

46. But some of them *(who believed not)* went their ways to the pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and pharisees a council, saying, What do we? *(Why do we suffer this person to go on without interruption?)* for [16] this man doeth many miracles.

48. If *(then)* we let him thus alone, all men will believe in him, and *(then)* the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high-priest [17] that *(same)* year, said to them, Ye know nothing at all *(of policy)*,

50. Nor consider that it is expedient for us that one man should die for *(the safety of)* the people, and that the whole nation perish not.

51. And this spake he not *(intending any such thing)* of himself: [18] but being high-priest that year *(in which Christ was to suffer)*, he *(spake as one that)* prophesied that Jesus should die for that nation;

52. And *(indeed he died)* not for that nation only, but that also he should [19] gather together in one the children of God that were scattered abroad *(all the world over)*.

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore *(after this resolution)* [20] walked no more openly among the Jews *(till his time was come)*; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to [21] purify themselves, *(either from some defilement, which was to be expiated by sacrifice, or by reason of some vow of Nazaritism, which was upon them,* Acts xxi. 23.*)*

56. Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye? *(Is it)* that he will not come to the feast?

57. Now both the chief priests and the pharisees had given a commandment, that, if any man knew where he was, he should shew it *(to them)*, that they might take him.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *LAZARUS, of Bethany, the town of Mary and Martha.*] *i. e.* In which they dwelt; as Bethsaida is styled the city of Andrew and Peter, i. 44. Grotius here conjectures, that this remarkable history of Lazarus was therefore omitted by St. Matthew, Mark, and Luke, because Lazarus was then living when they wrote their Gospels; the last of them writing, saith Theophylact, within fifteen years after our Lord's ascension; whereas tradition saith,* that Lazarus lived thirty years after that he was raised from the dead: he therefore thinks they would not publish this history of him in his lifetime, lest they should provoke the Jews to cut him off; whereas, according to the earliest computation, St. John wrote his Gospel thirty-two years after our Lord's ascension, and so after the death of Lazarus. (2.) The last of these three evangelists writing but fifteen years after our Lord's ascension, might think it needless to mention a miracle concerning a person living so near Jerusalem, where there was so great a fame thereof, and so many living witnesses to attest it. St. John writing this Gospel, say the ancients, above sixty years after our Lord's ascension, when, by the death of the person, and most of the witnesses who were present at his resurrection, the memory and fame of it might be much impaired, had great reason to perpetuate the memory of it by this large rehearsal of it.

[2] Ver. 2. *It was that Mary which anointed our Lord with ointment.*] This is by most interpreters thought to be spoken of Mary Magdalene: but (1.) I find no mention in Scripture of her anointing the head or feet of Jesus, as this Mary did, (xii. 3.) Yea, when St. Luke had spoke of a woman, who anointed not our Lord's head, as this Mary did, but his feet only, (vii. 46.) he proceeds (chap. viii.) to the mention of Mary Magdalene, giving a character of her, not from what she had done to Christ, but from what he had done to her, saying, *It was that Mary out of whom he had cast seven devils,* (ver. 2.) which also is the character of her in St. Mark, xvi. 9. Nor seems it for our Saviour's honour to have been so conversant with one who had been a noted harlot, though she had now repented of that lewdness; or such an ardent lover of her, as he was of this Mary, (ver. 5.)

It also is to be noted, that the apostle mentions this as a thing done, before he speaks of the raising of Lazarus; not that it was done before his resurrection from the dead, as appears, xii. 3. but because it was done before he writ his Gospel, telling us when it was done in the chapter following.

[3] Ver. 4. *This sickness is not* πρὸς θάνατον, *to death.*] *i. e.* Lazarus is permitted to be sick by the special providence of God; not that he designs to take him out of the world by death, as he does other men, but that the Son of God might be glorified, by shewing his almighty power in raising him from the dead; by this declaring, that he hath *given to the Son to have life in himself, and to quicken whom he will,* (John v. 22. 26.) and therefore that he could fulfil his promise made to them that believed in him, that he would *raise them up at the last day,* (vi. 39, 40. 44. 54.) and so Christ expounds himself, ver. 25, 26.

[4] Ver. 6. *He abode still two days in the same place.*] Not coming to Bethany till Lazarus had been dead four days, (ver. 17.) not only that the miracle of his resurrection might be the greater, but also that all pretence of his being only in a deliquium might be taken away.

[5] Ver. 11. *Our friend Lazarus* κεκοίμηται, *sleepeth.*] It is not only the death of good men which is compared to or styled a *sleep*, as, *v. g.* the death of Moses, Deut. xxxi. 16. of David, 2 Sam. vii. 12. Psal. iii. 13. but the phrase is used also of bad men, who are said, ὑπνῶσαι ὕπνον αὐτῶν, *to have slept their sleep*, Psal. lxxvi. 5. *to sleep in the dust*, Dan. xii. 2. and generally of the kings of Israel and Judah, that they slept with their fathers. So the word רדם *he slept*, is used, saith Buxtorf, by the Talmudists and rabbins; though, saith he, *it is used by them with a parti-*

* Ἐν παραδόσιν εὕρομεν ὅτι——ὁ Λάζαρος μετὰ τὸ ἀναστῆσαι αὐτὸν τριάκοντα ἔτη ἔζησε. Epiph. Hær. 65. §. 34.

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cular respect to the bodies of pious men, whose death is but a sleep; and perhaps the ancient Jews might use this metaphor as St. Paul doth, 1 Thess. iv. 13. in opposition to the heathens, who, having no expectation of the resurrection of the body, styled death a *perpetual sleep;* declaring, they expected to be raised out of it as certainly as they rose from sleep; and in allusion to this metaphor, Christ here saith, *I go,* ἐξυπνίζειν αὐτὸν, *to awake him out of sleep,* i. e. to raise him from the dead.

[6] Ver. 15. *I am glad that I was not there.*] Who, had I been present, could not have seen my friend languishing, or resisted the importunity of his sisters to prevent his death; but now by raising him, after he hath been four days dead, shall so confirm your faith that I am the Messiah, as that you need not doubt of it when I suffer death, as knowing my power to raise others, and therefore my own body from the dead, as I have told you I both can and will do, (ii. 19. x. 18.)

[7] Ver. 19. Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *To Martha and Mary.*] Not to those that were about them, as some render the words; for they could not come to them *to comfort them concerning their brother:* and this use of the word περὶ, with an article prefixed, is very common among the Greeks, in whom οἱ περὶ Πλάτωνα is *Plato,* οἱ περὶ Πρίαμον, *Priamus,* οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, *Philip and Alexander.* (See Stephanus's Lexicon and Budæus.)

[8] Ver. 22. *And now I know, whatsoever thou asketh of God he will give it thee.*] Here Woltzogenius saith, her faith was weak, in that she believed not that Christ had in himself the power of doing this miracle; and yet it is evident, that the raising one from the dead is a demonstration of a Divine power; and therefore can reside in him only, who hath the Divine essence residing in him. (See the note on v. 21.) Grotius here also saith, her faith was weak, because she only believed that Christ was prevalent with God, but not that the fulness of Divine power resided in him.

[9] Ver. 23. *Thy brother shall arise.*] For, (ver. 25.) I am the author of life, and of the resurrection, and therefore always can raise whom I will, when I will, from the dead; thou therefore mayest expect from my promise, that thy brother shall shortly be restored to life, and not only at the general resurrection.

[10] Ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *He groaned* (or was moved) *in his spirit.*] Whence we learn, that human affections and commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to piety or reason, but only to express our affection to our friend, or our compassion to mankind. (See the note on Luke xxii. 43.)

[11] Ver. 34. *Where have ye laid him?*] This he must know, who knew all things, even the secret thoughts and affections of men; (xxi. 17.) and yet he thus asks, that he might be conducted by them to his sepulchre, that there might be no semblance of fraud or confederacy.

[12] Ver. 39. Τεταρταῖος γάρ ἐστι, *He hath been dead four days.*] In which time the visage of the dead began to change in those countries, and all hopes of any return to life ceased. So Dr. Lightfoot from Maimonides and the Talmudists, *They go to the sepulchres, and visit the dead for three days, for so long the spirit wanders about the sepulchre; but then they certify of the dead; for after three days his countenance is changed.*

[13] Ver. 41, 42. *Father, I thank thee that thou hast heard me.*] Woltzogenius saith, it follows not from these words, that Christ requested any thing of the Father; God being, by an Hebraism, said to hear them to whom he vouchsafeth any benefit, though they did not ask it; (Psal. x. 17. Isa. lxv. 24.) there being no need that Christ should request that power, which, from his unction, he always had residing in him, but only that he should thank the Father for it. But the words following, *I know that thou dost hear me always,* seem plainly to imply a request; not indeed that he might receive power to raise Lazarus from the dead, for that he testifies he had already, (v. 22. 26.) but that this miracle might be efficacious to confirm the faith of his apostles, and to convince the multitude, that he was a prophet sent from God, and did all things to promote his glory.

[14] Ver. 43. *He cried with a loud voice.*] That it might appear to all, that even the dead were subject to his voice.

[15] Ver. 44. *Loose him, and let him go.*] He followed not Christ, that he might not seem to carry him about in triumph with him.

[16] Ver. 47, 48. *This man doeth many signs,—all men will believe on him.*] For this very cause, that he did so many miracles, all salutary and tending to the good of men, and with such evidence of a Divine power, as was sufficient to draw all men to the faith, they should have owned him as the true Messiah; but the fear of the Romans induced them rather to cut him off, and by that very action they pulled that dreadful vengeance, executed by the Romans, down upon them. This is the just and usual effect of carnal policy, exalting itself against the wisdom and the counsel of God.

[17] Ver. 49. *High-priest that same year.*] The high-priesthood by God's institution was to continue for the term of life; but when the power was come into the hands of the Romans, they changed them at their pleasure, and so they came to be accounted such by years; yet, because this was done by a power, which they could not resist, and the high-priesthood still continued in the line of Aaron, Christ himself owns his power.

[18] Ver. 51. *Being high-priest that year, he prophesied,* &c.] *i. e.* In that year in which Christ was to suffer for the sins of the world: and he is said to prophesy, not that he designed to foretell that Christ was to suffer upon that account, but because God so overruled his tongue, as that he should speak of the expedience of procuring our Saviour's death, in such words as might be accommodated to the design of God in giving up our Saviour to the death.

[19] Ver. 52. Ἵνα τέκνα—συναγάγῃ εἰς ἕν, *That he might gather together in one the children of God.*] *i. e.* Believers: *for to as many as believed in him, he gave power to become the sons of God,* (i. 12.) But note, that the gentiles are here called the sons of God, not that they were so at present, but that they were by faith to be made such, as our Lord calls them sheep, who were to hear his voice, x. 16.

[20] Ver. 54. *Jesus walked not openly.*] Instructing us by his example, that it is lawful to avoid danger, by giving place to the fury of the enemy; and that it is wisdom to withdraw ourselves from it, rather than expose ourselves to unnecessary perils, by abiding within the reach of them, who are resolved upon our ruin.

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[21] Ver. 55. Ἵνα ἁγνίσωσιν ἑαυτούς, *To purify themselves.*] They who committed sins, which were to be expiated by sacrifices, were not obliged to travel instantly to Jerusalem to offer them, but might defer the oblation to the next feast, at which they were obliged to be present; and they who entered on the vow of Nazarites did usually contrive it so, as that it might conclude at one of those feasts; and therefore they are said to come to Jerusalem before the feast, *to purify themselves.*

CHAP. XII.

1. THEN Jesus, [1] six days before the Passover, came to Bethany, where Lazarus was who had been dead, whom he raised from the dead.

2. There they made a [2] supper *(for him);* and Martha served: but Lazarus was one of them that sat at table with him.

3. Then [3] took Mary *(sister to Lazarus)* a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, *(viz.)* Judas [4] Iscariot, Simon's son, which should *(who was about to)* betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. *(And)* this he said, not that he cared for the poor; but because he was a thief, and had the bag *(or common purse of Christ and his apostles),* and bare what was put therein *(and so out of so great a sum could have purloined much to his own use).*

7. Then said Jesus, Let her alone: against the day of my burial hath she kept this *(she hath performed this as a fit ceremony for my burial, which is nigh at hand).*

8. *(Nor need ye be thus solicitous)* for [5] the poor, *(since them)* ye have always with you, *(and whenever you will you may do them good,* Mark xiv. 7.) but me ye have not always *(and therefore she did well in taking the present opportunity of shewing her affection to me).*

9. Much people of the Jews therefore knew that he *(to wit, Lazarus)* was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But [6] the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. [7] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: blessed is *(he)* the King of Israel that cometh in the name of the Lord.

14. And Jesus, when *(sending his disciples for him)* he had found a young ass, sat thereon; as it is written *(of the Messiah,* Zech. ix. 9.)

15. Fear not, daughter of Sion: behold, thy King cometh, sitting upon an ass's colt.

16. These things [8] understood not his disciples *(to be spoken of him)* at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things to him.

17. The people therefore that were with him when he called Lazarus out of his grave, and raised him from the dead, bare record *(by their hosannas, that he was the Christ).*

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The pharisees therefore said among themselves, Perceive ye how ye prevail nothing *(by all the opposition you have made against him? for)* behold, the world is gone after him.

20. And there were certain *(devout)* [9] Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, who was of Bethsaida in Galilee *(perhaps as to a person known to them, living in Syrophœnicia),* and desired him, saying, Sir, we would see Jesus.

22. Philip cometh, and [10] telleth Andrew: and again Andrew and Philip told Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be [11] glorified *(by the faith of the gentiles; but this will chiefly be after his resurrection: for,)*

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone *(without increase):* but if it die, it bringeth forth much fruit: *(even so, after my death, shall I have much fruit among the gentiles, by my apostles sent to preach to, and to baptize, all nations.)*

25. *(And in this my disciples must be ready to follow my example: for)* he that loveth his life *(so as to reject me to preserve it)* shall lose it; and he that *(seemingly)* hateth his life in this world *(by cleaving to me, with the loss of it)* shall keep it to life eternal.

26. If *(therefore)* any man *(will)* serve me, let him *(take up his cross and)* follow me; and *(then)* where I am, there shall also my servant be: *(for)* if any man serve me, him will my Father honour *(with a crown of glory,* Rev. iii. 21.)

27. Now is my [12] soul troubled *(at the apprehension of what I am to suffer);* and what shall I say? Father, save me from this hour *(this nature would prompt me to):* but *(this I cannot say, since)* for this cause came I to this hour *(that I might die for the sins of the world).*

28. *(I therefore choose to say,)* Father, glorify thy name *(by this testimony of thy love to mankind).* Then came there a voice from heaven, saying, [13] I have both glorified it *(by the miracles done by thee in my name),* and will glorify it again *(by greater miracles).*

29. The people therefore that stood by, and heard it, said that it thundered *(the voice being attended with thunder):* others said, *(That)* an angel spake to him.

30. Jesus answered and said *(to them),* This voice came not because of me *(to satisfy me of the Divine favour, or comfort me against the agonies of death),* but for your sake *(that you might believe in me).*

31. Now is [14] the judgment of this world, *(i. e. the time when they shall be convinced of sin, because they believe not in me,* John xvi. 9. *and of a future judgment; for)* now shall the prince of this world be cast out *(of his dominions).*

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32. And if (Gr. *when*) I be *(am)* [15] lifted up from the earth *(upon the cross)*, I will draw all men *(i. e. men of all nations)* to *(believe in)* me.

33. This he said, signifying what death he should die.

34. The people answered him, [16] We have heard out of the law that Christ *(and his kingdom)* abideth for ever: and how sayest thou *(then, That)* the Son of man must be lifted up *(so as to die upon the cross)?* who is this Son of man *(that must die, seeing it thus appeareth by the law he cannot be the Christ)?*

35. Then Jesus said to them, Yet a little while *(he who)* is the light *(of the world, is)* with you. Walk *(by the directions of it)* while ye have the light, lest [17] darkness come upon you *(and you be led by your blind guides into the ditch)*: for he that walketh in darkness knows not whither he goes.

36. *(And, that you may thus walk)* while ye have light, believe in the light, that ye may be *(treated, not as children of darkness cast out from, but as)* the children of light *(admitted to, his presence, who dwells in the light, and have the comforts and the blessings which belong to them)*. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, *(yet)* they believed not in him:

38. *(So)* [18] that *(by this infidelity)* the saying (Gr. *the word)* of Esaias the prophet might be *(was)* fulfilled *(in them; or, this departure was to punish their blindness and hardness of heart, that the word of Esaias the prophet might be fulfilled in them;)* which he spake, *(saying,)* Lord, who hath believed our report? and to whom is the arm of the Lord revealed?

39. *(For)* therefore they could not believe, because that *(which)* Esaias said again *(was verified in them; viz.)*

40. [19] He hath blinded their eyes, and hardened their hearts, *(or, their eyes are blinded, and their hearts are hardened,* see Matt. xiii. 14. Acts xxviii. 27.) that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.

41. These things said Esaias *(in the spirit)*, when he saw [20] his glory *(viz. the glory of Christ)*, and spake of him.

42. Nevertheless *(this infidelity was not general, for not only among the people)* but among [21] the chief rulers also many believed on him; but because of the pharisees they did not *(openly)* confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God; *(i. e. they valued their reputation with men more than that honour which cometh of God only,* John v. 44.)

44. Jesus *(therefore)* cried and said, He that believeth on me, believeth not [22] on me *(only)*, but on him that sent me *(also)*.

45. And he that seeth me *(doing the works of God)*, [23] seeth *(also)* him that sent me.

46. I am [24] come a light into the world, that whosoever believeth in me should not abide in darkness *(or be ignorant of the way to happiness)*.

47. And if any man hear my words, and believe *(them)* not, [25] I judge him not *(i. e. I do not now condemn him)*: for I came not to judge *(i. e. condemn)* the world, but to save the world, (John iii. 17.)

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.

49. For I have not spoken of myself *(without commission from above)*; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.

50. And I know that *(obedience to)* his commandment is *(the way to)* life everlasting: whatsoever I speak therefore, even as the Father said to me, so I speak *(and he will surely condemn those, who are disobedient to his word)*.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΡΟ ἓξ ἡμέρων τοῦ πάσχα, *Six days before the Passover.*] So 2 Cor. xii. 2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen years since;* Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ, *two years before the earthquake:* so in Plutarch, πρὸ τριῶν ἐτῶν, *three years before:* in Numa, p. 61. in Popl. p. 101. in Rom. p. 23.

[2] Ver. 2. *They made him a supper there.*] This supper was different from that mentioned Matt. xxvi. 6. Mark xiv. 13. (1.) Because this was in the house of Lazarus, ver. 2. that in the house of Simon the leper, Matt. xxvi. 6. (2.) Here Mary anoints the feet of Christ, ver. 3. there a woman, not named, pours ointment on his head, Matt. xxvi. 7. (3.) This supper was *six days* before the Passover, ver. 1. that only *two*, Matt. xxvi. 2. Mark xiv. 1. and if the suppers were not the same, the Mary that anointed Christ's feet here, and the woman that anointed his head there, were not the same.

[3] Ver. 3. *Mary took a pound of ointment.*] Mary, the sister of Lazarus; (see the note on xi. 2.) who is never called Mary Magdalene, nor is it ever said that Christ cast seven devils out of her. That they were divers women, we learn from the Apostolical Constitutions, which say, συνῆν γὰρ ἡμῖν, Μαρία ἡ Μαγδαλήνη, καὶ Μάρθα, καὶ Μαρία, αἱ ἀδελφαὶ Λαζάρου,* *there were with us, Mary Magdalene, and Martha and Mary, the sisters of Lazarus:* and from Origen in these words,† *The gospel saith, there came a woman having an alabaster-box of ointment,* &c. *not the sinner, but Mary a holy woman; Luke indeed speaks of the sinner, but Matthew, Mark, and John, speak of that Mary who was not a sinner:* elsewhere he saith, *There were three Maries, one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here speaks.* And Basil of Seleucia in his homily on Lazarus saith, οὐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ οὐδὲ ἡ ἐν τῷ Λουκᾷ, *this was not the Mary mentioned by St. Matthew or St. Luke, for they were harlots or sinners,* αὐτὴ δὲ σεμνὴ καὶ σπουδαῖα, *but she was a holy and honest woman:* so also say Chrysostom, Euthymius, and Theophylact, here. See Coteler. note in Constit. Apost. p. 204. and Casaub. Exercit. 14. ap. 242. ad p. 300. where he answers the arguments of Baronius to the contrary.

[4] Ver. 4. *Judas.*] He was permitted to be among the apostles, perhaps to teach us, (1.) that there should never be wanting bad men even in the highest places of the church: (2.) that we are to judge of the members of the

* Lib. iii. cap. 6.

† Hom. 1. in Cant. F. 63. E. Hom. 2. F. 65. B. Hom. 35. in Matt. F. 23. D.

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church, not from the evil lurking in their hearts, which we cannot discern, but from their outward profession, this qualifying Judas for the Passover, if not for the participation of the sacrament; and, (3.) that inward holiness is not necessary to render the offices belonging to the ministerial function valid and effectual: for Judas preaches Christ, and is sent out to do it with the power of *healing diseases, and casting out of devils,* Matt. x. 1—10. (see the note there), though he had himself a devil; (John vi. 70.) nor is he excepted when Christ saith, *He that receiveth you, receiveth me.*

[5] Ver. 8. *You have the poor always with you,* &c.] Hence it appears that the obligation of giving alms, and being charitable to the poor, hinders not our free expenses in doing honour to good men, as this woman doth here, and Joseph of Arimathea, and Nicodemus afterward in buying spices for the interment of our Lord, (xix. 39.)

[6] Ver. 10. *The chief priests consulted to kill Lazarus also.*] To destroy an innocent man without any crime laid against him, only to preserve their own honour and reputation. See here the infallible sentence of the rulers of the church.

[7] Ver. 12. Τῇ ἐπαύριον, *On the next day.*] *i. e.* On the tenth day of Nisan, when the paschal lamb was taken up and reserved till the Passover, Christ, the true paschal lamb, cometh up to Jerusalem: from this to the sixteenth verse, see the note on Matt. xxi. 8—10.

[8] Ver. 16. *These things understood not his disciples at the first,*] To be done in completion of any prophecy concerning him; but when Jesus was advanced to the throne of his glory, and had shed upon them the Spirit of truth and illumination promised, they not only understood that these things were done according to the words of Zachary, (ix. 9.) but also that his kingdom was not to be of this world, but spiritual, or a dominion over the hearts and consciences of men, subdued to the obedience of the truth. Hence also we may learn the manner of the operation of the Holy Spirit, *viz. by bringing those things to remembrance,* which are requisite that we may know the truth, and be excited to perform our duty, and by enlightening thus our understandings.

[9] Ver. 20. *Certain Greeks that came up to worship at the feast.*] Dr. Hammond thinks these Greeks were proselytes of the gate, at least, who worshipped the God of the Jews as the creator of heaven and earth, such as were Cornelius and the treasurer of queen Candace; for these persons used to worship God in the court of the gentiles, and also to offer sacrifice to him: that such did come in Solomon's time, and would come afterward, we learn from his petition, that *their prayers might be heard which they made in his temple,* 1 Kings viii. 41, 42. that they offered burnt-offerings, from Josephus: for when Eleazer the zealot persuaded the priests, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι,* *not to receive the gift or offering of any gentile, this* (saith he) *was done contrary to the ancient custom of the Jews; for the priests produced witnesses most tenacious of their rites, deposing,* ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο,† *that all their ancestors received the sacrifices of other nations, and thought it absurd that the Jews only should exclude such from worshipping and sacrificing to their God.* These Greeks, says Grotius, seem to have been Syrophœnicians, perhaps dwelling about Tyre and Sidon, and so might easily be acquainted with the Galileans, with whom they had commerce, and with Philip of Bethsaida, to whom they came, ver. 21.

[10] Ver. 22. *Philip telleth Andrew.*] Because Christ, when he sent them forth to preach, forbade them to go into the coasts of the gentiles, (Matt. x. 5.) and it was then a controversy among the Jews, whether the gentiles should be admitted to their *sacra;* and so they might doubt whether such uncircumcised persons were to be admitted to converse with Jesus, and consult him first before they brought them to him.

[11] Ver. 23. *The hour is come that the Son of man shall be glorified.*] *i. e.* That he, who is contemned by the Jews, his own people, to whom he was first sent, should be glorified by the gentiles.

[12] Ver. 27. *Now is my soul troubled,* &c.] That they might not say that he had no dread of death, or sense of pain to render sufferings distasteful to him, and so it was not to be expected that they who were deeply affected with these things should follow his example; he here shews he had the same natural concern for these things others had, only he overruled it by a desire to promote his Father's glory.

[13] Ver. 28. *I have both glorified it.*] By the resurrection of Lazarus, (xi. 4.) and by all the other miracles which I have given in testimony to thy mission; (ii. 11.) *and I will glorify it again* by thy resurrection and exaltation to the right hand of glory, (Acts iii. 13.) by the mission of the Holy Ghost upon the apostles, the witnesses of thy resurrection, (John xvi. 14.) and by giving thee a name above every name. (Eph. i. 20, 21. Phil. ii. 9, 10.)

[14] Ver. 31. *Now is the judgment of this world.*] *i. e.* Now shall they of the world be condemned, who believe not in me: (ver. 47.) so the word κρίνεσθαι imports, iii. 18, 19. xvi. 9. *Now is the prince of this world cast out;* so is Satan called, because he had rendered the whole world, except the Jewish nation, subject to his idolatrous worship: (see the notes on 2 Cor. iv. 4. Eph. ii. 2. vi. 12.) and he was eminently cast out by the Christians, when, through the name of Christ, they for three centuries expelled him from the temples and altars where he was worshipped, and from the bodies which he had possessed. (See the preface to the Epistles, §. 18.)

[15] Ver. 32. Ἐὰν ὑψωθῶ, *If I be lifted up, I will draw all men after me.*] Ἐὰν here signifies *when:* so Deut. vii. 1. ἐὰν δὲ εἰσαγαγῃ, *when the Lord hath brought you into the land;* Judg. vi. 3. ἐὰν ἔσπειραν, *when the Israelites sowed;* ἐὰν πληρωθῶσι, *when the number of thy days shall be fulfilled,* 2 Sam. vii. 12. Jer. iii. 16. (See the note on Heb. iii. 7.) *I will draw all men after me,* by the power of my resurrection, the mission of my Spirit, the excellency of my doctrine, and the miracles which shall attend the preaching of it; I will do what is sufficient to prevail with all men to believe in me, will actually engage many throughout all the parts of the world so to do, and render them who do not inexcusable. The event shews that Christ and the Father draw many who come not to him. (See vi. 44.)

[16] Ver. 34. *We have heard out of the law that Christ abideth for ever.*] That which they had learned from the prophets, they say they had heard out of the *law,* that word comprehending the whole Scriptures: (see xv. 25.) this they gathered partly from the prophets representing Christ's

* De Bello Jud. lib. ii. cap. 30. p. 809. F. † P. 810. D.

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kingdom as an everlasting kingdom, Dan. vii. 14. from Ezekiel, saying, xxxvii. 25. *My servant David shall be their King for ever, and of his government there shall be no end,* Isa. ix. 7. and from his promise, that *he would not fail David,* but cause *his seed to endure for ever,* Psal. lxxxix. 35, 36. But then these words hinder not the truth of those things, which the same prophets had foretold, *of a body prepared,* in which he was to suffer, having *his hands and his feet pierced,* Psal. xxii. 18. xl. 6. of his *giving up his life a sacrifice for sin,* Isa. liii. 2. 12. or the Messiah's *being cut off,* Dan. ix. 26. and these prophets having spoken not only of his sufferings, but also of his resurrection, (Psal. xli. 10. Acts iii. 24.) and of his *future glory,* (1 Pet. i. 11.) they might easily, by comparing these things together, have removed this scruple, especially when he so oft had told them, and they so well remembered (Matt. xxvii. 63.) he had said, that *after three days he would rise again.*

[17] Ver. 35. *Lest darkness come upon you,* &c.] As it did in a wonderful manner after the light of the gospel was taken from them, they sinning then, not only against all laws civil and sacred, but even against the laws of nature in the vilest manner, as Josephus fully testifies: (see the note on Rom. ii. 1.) and from our Lord's exhortation to them here, *to walk in the light, that they may be the children of the light,* it is manifest Christ thought not God had then so blinded their eyes that they could not see, or so deserted them that they could not walk in the light; for if so, he could not seriously have exhorted them to *walk in the light,* much less to do it so that they might become *the children of light:* for all exhortations to do that which it is impossible for them to do, by reason of a judicial act of God upon them, must be not only vain and delusory, but also contrary to the will of God. If you here say, Christ's exhortations must be as much in vain, supposing they had by their vicious habits contracted such a blindness, *that seeing they would not see,* as Scripture seems to testify they had: I answer, that this follows not; that blindness being not natural, but only moral, arising from their prejudices and ill affections to the light, and so might be deposed with them. And hence we find the Scripture frequently exhorting them who in this moral sense had their eyes blinded, and their ears made deaf, to hearken, to believe, and be obedient to the truth. So Jer. vi. 10. *To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, that they cannot hearken:* and yet it is said, ver. 8. *Be thou instructed, O Jerusalem, lest my soul depart from thee;* and, ver. 16. *Stand ye in the way, and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls:* yea, Christ himself saith, John viii. 43. *Ye cannot hear my words;* and yet he adds, that *he came into the world,* and spake unto them, *that they might be saved,* Luke ix. 56. John xiii. 17, 18. v. 34. and reprehends them, because they *would not come to him, that they might have life,* John v. 40. and that they *would not be gathered by him,* Luke xiii. 34. yea, the evangelist here, ver. 37. imputes it to them as their great sin, that though Christ had *done so many miracles among them, they believed not in him:* yea, God himself still looks upon them as persons who might believe, for *this was his commandment that they should believe in him,* this was the work which he expected from them, ver. 24.

[18] Ver. 38. *That the saying of Esaias the prophet might be fulfilled.*] Because these and the following words seem to contain a very strange and uncomfortable doctrine, *viz.* that the infidelity even of God's own people, is to be resolved not into the perverseness of their wills, or the evil dispositions of their hearts, but into the Divine predictions, or into a judicial blindness and obduration wrought by God upon them, which renders it impossible for them to believe; therefore, for explication of them, let it be noted,

First, That our blessed Lord in the immediate precedent verses, *viz.* 35, 36. doth passionately exhort these very persons to *believe and walk according to the light;* which is a certain evidence, our Lord well knew his Father had not, by any of his actions or predictions, made it impossible for them to believe on him, or walk according to his doctrine; for if God had so *blinded their eyes that they could not see the light,* or so *hardened their hearts that they could not embrace it,* Christ would not seriously have exhorted them to *believe,* or walk according to it, and that so effectually, that they might *become the children of light;* for every exhortation to do a thing we know to be impossible must be vain: and he who, by it, seems to be desirous we should do that, which he knows we cannot, must delude us; and if he knows that God hath by some antecedent action rendered the thing impossible to be done, it must be also an exhortation repugnant to the will of God: now it is blasphemy to say the exhortations of the Son of God were vain, delusory, or contrary to his Father's will. Moreover our Saviour knew the Jews were capable of mercy and salvation by him, for he expressly says, God sent him into the world, *that the world by him might be saved,* John iii. 17. he makes this declaration, *these things say I unto you that ye might be saved,* John v. 34. and this inquiry, *how oft would I have gathered you, and you would not?* Luke xiii. 34. and says, *ye will not come to me, that ye may have life,* John v. 40. God himself would not have his words so understood, as if he were unwilling that the Jews should believe, or had by any of his actions rendered it impossible for them to do so, for *this was his commandment, that they should believe on him whom he had sent,* John vi. 29. and why sent he his Son *to seek, and to save that which was lost,* even *the lost sheep of the house of Israel,* had he not truly been desirous that they should believe? The evangelist also and that good Spirit by which he did indite these words did not thus understand them; for he objects this to the Jews as their great crime, ver. 37. that *though Christ had done so many miracles among them, yet they believed not on him;* whereas it can be no man's sin not to do what he cannot do purely by reason of the act of God. These words must therefore have some other sense, than at first view they seem to bear.

Secondly, Observe, that God's foreknowledge, sayings, and predictions, have no such influence on the will of man, as to lay on him a necessity to do what he foreknows or hath foretold he will do: for were it otherwise, (1.) all human actions must be necessary; for to that God who is omniscient, all things, both past, and present, and to come, are known: if then this knowledge of men's actions, which the Scripture so plainly doth ascribe to God, did make them necessary, all human actions must be necessary, and so the freedom of them must be overthrown. (2.) Then vice

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and virtue must be only empty names, we being capable of doing nothing which is blameworthy, or deserveth praise; for who can blame a person for doing only what he could not help; or judge him worthy of applause, who doth that only which he cannot avoid? And, (3.) then must all future recompences be discarded, it being visibly unjust to punish any man for that which it was never in his power to avoid; and as unreasonable to reward him for that action which cannot be praiseworthy. We know that an almighty God is able so powerfully to work upon the hearts of men, as to convert them to himself; and it is natural to conceive, that a good God is ready to do all which he sees proper for that end: since then in some regard it must be true that *God would have all men to be saved*, what answer can be given to that inquiry, *Why are not all men actually saved?* but this—that the Divine wisdom does not see it fit to lay restraints upon their actions, and to necessitate their wills to a compliance with his calls and invitations to turn to him. This answer I believe is true; but then it is an evidence that God hath never by his prescience, or his predictions, laid such restraints upon men's actions.

When then it is said here, *Therefore they could not believe, because Esaias said;* these words must bear this sense, *Therefore they could not believe, because that was fulfilled upon them which Esaias said*, or, *it had happened to them as he had foretold:* so xv. 24, 25. (see the note there,) *They have hated me and my Father, ἀλλ' ἵνα πληρωθῇ ὁ λόγος, but that the word might be fulfilled; i. e.* but *this hath happened to*, or *been done by, them*, that what was written in their law might be fulfilled, *viz. they hated me without a cause;* and this is the exposition of the Holy Ghost, who, Matt. xiii. 13, 14. saith from the mouth of Christ, *Therefore speak I to them in parables, because they seeing, see not; and in them is fulfilled the prophecy of Isaiah, Their eyes have they closed*, &c.

[19] Ver. 40. *He hath blinded their eyes.*] Observe, that whereas our translation saith, *He hath blinded their eyes*, the word *he* is not in the original, which saith only thus τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, and may be rendered, *malice*, or *wickedness, hath blinded their eyes*, as we read, Wisd. ii. 21. or, (2.) the personal is here put for the impersonal, the active for the passive; *i. e. He hath blinded their eyes, and hardened their hearts*, for, *their eyes are blinded, and their hearts hardened.* To give you a plain instance of like nature, Isa. xliv. 18. in our translation we read thus, *He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand:* and yet both the Greek and Chaldee paraphrast read them thus, ἀπημαυρώθησαν, *their eyes are shut and darkened*, lest they should see: and that this is the true import of the prophet's words, not that God but Satan and their own evil dispositions had done this, is evident from this consideration; that this is spoken to the shame of them who made and worshipped senseless images, (ver. 9. 11.) and to convince them of their want of consideration, (ver. 19.) And that this must be the sense here, we learn, not only from the Septuagint, the Syriac, and the Arabic, which render these words of Isaiah thus, *The heart of this people is waxed gross, and their eyes have they closed, lest they should see with their eyes;* but also from our blessed Saviour, who, Matt. xiii. 15. and from St. Paul, who, Acts xxviii. 26, 27. exactly follow this translation of the words.

[20] Ver. 41. *These things said Esaias, when he saw his glory*, &c.] *i. e.* When he saw the glory of the Lord Christ, not, as some Socinians contend, of *God the Father:* for,

First, These words, *his glory*, and, *he spake of him*, contain two pronouns, which are not in the words of the prophet, but only of the evangelist, and so must be referred to him, of whom the evangelist here speaks; *viz.* to him *who had done so many miracles among them*, and to him, *in whom they believed not*, (ver. 37.) and *in whom they could not believe*, (ver. 39.)

Secondly, If those words, *These things said Esaias, when he saw his glory*, are not to be understood of Christ, what use have they, or to what purpose do they here serve, there being no need to tell us, that Esaias then saw the *glory of God the Father*, or spake of him?

Thirdly, Socinus well observes and proves, that the apostle's words do equally relate to both the passages produced from Esaias; because he saith not *this*, but *these things said Esaias.* Now it is evident, from the apostle Paul, Rom. x. 16. citing these words, and applying them to the gospel-times, that the first testimony relates to them, and from the contents of the whole fifty-third chapter that they relate to Christ's sufferings, and his future glory, as Schlictingius here grants, and consequently the words, *these things spake Esaias*, must induce us to believe, that he spake also in the other passage cited from him of the glory of the same person. Schlictingius therefore answers, that the prophet, by seeing the glory of God, is said also to see the glory of Christ, which was to fill the whole earth; for then was the earth replenished with his glory, when God by him did his admirable works, when he raised him from the dead, and placed him at his own right hand, subjecting all things to his feet; when Esaias in the Spirit saw his glory, John rightly says, *he saw the glory of Christ*, the glory of God and of Christ being so inseparably connected, as the means to the end, that the glory of Christ directly tends to the glory of God the Father. But against this evasion, it is observable,

That the prophet, chap. liii. if he speaks at all of the glory of any person, as indeed he doth, ver. 10—12. speaks of such a one, who *poured out his soul unto death*, and was *numbered with the transgressors, and bare the sin of many;* which words cannot refer at all to God the Father.

Secondly, In the sixth chapter he speaks of one, whom he then saw *sitting upon a throne high and lifted up, and whose train filled the temple*, (ver. 1.) and to whom the seraphims cried, *Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory*, (ver. 3.) He therefore speaketh not of any future glory, but of the glory he then saw, and of which the seraphims then sang. And who can reasonably think the prophet should cry out, ver. 5. *Woe is me, because I have seen the King, the Lord of hosts!* only because he had seen a vision of a mere man, who had as yet no being? However,

Thirdly, Seeing the prophet is so express in it, that it was *Jehovah-Zebaoth*, the Lord of hosts, *the king Jehovah*, whose glory he then saw, and of whose glory the angels then sang; and yet the evangelist declares he spake these things when he saw the glory of Christ—it follows, that Christ must be one with this Jehovah.

[21] Ver. 42. *Of the chief priests many believed on him.*] *i. e.* They were inwardly convinced he was the Christ,

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though they durst not openly confess this faith, lest they should be rendered infamous by being turned out of the synagogue, and so their faith was insufficient in one great requisite, *confession of it being made with the mouth unto salvation.* (Rom. x. 9. Matt. x. 32.)

[22] Ver. 44. *Believeth not on me*] Only, but in him also who hath set his seal to the testimony of me: (John iii. 33.) so the word *only* is to be understood, when Christ saith, *He that receiveth me, receiveth not me:* (Mark ix. 37.) and when St. Peter saith to Ananias, *Thou hast not lied to man, but to God:* (Acts v. 4.) St. Paul, *He that despiseth us, despiseth not man, but God:* (1 Thess. iv. 8.) and this addition is here necessary, to avoid a contradiction in these words, *He that believeth in me, believeth not in me.* (2.) Because Christ so expressly doth require his disciples to believe in him, saying, xiv. 1. *Ye believe in God, believe also in me;* it is added, *He believes also in him that sent me,* to express the dignity and excellency of this faith, and the dreadful effects of incredulity, since he that believes not makes God a liar. (1 John v. 10.)

[23] Ver. 45. *He that seeth me, seeth him that sent me.*] See the note on xiv. 9.

[24] Ver. 46. *I am come a light into the world.*] That he who believeth in me, and embraceth my doctrine, may not abide in darkness, *i. e.* in ignorance of the way of life, nor be cast out into outer darkness, as the Jews will be for their incredulity. (Matt. viii. 12.)

[25] Ver. 47, 48. *I judge him not.*] *i. e.* I pass not on him the decretory sentence here on earth, where I am to perform the office of a prophet, not a judge; (viii. 15.) yet let him know he shall hereafter be judged, and have the sentence passed upon him, according to that doctrine which I preach, and be punished by God for contempt of it, because the *words I speak, I speak not of myself; but as he gave me a commandment, so I speak.* Christ neither doth nor could deny that he would judge all men at the last day, because he had declared the Father had committed *all judgment to the Son,* (John v. 27.) and *had given him power to raise them up and judge them at the last day,* (ver. 26, 27.) but only doth deny that he was to assume this office whilst he was on earth.

CHAP. XIII.

1. NOW, before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world to the Father, having loved his own *(apostles)* which were in the world, [1] he loved them unto the end *(or close of his life).*

2. And [2] supper *(time)* being ended (Gr. *come),* (the devil having now put *(it)* into the heart of Judas Iscariot, Simon's son, to betray him,)

3. Jesus knowing *(his great dignity, in)* that the Father had given all things into his hands, and that he was [3] come (Gr. *come forth)* from God, and went to God;

4. He *(to shew an admirable example of humility)* riseth from supper, and laid aside his garments; and took a towel, and girded himself *(after the manner of a servant).*

5. After that he poured water into a basin, and began to [4] wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith to him, Lord, dost thou *(think I can suffer thee to)* wash my feet?

7. Jesus answered and said to him, *(For)* what *(end)* I do *(this)* thou [5] knowest not now; but thou shalt know hereafter, *(when I have performed this ceremony,* ver. 12. 15.)

8. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not *(if thy heart and thy affections be not purified by me),* thou hast no part with me *(thou wilt not be fitted for my service, or receive any benefit by me).*

9. Simon Peter saith to him, Lord, *(if this washing be so necessary to that end, wash)* not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed *(i. e. truly sanctified and cleansed once)* [6] needeth not, save to wash his feet *(his heart and his affections),* but *(if he still keep them pure and rightly inclined)* is clean every whit *(in all his thoughts and actions proceeding from them):* and ye are *(in a good measure clean),* but not all, *(Judas being full of filthiness; this exception he made)*

11. For *(because)* he knew who should betray him: therefore said he, Ye are not all clean.

12. So after he had washed their feet, and taken his garments *(which he had laid aside in order to that work),* and was sat down again, he said to them, Know ye what I have done to you?

13. Ye call me [7] Master and Lord: and ye say well *(i. e. what is right);* for so I am.

14. If I then, *(who am)* your Lord and Master, have washed your feet; [8] ye also ought to wash one another's feet *(i. e. to be as ready to do the meanest office to other Christians).*

15. For I *(by doing this)* have given you an example, that ye should do *(to others)* as I have done to you.

16. Verily, verily, I say to you, The servant is not greater than his lord: neither *(is)* he that is sent greater than he that sent him *(and therefore you, my servants, whom I send to preach the gospel to all nations, ought not to think it beneath you to do to others what I your Lord, from whom ye receive your commission, do to you).*

17. If ye know these things, *(that knowledge, without a suitable practice, will only aggravate your doom, but)* happy are ye if ye do them.

18. *(And when I spake of your being happy)* I speak not of you all; *(for)* I [9] know whom I have chosen *(i. e. what is the inward disposition of them):* but *(one of them is so disposed towards me)* that the Scripture may be fulfilled, *(which saith,* Psal. xli. 9.) He that eateth bread with me *(as my familiar friend)* hath lifted up his heel against me.

19. Now I tell you *(of this)* before it come *(to pass),* that when it is come to pass, [10] ye may believe that I am he *(who searcheth all hearts, and also am the Son of David, to whom these things belong.*

20. *And, believing this, you will see cause sufficient to go on cheerfully in my service; for)* verily, verily, I say to you, He that receiveth whomsoever I send *(shall be esteemed as one that)* receiveth me; and he that receiveth me *(as one that)* receiveth him that sent me.

21. When Jesus had thus said, he was troubled in *(his)* spirit, *(partly at the apprehension of his sufferings, and partly at the vileness and pernicious consequences of the*

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fact), and testified, and said, Verily, verily, I say to you, That one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake *(this)*.

23. Now there was leaning on Jesus's bosom one of his disciples whom Jesus loved *(viz. St. John)*.

24. Simon Peter therefore [11] beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus's breast, saith to him *(with a low voice)*, Lord, who is it?

26. Jesus answered *(him)*, He it is to whom I shall give a sop, when I have dipped it *(in the dish)*. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop [12] Satan entered *(more fully)* into him. Then said Jesus to him, [13] What thou doest *(thou mayest)* do quickly *(as soon as thou wilt, for I am ready to suffer)*.

28. Now no man at the table *(save St. John)* knew for what intent he spake this to him.

29. For some of them thought, because Judas had the bag, that Jesus had said to him, Buy those things that we have need of against the *(paschal)* feast; or, that he should [14] give something to the poor.

30. He then, having received the sop, went immediately out *(to accomplish his design)*: and it was night *(when he did so)*.

31. Therefore, when he was gone out, Jesus said, [15] Now is the Son of man *(to suffer, and then to be)* glorified, (Luke xxiv. 26. Heb. ii. 9.) and God is *(to be)* glorified in him *(thus suffering for the salvation of mankind)*.

32. [16] If God be glorified in *(and by)* him, God shall also glorify him in himself, *(by committing all things to his hands, and seating him at the right hand of majesty and power,* John xvii. 5.) and shall straightway *(thus)* glorify him.

33. Little children, yet a little [17] while I am with you. *(And then)* ye shall seek me: and as I said *(before)* to the Jews, Whither I go, ye cannot come; so now I say to you, *(ye cannot come now till your work on earth be finished,* ver. 36. *and I have prepared mansions in heaven for you,* John xiv. 2.)

34. A new commandment I give to you *(to be continually observed by all my disciples)*, That ye love one another *(after my example, who lay down my life for you, requiring)* [18] as I have loved you, that ye also *(so)* love one another.

35. By [19] this shall all men know that ye are my disciples, if ye *(thus)* love one another.

36. Simon Peter said to him, Lord, whither goest thou? Jesus answered him, Whither I go, [20] thou canst not follow me now *(as being not yet prepared to suffer for my sake)*; but thou shalt follow me afterward *(and suffer on the cross as I do)*.

37. Peter said to him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, [12] The cock shall not crow *(i. e. it shall not be the time of cock-crowing)* till thou hast denied me thrice.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. *HE loved them to the end.*] *i. e.* To the close of his life, and shewed this affection to them by washing their feet. This passage therefore can afford no argument, that the regenerate can never fall away, because Christ speaks not of the choosing any to salvation, but only of those, whom he had chosen out of the world to be his apostles, (xv. 19.) nor of his love of them to the end of their lives, but of his own.

[2] Ver. 2. *And supper being ended.*] That this was not the paschal supper, but a supper they were at before the feast of the Passover, ver. 1. see fully proved in the appendix to the fourteenth chapter of St. Mark, answer to objection the second. To the arguments there offered for this purpose add, that at this supper Christ only privately discovers the traitor to St. John, (ver. 25, 26.) whereas at the paschal supper he makes him known openly to them all: (Matt. xxvi. 25. Luke xxii. 21.) here he discovers him to St. John, by giving him a sop, which he had dipped in the dish, (ver. 26.) there he discovers him to the rest by this, that *his hand was with him in the dish.* (Matt. xxvi. 23. Mark xiv. 20.) Against what is here said it may be objected, that Christ here saith, (ver. 38.) *The cock shall not crow before thou hast denied me thrice:* now this seems to have been said at Christ's last Passover. To this I answer, that when Christ said this to Peter elsewhere, he always adds the circumstance of time, either ἐν ταύτῃ τῇ νυκτὶ, *the cock shall not crow this night,* (Matt. xxvi. 34. Mark xiv. 30.) or σήμερον, *this day;* (Luke xxii. 34.) whereas here no circumstance of time is added, which makes it probable the words here were not spoken at the same time.

Secondly, The words here were spoken upon occasion of St. Peter's answer to these words of Christ, *Whither I go, thou canst not follow me now;* (ver. 36.) but the like words in St. Matthew and St. Mark were spoken upon the occasion of our Lord's prediction, that they *should all be scandalized at him that night,* (Matt. xxvi. 31. Mark xiv. 27.) and in St. Luke, upon occasion of Christ's saying to Peter in particular, *Satan hath desired to winnow thee,* (Luke xxii. 31, 32.) which makes it farther probable, that these words here were spoken at a different time.

[3] Ver. 3. *Jesus knowing,* ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God.*] So xvi. 28. *I came out from the Father, and am come into the world: again, I leave the world, and go to the Father.* Now seeing it is certain, that he left the world, and went to the Father, by ascending from the earth to the highest heavens; must not the opposition require, that he came out from the Father into the world, by coming from heaven to earth? For these two are opposite by commutation of terms: the term *from which* in the one, being the term *to which* in the other; which opposition is wholly lost, by saying, with the Socinians, that Christ is said to come forth from God, or from the Father, only because he came as his legate or ambassador, and was made known to the world by his credentials, the miracles done by him in his Father's name. Moreover, according to this exposition, the opposite term, his *going to God,* and to the Father, must import his ceasing to be his legate, or to make himself known by the miracles done by a power derived from his Father; whereas

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he, after his ascension, made himself still thus more known to the world. Add to this, that the prophets of old, and Moses especially, were God's messengers, and made themselves known to the world by miracles done by God, as their credentials, and so were after them the apostles in like manner the legates and ambassadors of God and Christ; but yet it never was nor could be said of them, or any of them, *I went forth from God,* and from the Father, *and came into the world;* which shews, this phrase is proper to our Lord; and so the reason of it must be peculiar to him alone.

Obj. 1. The apostles believed, that Christ came forth from God, (John xvi. 30. xvii. 8.) but yet they believed not that he had a Divine essence.

Ans. What reason have the Socinians to say this so confidently of the apostles, who not only saw him do such mighty miracles, as argued a Divine power in him, and whom he charges so often to believe, that *he was in the Father, and the Father in him,* but also did themselves cast out devils, and heal diseases in his name throughout Judea, when he was absent from them: this being a proof to them, that he, though absent from them in body, was always present with them by his power? What reason have they to conclude this from the places cited, since in the first, they argue thus from his omniscience, an attribute inseparable from the Divine nature, saying, *Now we perceive that thou knowest all things;* and ἐν τούτῳ, *by this we believe thou camest forth from God:* in the second, they hear him saying, *Father, glorify me with the glory I had with thee before the world was,* ver. 5. and, ver. 7. are said to know, that *all things which the Father had given him,* even the power to do and know all things, *were of God;* and thence are said to know, that he truly or indeed *came from God.*

Obj. 2. But how can God be said *to come from God* into the world, when he is always in the heavens; or, to leave the world, and go to the Father?

Ans. 1. To this our Saviour partly himself answers, by saying, that *he was in heaven,* even then when he says, *he came down from heaven.* (See the note on iii. 13.)

2. I have observed, note on iii. 13. that as to his Divine nature, he is said to descend from heaven, not by a local descent, or by quitting heaven, but only by the manifestation of himself upon earth; and in this sense God himself is often said to descend from heaven, when by any Divine work done on earth he demonstrates his presence there: and he is also said to ascend again into heaven afterward. Why therefore may not God the Word be said to descend from heaven, and even dwell with men, as God is said to dwell in the tabernacle and in the temple, when the Logos dwelt in the human nature upon earth, and manifested his glory in it; and also to leave the world, and go to the Father, not only as properly doing this by the exaltation of the human nature, but as doing all his Divine works now from heaven, where he sits in the majesty and glory of the Father?

[4] Ver. 5. *And he began to wash his disciples' feet.*] Great is this instance of humility, if we consider (1.) the dignity of the person expressed in the foregoing words; (2.) the action itself, with the circumstances of it: for (1.) Christ lays aside his garment, and he *girds himself,* as Philo saith servants used to do when they ministered to their masters. (2.) He actually washed his disciples' feet, which also servants did to their masters when they came from a journey, to cleanse them from the dirt, and to refresh them; (1 Tim. v. 10.) according to those words of Abigail to David, *Let me be a servant to wash the feet of my lord;* (1 Sam. xxv. 41.) and which superiors did not do to inferiors. (See Dr. Lightfoot on the place.)

[5] Ver. 7. *What I do, thou knowest not now; but thou shalt know hereafter.*] After the ceremony is finished, I shall tell thee, it was intended as an example of that humility, which I would have you shew, in ministering to the meanest Christians; though you in station and office be superior to them. It farther may be gathered from those words, ver. 8. *If I wash thee not, thou hast no part in me,* or, wilt receive no benefit by me; and from the purity, mentioned ver. 10. that Christ intended also by this rite, that purity of mind and of affection, which he required of all those who belonged to him, and which he would increase in them by his word and Spirit, (Eph. v. 26.) and which in Scripture was usually represented by washing and pouring of water, as in those words, Isa. i. 17. *Wash ye,* καθαροὶ γίνεσθε, *be ye clean;* and in that promise, Ezek. xxxvi. 35. *I will pour clean water upon you,* καὶ καθαρισθήσετε, *and ye shall be cleansed from your iniquities.*

[6] Ver. 10. *Needeth not, save to wash his feet.*] Because they only gather dirt and gravel in a journey. So in the metaphor, in our travel through the world, all the defilement we contract arises from our misplaced or our immoderate affections, love, desire, fear, aversion, hatred. The Jewish priests were to wash their hands as well as feet when they offered sacrifice to God, (Exod. xxx. 19.) because their hands were chiefly employed in that work, and so their hands unwashed were said to be *unconsecrated,* common or unclean. (Maimonides tr. de Ædif. Templi, cap. 1. §. 6. et tr. 3. cap. 5. §. 1.) The apostles are required only to wash their feet, their business being to travel through the world, preaching the gospel. Note also, that Christ washed the feet of Judas; for he was present at this rite, and is not said to be excepted: only Christ here saith, this washing did not make him clean.

[7] Ver. 13. *Ye call me Master and Lord.*] Your Master by teaching, and your Lord by commanding: so Grotius. But ὁ Κύριος, the word *Lord* here seems to import *the Lord from heaven,* (ver. 1.) or him, who is *Lord of all;* in which sense, to us Christians, *there is but one Lord.* (Acts ii. 36. 1 Cor. viii. 6.)

[8] Ver. 14. *Ye ought to wash one another's feet.*] Not in the literal sense, by doing this once a year; but in the spiritual, by being always ready to do any service, by which we may promote the welfare, and advance the purity, of any member of the church: for *the servant is not above his lord.*

[9] Ver. 18. *I know whom I have chosen.*] Christ speaks not here of an election to faith, and by it to salvation; that being constantly in Scripture ascribed to God the Father, not to Christ acting as his prophet, but of being chosen to the office of an apostle; nor does he intend here to say, that he had chosen some of his apostles, and not others: for he owns that he had chosen Judas, by saying, *Have I not chosen twelve, and one of them is a devil?* (vi. 70.) The import of these words seems therefore to be this—I know the temper and disposition of them whom I have chosen, and what I may expect from one of them; for which cause I said, *You are not all clean;* but God in his wisdom hath

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permitted this, that as Ahithophel betrayed David, though he was his familiar friend; so Judas, my familiar at my table, might betray the Son of God; and so the words recorded, Psal. xli. 9. might be fulfilled in him also, of whom king David was the type.

Hath lifted up τὴν πτέρναν αὐτοῦ, his heel against me.] Theophylact here notes, that this is a metaphor taken *ἀπὸ τῶν παλαιόντων, from wrestlers;* others from racers, who following others, endeavour to trip up their heels, and throw them down: so Esau said of Jacob, who had his name from the word *Akab*, here used, *Is he not rightly called Jacob, ἐπτέρνικε γάρ με, for he hath tripped up my heels,* or overthrown me, *twice?* Gen. xxvii. 36. and Jer. ix. 4. *Every brother will supplant, πτέρνῃ πτερνιεῖ, he with his heel will trip up his brother's heels.*

[10] Ver. 19. *That when it comes to pass, ye may believe, ὅτι ἐγώ εἰμι, that I am.*] Not only that I am the Christ, as viii. 24. but also, that I am he, who searcheth the hearts, and knows things future and contingent, which is the property of God alone; (1 Kings viii. 30. Isa. xli. 22, 23.) and so believing in me, may believe also in him that sent me, ver. 20. (See Examen Millii.)

[11] Ver. 24. *Simon Peter beckons to him that he should ask.*] That all mentioned from this to the twenty-seventh verse was done secretly; Simon only nodding to John, he speaking to Christ only in his ear, and Christ so answering, that he only understood his words; is plain from this, that *no man at the table knew for what intent Christ said to Judas, What thou doest, do quickly,* save St. John, ver. 27.

[12] Ver. 27. *Satan entered into him.*] *Non secundum substantiam sed secundum operationem,* saith St. Jerome; *i. e.* not as to the substance, but as to the operation, as he is said to do, when the will is fully inclined to obey his motions, and we do not resist them: but of this, see the note on Luke xxii. 3.

[13] *What thou doest, do quickly.*] This is not a command to Judas to go on with his wicked enterprise, but only a declaration made by Christ of his readiness to suffer death, as in the paraphrase. So Ezek. xx. 39. *Go ye, serve ye every one his idols.*

[14] Ver. 29. *That he should give something to the poor.*] This charity seems to be the proper business at a feast, Esther ix. 22.

[15] Ver. 31. *Now is the Son of man glorified,* &c.] The context seemeth to require the sense given in the paraphrase: and then the passive aorist is put for the future, as *οὐ μὴ ἔλθῃ, will he not come?* xi. 56. *ἐβλήθη, he shall be cast out,* xv. 6. (See Glass. de Verbo, can. 47.) Or else the sense may be given thus, Hitherto hath the Son of man been glorified by his doctrine and his miracles, by which he hath fully proved his mission; and God hath been glorified by them both; he having still done and spoken them in his Father's name. (See Examen Millii.)

[16] Ver. 32. *If God be glorified in him, God will glorify him, ἐν ἑαυτῷ, in himself.*] By signs done in the heaven and the earth, which shall force men to say even at his death, *Truly this was the Son of God,* (Matt. xxvii. 45. 51. 54.) by his glorious resurrection and ascension, and session at his own right hand, by giving him *all power in heaven and earth, and a name above every name.* (Phil. ii. 9.) And this he will presently begin to do: so that you seeing such admirable circumstances of my passion, and such a glorious issue of it, may go on cheerfully in preaching my gospel, expecting my power to assist you in the work, and a full reward of all your sufferings for my sake.

[17] Ver. 33. *Yet a little while am I with you.*] *i. e.* By my bodily presence; for he had promised *to abide for ever with them* by his Spirit, (xiv. 16.) and his Divine presence. (Matt. xxviii. 20.)

[18] Ver. 34. *As I have loved you.*] Even to the shedding of my blood for you, and even for mine enemies; not with respect to any merit on their part, or any advantage on mine, but out of pure affection to their souls: this is the love you are to imitate in your affection one to another.

[19] Ver. 35. *By this shall all men know that ye are my disciples.*] The disciples of the Baptist were known by the austerity of their lives; the disciples of the pharisees by their habit and separation from other men; Christ will have his disciples known by their profound affection to each other, which in the primitive ages was so great, that it made the heathens * with admiration to cry out, "Vide ut invicem so diligunt," *See how they love one another;* and even to hate and envy them for their brotherly affection. Hence Julian proposes them to the heathens as a fit pattern for their imitation.

[20] Ver. 36. *Thou canst not follow me now.*] *i. e.* In my sufferings, till by the descent of the Holy Ghost upon thee thou art strengthened.

[21] Ver. 38. *Before the cock crow.*] *viz.* In the morning, styled emphatically, *the cock-crowing.* (See the note on Matt. xxvi. 34.)

CHAP. XIV.

1. LET not your hearts be troubled: [1] ye believe in God, believe also in me, *(who am one with the Father, and to whom all power is committed:* see John x. 30. 38.)

2. In my Father's house are many [2] mansions *(sufficient to receive you, and all that believe in me, to eternal life):* if it were not so, I would have told you, *(that no such mansions were to be expected; but now)* I go [3] to prepare a place for you.

3. And if I go and prepare *(when I shall have gone and prepared)* a place for you, [4] I will come again, and receive you to myself; that where I am, *(there)* ye may be also.

4. And whither I go ye know *(for I have told you I go to my Father),* and the way ye know *(for I am the way,* ver. 6. *and the teacher of it; by observing whose words you will come to me).*

5. Thomas saith to him, Lord, we know not whither thou goest; and how *(then)* can we know the way *(to thee)?*

6. Jesus saith to him, [5] I am the way, and the truth, and the life *(by teaching that way of saving truth which leadeth to life eternal):* no man cometh to the Father, but by *(faith in)* me *(and by observance of my word).*

7. [6] If ye had *(fully)* known me, ye should have known my Father also *(who is in me, and is made visible by his works done by me):* and from henceforth *(from the time I have been with you)* ye *(have)* know *(n)* him *(by his word),* and have seen him *(by his works).*

* Tertul. Apol. cap. 39. "Sic mutuo, quod doletis, amore diligimus. Sic nos, quod invidetis, fratres vocamus." Minutius, p. 35, 36.

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8. Philip saith to him, Lord, shew us the Father *(as he was seen by Moses and the Israelites, at the giving of the law, in glorious symbols of his presence)*, and it sufficeth us.

9. Jesus saith to him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen *(in me the works of)* the Father *(by which only he is visible)*; and how sayest thou then, Shew us the Father *(as if thou hadst not seen him, or could see him otherwise)?*

10. Believest thou not that I am in the Father, and the Father in me *(by his Spirit enabling me to speak the words and do the works of God)?* the words that I speak to you I speak not of myself: (see note on viii. 14.) but the Father, that dwelleth in me *(by the Spirit,* John iii. 34.) he doeth the works *(by which my prophetic office is confirmed)*.

11. Believe me that I am *(thus)* in the Father, and the Father in me; or else *(if thou believest not for my own sake)* believe me for the very works' sake *(which are done by the power and spirit of the Father)*.

12. Verily, verily, I say to you, He that believeth on me, the works that I do shall he do also; [7] and greater works than these shall he do; because I go to my Father *(to send the Holy Ghost to enable them to do them)*.

13. And [8] whatsoever ye shall ask in my name *(for the promotion of the gospel)*, that will I *(thus enable you to)* do, that the Father may be glorified in *(by)* the Son *(sending the Holy Ghost upon you from the Father)*.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, *(express the sincerity of that love, so as to)* keep my commandments:

16. And *(then)* I will pray the Father, and he shall give you [9] another Comforter *(even the Holy Ghost)*, that he may abide with you *(and those that shall succeed you)* for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him *(they having no experience of his presence with them, or of his sanctifying operations on them, by which alone he can be seen or known; for being a holy Spirit, he cannot abide with unholy souls)*: but ye *(who are sanctified by him)* know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you *(by his Spirit)*.

19. Yet a little while, and the world seeth me no more; but ye *(shall)* see me, *(i. e. shall find experimentally my presence with you; for)* [10] because I live, ye *(in the midst of all the perils and prosecutions of the world)* shall live also. (2 Cor. iv. 10, 11.)

20. [11] At that day *(that I send this Comforter)* ye shall know that I am in my Father *(by receiving this Spirit from him)*, and ye in me, and I in you *(by this Spirit communicated from me your head, to unite you my members to me)*.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, [12] and will manifest myself to him *(by the presence and illuminations of this Spirit of truth)*.

22. Judas saith to him, not *(he that was named)* Iscariot, Lord *(seeing thou art to be a glorious King over us and all the nations of the world)*, [13] how is it that thou wilt manifest thyself to us, and not to the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words; and *(then)* my Father will love him, [14] and we will come to him, and make our abode with him *(by the Spirit of the Father and the Son dwelling in him)*.

24. He that loveth me not *(as the world doth not)* keepeth not my sayings *(and so can neither know me nor my Father)*, and *(so cannot be loved by us; for)* the word which you hear is not *(originally)* mine, but the Father's which sent me *(and it is only obedience to it that procures his and my love)*.

25. These things have I spoken unto you, being yet present with you.

26. But the [15] Comforter, which is the Holy Ghost, whom the Father will send in my name *(i. e. as my Spirit, to act in my name and for my honour)*, he shall teach you all things *(which are requisite to be known by you, and taught to others)*, and bring all things to your remembrance, whatsoever I have said to you.

27. [16] Peace I leave with you, my peace I give unto you *(by giving you that Spirit whose fruits are joy and peace)*: not as the world giveth *(peace, when they part from their friends, by wishing to them that peace which they do not heartily desire, or are not able to impart)*, give I *(it)* to you, *(but effectually; and therefore)* let not your heart be troubled *(at my departure)*, neither let it be afraid *(what may befal you when I am gone)*.

28. Ye have heard how I said to you, I go away, and come again to you *(but for a little while)*. If you loved me *(and my advancement as affectionately and wisely as ye ought to do)*, ye would rejoice, because I said, I go to the Father: for [17] my Father is greater than I.

29. And [18] now I have told you before it come to pass, *(that I am going to the Father to send the Comforter to you)*, that, when it is come to pass, ye might *(have greater reason to)* believe *(in me)*.

30. Hereafter I will not talk much with you: for [19] the prince of this world *(Satan)* cometh *(by his agents, the rulers of the Jews, to take away my life)*, and hath nothing in me, *(no power over me to inflict death upon me on the account of sin, as he hath over others,* Heb. ii. 14.)

31. But *(I give up myself to the death in compliance with my Father's will,* John x. 18.) that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise *(therefore)*, let us go hence.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΠΙΣΤΕΥΕΤΕ εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe also in me.*] There being no example I can find, where the same word in the same sentence is used both in the indicative and the imperative mood; I had rather render these words in the same mood thus, *Believe in God, believe also in me: i. e.* That I may prescribe a remedy to that trouble, which hath seized your hearts from the consideration of my passion, and my departure from you, and of the troubles you must expect in the execution of your office; I advise you to believe in God, the author of that doctrine you are to preach, and therefore the defender of those who propagate it; and in me, in whose name you are to preach it, as having all power in heaven and in earth, and being always present with you,

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and therefore being able to assist and preserve you from all dangers, and to reward your faithful labours with that crown of glory I have promised.

[2] Ver. 2. *In my Father's house are many mansions.*] In which, after your labours, you shall find eternal rest. So the Jews say, that in Paradise are seven mansions, which are each twelve thousand miles long, ten thousand broad, and as many high: so Moses Haddarson in Gen. ii. 9.

[3] *I go to prepare a place for you.*] For Christ by his entrance with his sacrifice into heaven, procured for us an entrance into that place, which before was *inaccessible,* or *a new living way of entering through the veil rent for us at his death,* he preparing these mansions for us by his own entrance first into heaven with his sacrifice: see the notes on Heb. ix. 8. 23, 24. x. 20.

[4] Ver. 3. *I come again, and will receive you to myself.*] *i. e.* Into those mansions, that then you may be for ever with me, and be made partakers of that happiness I there enjoy. Whence it seems probable, that all the saints, the blessed apostles not excepted, are only to be crowned at the same time, to wit, at our Lord's second advent: (see the note on Heb. xi. 40.) and observe, that ἐὰν δὲ here is to be rendered, *when I come again.* (See the note on Heb. iii. 7.)

[5] Ver. 6. *I am the way, the truth, and the life.*] The author of the way that leadeth to life; the teacher of that truth which directs to it; the giver of that life, which is to be obtained by walking in it. And this life consists in the vision or enjoyment of the Father, to whom none cometh but by faith in me, ver. 6.

[6] Ver. 7. *If ye had known me, ye would have known the Father also.*] Note, that Christ here speaks not of the knowledge of his Father's essence, (1.) because that is not to be seen, as here the Father is said to be, ver. 9. (2.) Because the reason here assigned of this knowledge, is, that Christ spake not from himself, but from the Father; and so the Father was to be known by what he taught. (3.) He adds, that *the works he did, were done by the power of the Father abiding in him;* and so the power and other attributes of the Father might be seen by them; his goodness and mercy by the kindness and mercy shewed in all his wisdom, righteousness, and holiness, in the purity of his doctrine. *In me,* saith he, speaking my Father's words, ye do already know him, *i. e.* his sacred will: *in me,* doing my Father's works, ye see him, *viz.* his attributes; and of my ability to do them, you cannot well doubt: for *I am in the Father, and the Father in me,* by virtue of his Spirit residing in me; so that I both perfectly know his will, and can do the most mighty works by this power of the Most High. (Luke i. 35.)

[7] Ver. 12. *And shall do greater works than these, because I go to the Father.*] That which interpreters here say of diseases healed by the shadow of Peter, and by napkins sent from St. Paul, and of more miracles performed throughout the world, and devils ejected through three whole centuries every where, is not unfitly mentioned here, as answering to these words; but yet I think, this chiefly is to be referred to the admirable success of the gospel, preached by the apostles after the descent of the Holy Ghost upon them; and the inward gifts of tongues, and the interpretation of them; of prophecy, and discerning of spirits, and the imparting of these gifts to others by baptism, and the imposition of the apostles' hands: for as this was a greater work in our Lord Jesus thus to assist so many with his mighty power, when absent at so great a distance, as is earth from heaven, than to do miracles in their presence; so to communicate these inward gifts to men, and to enable them to transfer them to others upon faith in Christ, is truly wonderful: for, as Arnobius saith, * *Transcribere in alium jus tuum, et quod facere solus possis, fragilissimæ rei donare et participare faciendum, super omnia sitæ est potestatis, continentisque sub se omnium rerum causas, et rationum facultatumque naturas.* But more especially, when he himself succeeded so little in three years' preaching here on earth, and had so few sincere disciples, that he should enable his apostles at one sermon to convert some thousands, and cause his gospel to fly like lightning through the world, and beat down all strong holds of opposition, this is truly admirable. That to these fruits of the mission of the Holy Ghost these words do principally relate, appeareth from the reason of them here assigned, *Because I go to the Father; viz.* to send that Holy Spirit down upon you, by whom these greater works are to be done.

[8] Ver. 13. *And whatsoever you shall ask in my name, I will do.*] Here Christ shews how these great works should be done by them, *viz.* not by their own power, or any Divine virtue residing in them, as our Lord did his; but in the name and by the power of Christ, (Acts iii. 12. 16.) by faith in him, and prayer to God in his name, (Acts iv. 24. 30.) Note also here that Christ saith, Whatever ye shall thus ask I will do; which, as it supposes in him omniscience, enabling him to know the request of all Christians upon earth, and omnipotence, enabling him to assist them every where in the performance of the greatest works, so must it consequently imply unity of essence betwixt the Father and the Son, and so the Father is glorified in the Son. Hence what is here, *I will do,* is, xvi. 23. *the Father will give you.* Note also, that whereas the Jews used to beg a blessing for the Father's sake, or for the sake of Abraham, Isaac, and Jacob, though being only men they never prayed to them, the Christians not only prayed to the Father in the name of the Son, but invoked the Son also, as being one God with the Father; this being a periphrasis of Christians, that they were those who called upon the name of Christ, Acts ix. 14. 21. (See note on Rom. x. 13.) And this seems here to be mentioned to confirm their faith in him, that he who so loved them had power to do all things for them.

[9] Ver. 16. *Another Comforter.*] See note on xvi. 7.

[10] Ver. 19. *Because I live, ye shall live also.*] By virtue of this promise, though the apostles were always delivered up to death for the sake of Jesus, yet was the life of Christ manifested in their mortal flesh, by preserving them, and delivering them from so many deaths; (2 Cor. iv. 10, 11.) and they are said to live by and with him, (2 Cor. xiii. 4.) by virtue of that miraculous power he conferred upon them for the promotion of the gospel. (2 Cor. iv. 7. x. 4. xii. 10.)

[11] Ver. 20. *In that day ye shall know that I am in the Father, and you in me, and I in you.*] It is certain that Christ was in his apostles by his Spirit abiding with them, (ver. 16.) and that they were in him by the same Spirit uniting them to their head Christ; (Eph. ii. 22. iii. 16, 17. iv. 16.)

* Arnob. lib. i. p. 31.

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and therefore Christ must be here said *to be in the Father* by the Spirit of the *Father residing in him*, but with this difference—that the Spirit of the Father resided in Christ without measure, (iii. 34.) and so that all that was the Father's was also Christ's, (xvi. 15.) his wisdom and his power; whereas he was in the apostles only by the gifts conferred upon them, according to the measure of the gift of Christ. (2.) He was in Christ, as Justin Martyr notes, not for indigence, but partly because the nature of his prophetic office did so require, and partly to be derived from him as the fountain upon all his members; but he was given to them because they wanted his assistance to fit them to be able ministers of the new testament. (2 Cor. iii. 5, 6.) Theophylact observes, that we must not say, that this is so in the same manner; for Christ is in the Father, ὡς ὁμοούσιος, *as being of one substance with him*, but in the apostles only, ὡς βοηθὸς καὶ συνεργὸς, *as a helper* and *coworker* with them: but perhaps the apostles understood Christ thus; I as a prophet work miracles by the Spirit of my Father dwelling in me, (Matt. xii. 28.) and you shall work yours, (mentioned ver. 12.) by my Spirit abiding with you, (ver. 16.)

[12] Ver. 21. *And will manifest myself to him.*] As in the paraphrase, so also by those miraculous works which shall demonstrate my presence with him. This presence he promiseth to his disciples, Matt. xxviii. 20. Mark xvi. 17, 18. and made good by his powerful Spirit with his church, 1 Cor. v. 4. 2 Cor. xiii. 3—5.

[13] Ver. 22. *How is it that thou wilt manifest thyself to us, and not to the world?*] This question seems to be put to Christ according to that known opinion of the Jews, that the kingdom of Christ was to be an earthly dominion over the whole world, appearing with great outward splendour, or with observation: (Luke xvii. 20.) so that the Jews under their Messiah should lord it over the whole earth, and so he should manifest himself to the whole world. So Josephus* speaks of an ambiguous oracle among them, declaring that about that time, ἀπὸ τῆς χώρας τὶς ἐκείνων ἄρξει τῆς οἰκουμένης, *one of their country should reign over the whole earth*, and that many of their own wise men did so interpret it. So Origen† tells us they expected, μέγαν καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνων Κύριον εἶναι, that their Messiah should be a *great potentate, and the lord of the whole earth, and of all nations.* And Trypho,‡ in his dialogue with Justin Martyr, saith the same.

[14] Ver. 23. *And we will come to him, and take up our abode with him.*] By that Spirit whose temple is the body of the saints, (1 Cor. iii. 16. vi. 13.) and by whose indwelling they are made a habitation of God: (Eph. ii. 22.) here therefore is no express mention made of the Holy Spirit, because by him it is that the Father and the Son dwell in us; and so it is in the beginning of the Epistles, praying for grace and peace from the Father, and our Lord Jesus Christ, because this grace and peace was to be conferred on men by the Spirit.

[15] Ver. 26. *But the Comforter, whom the Father will send in my name.*] Whom I will send you from the Father: (John xv. 26. xvi. 7.) he proceeding from the Father and the Son, him the Father shed forth according to his promise, Acts ii. 17, 18. the Son, ver. 33. Hence is he styled the *Spirit of the Father*, Matt. x. 20. and the *Spirit of the Son*, Gal. iv. 6. the *Spirit of Christ*, 1 Pet. i. 11. Rom. viii. 9. Phil. i. 19.

[16] Ver. 27. *Peace I leave with you, not as the world,*] In empty wishes of what they neither do nor can give; nor that external peace, which is both temporary and uncertain; but inward peace of conscience arising from the pardon of your sins, (Rom. v. 1.) from the sense of the favour of God, and of my presence with you by the Spirit, that peace, which no man can take from you, (xvi. 22.) that peace, which passeth understanding, which will keep your hearts in the faith, (Phil. iv. 7.) and free you from all solicitude and fear of the world.

[17] Ver. 28. *For my Father is greater than I.*] *This* (saith Woltzogenius) *is a demonstration that Christ is not the true God, than whom none is or can be greater.* But the primitive fathers did not allow that there was any strength in this argument; for they granted that there was one God the Father, who was *over all*, and yet that *Christ with the Father was the God of the living, as having in all things the excellency or sovereignty of the Father*, saith Irenæus.* They therefore owned that the Father was greater than the Son, as to his original, the Son being begotten by him, and yet declared that he was God, and equal to God, as to his essence, as Tertullian† and Novatian‡ teach. So then we may grant, as to the Divine nature, that as to the dependance on the Father it is less, *i. e.* as it is received dependantly from the Father, *for greater is he that gives than he that receives;* and yet, as to essence, they are both one God, and so equal, ὡς αἴτιος καὶ ἀρχὴ οὐ κατὰ φύσιν, Athan. Naz. Basil.

Add to this, that the argument produced to prove that Christ speaks not of his human nature, *viz.* because none could doubt but that God is greater than man, proves as effectually, that Christ could not be only man, because then none could doubt but God was greater than he; nor is any such comparison, as to greatness, to be found in Scripture betwixt God and mere man.

[18] Ver. 29. *And now I have told you before it come to pass.*] *viz.* Of my ascent into heaven, and of the mission of the Holy Ghost, that when you have received this Spirit you more firmly may believe, I am the Son of God, invested with all power in heaven and earth.

[19] Ver. 30. *The prince of this world cometh.*] By his ministers, Judas and the rulers of the Jews, and findeth nothing in me; he himself having no power to inflict death on me, in whom is no sin, and they finding nothing in me worthy of death. (Acts xiii. 28.) Though therefore I am to suffer death, I do not suffer for any fault that can deserve it, or on account of any power he or his ministers have over me to inflict it, but I give up myself to the death in compliance with my Father's will, that the world may

* De Bello Jud. lib. vii. cap. 31. p. 961. G.
† Contr. Cels. lib. iv. p. 78. ‡ P. 249. B.

* "Solus verax Magister et Dominus, ut discamus per ipsum super omnia esse Patrem, etenim Pater (inquit) major me est." Iren. lib. ii. cap. 48, 49. lib. iv. cap. 11, 12.

† "Pater est alius à Filio dum Filio major, dum alius qui generat, alius qui generatur." Tertul. adv. Prax. cap. 9. "Alius tamen personæ, non substantiæ, nomine; ——ubique teneo unam substantiam in tribus cohærentibus." Cap. 12. "Pater Deus, et Filius Deus, et Spiritus Sanctus Deus." Cap. 13.

‡ "Ambo unus atque idem," cap. 18. "Patre minor est, dum in illo esse se scit habens originem, Deus itaque procedens ex Deo secundam personam efficiens, sed non eripiens illud Patre quod unus est Deus." Novat. cap. 21.

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know, and knowing imitate, my obedience to him in the severest precepts.

CHAP. XV.

1. [1] I AM the true vine *(which gives juice and nourishment to every branch belonging to me)*, and my Father is *(as)* the husbandman, *(who prunes and cleanses the branches of this vine, to render them more fruitful; and therefore)*

2. [2] Every branch in me that beareth not fruit he taketh away *(i. e. every professor of faith in me that is unfruitful)*; [3] and every branch that beareth fruit, he purgeth it *(from all those suckers that hinder the growth of the fruit, or make it less)*, that it may bring forth more fruit.

3. Now *(thus it is with you, for)* ye are clean through the word which I have spoken to you.

4. [4] Abide in me, and I *(will abide)* in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more (Gr. *so neither*) can you, except you abide in me *(by faith)*.

5. I am the vine, ye are the branches *(which receive nourishment from the vine, and become fruitful by it)*: he that abideth in me *(by faith)*, and I in him *(by the Spirit)*, the same bringeth forth much fruit: for [5] without me *(abiding thus in you)* ye can do nothing.

6. If a man abide not in me, he is [6] cast forth as a branch, and *(that)* is withered; and men gather them *(or, and is gathered)*, and cast *(them)* into the fire, and they are burned (Gr. καὶ καίεται, *and is burned*).

7. If ye abide in me, and my words abide in you *(so that ye yield obedience to them)*, [7] ye shall ask what ye will *(in my name, and for the glory of God)*, and it shall be done to you.

8. Herein is my Father glorified, that ye bear much fruit, (καὶ, *and*) [8] so shall ye *(appear to)* be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even [9] as I *(his prophet)* have kept my Father's commandments *(doing all he sent me to do)*, and *(so)* abide in his love.

11. These things have I spoken to you *(of my abode in you by the Spirit, and your abiding in my words)*, that *(through the comforts of this Spirit)* [10] my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, [11] as I have loved you *(to the end*, John xiii. 1. *and with a most fervent love)*.

13. Greater love hath no man [12] than this, that a man [13] lay down his life for his friends, *(and this love will I shew to you acting as my friends, and expect you should imitate it.*

14. *Now)* ye are my [14] friends *(and shall receive the tokens of my love as such)*, if ye do whatsoever I command you.

15. *(And therefore)* henceforth I call you not [15] servants *(nor treat you as such)*; for the servant *(usually)* knoweth not what his lord doeth: but I have called *(and treated)* you *(as)* friends; [16] for all things that I have heard *(i. e. received)* of my Father *(to impart to you)* I have made known to you.

16. You have not chosen me, but [17] I have chosen you *(first)*, and ordained *(i. e. appointed)* you, that ye should go *(abroad into the world)* and bring forth *(much)* fruit *(by converting many to the faith)*, and that your fruit should remain *(in a succession of Christians to the world's end)*: and *(that being thus employed in my service)*, whatsoever *(in pursuance of that work)* ye shall ask the Father in my name, he may give it you.

17. These things I *(especially)* command you, that ye *(moved by my example, and by these tokens of my love, may be induced to)* love one another.

18. If the [18] world hate you, *(let this give you no discouragement in the performance of your office, since it will be only with you as it hath been with me doing the same work, for)* ye know that it hated me before it hated you.

19. If ye were of the world *(conforming yourselves to it in your life and doctrine)*, the world would love his own *(men like to them)*; but because ye are not of the world, but I have chosen you out of the world *(to lead a life and preach a doctrine opposite to the vices of it)*, therefore the world hateth you.

20. *(But)* remember the word that I said to you, *(viz.)* The servant is not greater than the lord *(and so cannot expect to be treated better)*. If *(then)* they have persecuted me, they will also persecute you *(who are doing the same work)*; if they have *(had)* [19] kept my saying, they will *(would)* keep yours also *(who speak the same things)*.

21. But all these things, *(this hatred*, ver. 19. *and persecution*, ver. 20.) will they do to you for my [20] name's sake, because they *(after all the miracles I have wrought in his name)* know not him that sent me.

22. If I had not come and spoken to them *(the words of my Father)*, they had not had sin, *(in not knowing him that sent me)*: but now *(they have heard and rejected his word)* they have no cloak *(or excuse)* for their sin, *(it being the fruit not of their want of knowledge of my Father's will, but of their hatred to him and his word; for)*

23. He that hateth me *(speaking the words of God, which I have learned from my Father*, John xii. 49, 50.) hateth my Father also.

24. If I had not done among them [21] the works which no man did (Gr. *hath done*), they had not had *(the)* sin *(of infidelity)*: but now *(this sin must be charged upon their hatred, for)* they have both seen *(the works which the Father in me hath done)*, and *(yet have been so far from being convinced and reformed by them, that they have)* hated both me *(who do them)* and my Father *(by whose power and commission I do them)*.

25. But *(this cometh to pass, or, this they are permitted to do)* [22] that the word might be fulfilled that is written in their law, (Psal. xxxv. 19.) [23] They hated me without a cause.

26. But when the Comforter is come, [24] whom I will send to you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall *(by his miraculous gifts)* testify of me *(who send him)*.

27. And [25] ye also shall bear witness *(of me)*, because ye have been with me from the beginning *(and saw my works)*.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. *I AM the true vine, and my Father is the husbandman.*] That vine which gives vital juice to render

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all my branches fruitful, and whose fruits refresh and fill their hearts with joy, as doth the fruit of the vine the body. (Judg. ix. 13. Psal. civ. 15.) Of the epithet *true*, see vi. 55. *My father is the husbandman*, who takes care of these branches, cutting off the suckers and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit. Grotius thinks the occasion of this parable was taken from the Lord's supper he had then celebrated, or was instantly to celebrate: for as chap. vi. discoursing of his passion, he calls himself *the true bread*, so here he calls himself *the true vine*, nourishing to life eternal, with relation to that element, which was *the fruit of the vine:* (Luke xxii. 18.) and thus it seemed necessary to speak of the fruit of his death; because his disciples were offended at it, and their faith wavered on that account. Others think, that having spoken of Judas, as a branch not purged but withered, and fit only for the fire, (xiii. 10, 11.) he admonisheth them to be careful that they become not such branches; and as he had said there, ver. 10. so he repeats that saying here, ver. 3. *ye are clean*, &c.

[2] Ver. 2. *Every branch in me that beareth not fruit.*] These unfruitful branches are said to be in Christ, or in his church, as being by profession Christians, and by baptism admitted into the church, and owning her faith, but they are still dead branches, because unfruitful in good works; for *faith without works is dead.* (James ii. 26.)

[3] *And every branch that bringeth forth fruit he purgeth.*] In its season, or the fit time of pruning. The apostles then laboured under many infirmities and prejudices of their minds, they were weak in the faith, and understood but little of Christ's salutary passion, and the oblation of himself as a *piacular victim* for their sins, (Luke xviii. 34.) as judging this not well consistent with that earthly kingdom, which was fixed in their hearts; they knew nothing of the calling of the gentiles, or of God's intended kindness to them, and therefore would not preach to them without a special admonition from heaven so to do; (Acts xi. 19.) they were contending for primacy, and that out of prospect of carnal advantages: (2 Cor. v. 16.) from these and such-like infirmities, the good husbandman purged them when he shed the Holy Ghost upon them, and sent them to preach the gospel to all nations. When therefore he saith, You are now καθαροὶ *clean*, (ver. 3.) we must not understand this absolutely, but comparatively, in respect of those who did not believe or obey his word; and in good part, they being to be farther purged by the operation of the Holy Spirit.

[4] Ver. 4. *Remain in me* (by faith, love, ver. 9. and obedience, ver. 10.) κἀγὼ ἐν ὑμῖν, *and I will remain in you.*] By my Spirit. Here is an ellipsis of the word μενῶ, as Matt. xx. 13. *To sit on my right hand—is not mine to give; but* (it shall be given) *to them for whom it is prepared of my Father;* 2 Thess. ii. 7. *He that letteth* (will let) *till he be taken away.* (See 1 Cor. iv. 15. Gal. ii. 7.)

[5] Ver. 5. *He that abideth in me, and I in him, bringeth forth much fruit: for,* χωρὶς ἐμοῦ, *without me ye can do nothing.*] That is, χωρὶς ἐμοῦ ὄντες, *being separated from me;* ver. 4. *not abiding in me*, ver. 6. *being cast out from me.* As this respects all Christians, the sense runs thus, *If ye abide in me by that faith which purifies the heart,* (Acts xv. 9.) *and worketh by love,* (Gal. v. 6.) *and I in you by that Spirit,* (1 John iii. 24. iv. 13.) *without whom none can be a member of Christ,* (Rom. viii. 9.) you shall abound in the fruits of the Spirit, but without my Spirit abounding in you, and uniting you to me your head, you can do nothing acceptable to me, or worthy of my gospel: as it respects the apostles it may farther note, that without the gifts and powerful assistance of the Holy Spirit, they could do nothing to convert the world to the faith, as being not sufficient of themselves for that work: but having their sufficiency from that God, who giveth them the Holy Spirit. (2 Cor. iii. 5, 6.) Hence they are bid to stay at Jerusalem till this Spirit fell upon them. (Acts i. 8.)

[6] Ver. 6. *He is cast out,* ὡς τὸ κλῆμα, καὶ ἐξηράνθη.] Ὡς τὸ κλῆμα, supple, μὴ φερόμενον καρπὸν, *as a branch bringeth forth no fruit;* or καὶ here signifies *because*, or *that*, and so the sense runs thus, *As a branch is cast out that is withered*, or *because it is withered;* for branches are first withered, and then cast out: so Josh. i. 5. καὶ ὥσπερ *for as I have been with Moses, so will I be with thee:* xxii. 25. καὶ ἀπαλλωτριώσουσι, *for they will turn away thy children:* 1 Sam. ii. 15. *give us roast,* καὶ οὐ μὴ λάβω, *for I will not receive sodden flesh of thee:* Micah vii. 8. *rejoice not at my fall,* καὶ ἀναστήσομαι, *for I shall rise again:* see Luke i. 24. John vi. 54. It also signifies *that*, or *which:* so Isa. v. 4. *what shall I do to my vine,* καὶ οὐκ ἐποίησα, *which I have not done?* so Matt. ix. 11. καὶ ἰδόντες, *which the pharisees seeing;* Acts i. 19. καὶ γνώστον, *which thing was known.* (See Noldius de Partic. Heb. p. 297, 298.)

[7] Ver. 7. *Ask what ye will, and it shall be given you.*] Whatever ye ask according to the will of God, (1 John v. 14.) for the promotion of his glory, (xiv. 13.) and the furtherance of your ministry, (Matt. xxi. 21, 22.) asking in faith, (Mark xi. 24.) and in my name, (John xvi. 23.) ye shall receive. (See the note on Matt. xxi. 21.)

[8] Ver. 8. *And ye shall be my disciples.*] By your likeness to me your Master, who am intent on this, that I may glorify my Father upon earth, (xvii. 4.) and give up myself to the death, that I may be more fruitful in drawing all men to the knowledge of him, (xii. 24.) it will appear that you, thus bringing forth much fruit to the glory of God, are my genuine *disciples:* ἐν τούτῳ, is here to be repeated from the beginning of the verse.

[9] Ver. 10. *As I keep my Father's commandments, and abide in his love.*] Here it is inquired, how Christ being truly God could say he keeps his Father's commandments? I answer, as on earth he sustained the person of a prophet sent from him, it being necessary to that office that he should be sent by him, and do his commandments, according to those words of God, Deut. xviii. 18. *I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak to them all that I shall command him.* (See ver. 19, 20.) Hence Christ so often saith, *I speak not of myself, but as my Father gave me commandment, so I speak;* (xii. 49, 50.) declaring by these words he was no impostor, but that very Prophet of whom Moses spake. (See the note on vii. 16. and viii. 28.) Hence Chrysostom, Euthymius, and Theophylact, note, that Christ spake this according to his human nature. But still Woltzogenius inquires, why, according to his human nature, he is said to obey the commandment of the Father, rather than of his own Divine nature? I answer, because the Father is the fountain of the

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Deity, and because it belonged to Christ executing his prophetic office, to refer all to the glory of his Father, whom the Jews only owned.

[10] Ver. 11. *That my joy might be in you.*] *i. e.* I speak of your remaining in me by the Spirit, that your joy, arising from his consolations, may be full; and this joy I call mine, because this Spirit dwelleth in me, and is derived from me. Pious and true is the note of Woltzogenius here, *that the observation of God's commandments gives here the fullest and most perfect joy.* For what richer treasure is there in this world, than that of a good conscience? and what greater joy than that which flows from the good Spirit *testifying to our spirits that we are the sons of God, and shall be made heirs of eternal life?* (Rom. viii. 17. Gal. iv. 6.)

[11] Ver. 12. *As I have loved you.*] Not only as in the paraphrase, but so as to lay down my life for you, (ver. 13.)

[12] Ver. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα. *Greater love than this hath no man, than that one should lay down his life for his friend.*] Here it is observable, that ἵνα after μείζονα signifies ἢ ἵνα *quàm ut;* so in the Third Epistle of St. John, ver. 4. μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα. *I have no greater joy, than that I may hear my children walking in the truth.*

[13] *To lay down his life for his friends.*] It is certain Christ did this for his enemies; (Rom. v. 6—8.) Christ notwithstanding speaks of his friends, as speaking only to his apostles, whom he here owneth as his friends. Note also, that Christ here saith he doth ψυχὴν τιθέναι, *lay down his life* for his friends, rather to express the greatness of his love than the merit of his passion; and when he doth so, he uses constantly this phrase, *viz.* John x. 15. 17. 1 John iii. 16. but when the merit of his passion is expressed, the phrase used is ἀποθανεῖν ὑπὲρ ἡμῶν, or περὶ ἁμαρτιῶν, *to die for us,* or *for our sins,* Rom. v. 6. 8. 2 Cor. v. 15. Heb. ii. 9. 1 Pet. iii. 18. as the circumstances of those places shew.

[14] Ver. 14. *You are my friends if you do whatsoever I command you.*] For both Cicero and Sallust* make this conformity of will to him we love the test of sincere friendship.

[15] Ver. 15. *Not servants; for the servant knoweth not what his lord doeth.*] *i. e.* I deal not with you as servants, to whom I make known my councils, οὐδὲ γὰρ δεσπότων φύσιν ἢ πρᾶξιν δούλους δεῖ εἰδέναι, *for servants are not* (saith Xenophon) *to know the customs or actions of their lord,* but only bosom friends. (Epist. ad Æschinem.)

[16] *For all things which I have heard from my Father I have made known unto you.*] Not absolutely, for they were not yet able to hear of the cessation of the law, of circumcision, and the sabbath, the casting off of the Jews, and the calling of the gentiles to be his church, without offence; (xvi. 12.) but all things fit to be told them then, concerning his salutary passion, his glorious resurrection and ascension, the mission of the Holy Ghost, the future judgment, and the promise of eternal life.

[17] Ver. 16. *I have chosen you,*] From the rest of the Jews to bear witness of me, (ver. 27.) and to be my apostles. That Christ speaks here of this election, appears (1.) from the preceding words, *Ye have not chosen me,* as disciples among the Jews chose to themselves a master, for ye came not to me till I called you. (2.) From the persons called: for, saith Christ, *Have I not chosen you twelve, and one of you is a devil?* (vi. 70.) And, (3.) from the end of their vocation here, viz. *that they might go into the world and bring forth fruit,* or that they should go forth and preach that gospel to the world, which should abide for ever, (2 John 2.) and erect that church against which *the gates of hell should not prevail.* It follows, *that you should go and bring forth fruit,* &c. ἵνα ὅ, τι ἂν αἰτήσητε, *that whatsoever ye shall ask the Father in my name, he may give it you.* I have observed, note on ver. 25. that there is often somewhat deficient after ἵνα: so 1 Cor. i. 31. ἵνα (sub. γένηται) *that* (it may be) *as it is written;* and so it seems to be here, the full sense being either that, being thus employed, or being thus fruitful, ye may ask what ye will.

[18] Ver. 18. *If the world hate you—hated me first.*] Here Christ begins to fortify his apostles against the hatred of the world, and to encourage them to continue firm and constant in the performance of their office against all its opposition: (1.) from his own example, who patiently had endured it before their eyes, and was now to suffer death by reason of it; so that they, who preached the same doctrine, which rendered him so hateful to the world, might reasonably expect the like treatment from it; nor had they reason to expect it should be otherwise, or grudge it was not better with the disciple than with his master: for he being not of the world, and they being chosen by him out of the world, the ground of the world's hatred against them must be the same.

[19] Ver. 20. Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my word.*] Some conceive that τηρεῖν here imports *to observe* with an insidious intent to carp at it, and accuse the author of it, as it is said of the church to Satan, he τηρήσει, *shall break,* or *observe, thy head* to wound it, καὶ σὺ τηρήσεις, *and thou shalt bruise,* or *observe, his heel* to ensnare it; Gen. iii. 15. but the right reading there seems to be τειρήσεις, *conteres,* nor are there any instances in the New Testament where the simple verb τηρέω bears that sense: for Matt. xxvii. 36. 54. the word signifies only *to observe,* not to watch an opportunity against, that being παρατηρεῖν, (Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20.) and the phrase τηρεῖν λόγους μου, which is proper to St. John, is always taken in a good sense for an obedient observance of the words of Christ, *viz.* John viii. 51, 52. 55. xiv. 23, 24. xvii. 6. 1 John ii. 5. Rev. iii. 8. 10. xxii. 7. 9.

[20] Ver. 21. *But these things will they do for my name's sake, because they know not him that sent me.*] It is farther ground of comfort to you that you should be thus hated, not from your own fault, but for my sake, and so shall be entitled by that hatred to a great reward in heaven, (Matt. v. 12.) and that out of ignorance of, or hatred to, him that sent me, and being hated for our sakes, you need not question our protection and assistance.

[21] Ver. 24. *Works which no man ever did:* Ver. 22. *If I had not spoken to them,—no sin.*] *i. e.* Nor yet can they be said to hate me out of ignorance of my commission; for I have spoken to them a doctrine plainly Divine, and worthy of God, against which they have no exceptions, which arise not from their own lusts and prejudices, and have

* "Idem velle et idem nolle ea demum vera est amicitia." Sallust. "Est enim lex illa justæ veræque amicitiæ, ut idem amici semper veliut." Cic. Orat. pro Cn. Plan.

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confirmed it not only with the testimonies of Moses and the prophets, (v. 46.) but also with such works as neither Moses nor the prophets ever did; had not this been done by me, they could not reasonably have been charged with the great sin of infidelity: but now, shutting their eyes against the light thus shining on them, and hardening their hearts against that strong conviction of my mission, which my mighty works afford, it is evident that they reject me not out of ignorance and weakness, but out of wilful hatred to me, and him that sent me, and so their infidelity is inexcusable.

[22] Ver. 25. Ἀλλ' ἵνα, *But that.*] i. e. *This hath happened,* or *is permitted.* Examples of such an ellipsis we find frequently in this Gospel: so ix. 3. ἀλλ' ἵνα, *but this hath happened* that the works of God might be made manifest; xiii. 18. ἀλλ' ἵνα, *but this hath happened to Judas,* that the Scripture might be fulfilled; xiv. 31. ἀλλ' ἵνα γνῷ, *but this I do that the world may know.* (See note on xii. 40. and above at ver. 16.)

[23] *For they have hated me without a cause.*] This, which David, who was a type of Christ, spake of himself, may reasonably be thought, in the mystical sense, to relate to *the Son of David,* especially if we consider that the sixty-ninth Psalm, where these words are, (ver. 5.) is truly referred to Christ. (See the Synopsis in the argument of that Psalm.)

[24] Ver. 26. *Whom I will send to you from the Father.*] It is certain, saith Betuleius, from the words, *I will send,* that this cannot be understood of the eternal spiration of the essence, but of the temporary mission of the Holy Ghost, which Christ would ask of the Father, (xiv. 16.) and send *from him in his name,* (ver. 26.) after his departure, (xvi. 7.) after his glorification, (vii. 39.) and who was to be sent according to the promise of the Father. (Luke xxiv. 49.)

[25] Ver. 27. *And you shall testify of me,* &c.] You have been still my companions from the beginning of my prophetic office, and so are fit witnesses of my works: for good men use, and ought, to be believed, when they testify of what their eyes have seen, and their ears have heard, as the apostles did. (Acts iv. 20. 1 John i. 1, 2.)

CHAP. XVI.

1. [1] THESE things have I spoken unto you, that you should not be offended, *(i. e. deterred from my service, by the sufferings you will be exposed to from the world; for)*

2. [2] They shall put you out of the synagogues *(as persons excommunicated):* [3] yea, the time cometh, that whosoever killeth you, will think that he doeth God service *(by so doing).*

3. And these things will they do to you, because they have not known the *(will of the)* Father, nor me *(who am sent by him to reveal it to the world).*

4. But these things have I told you *(beforehand),* that [4] when the time shall come *(when you are thus to suffer them),* you may remember that I told you of them *(and so may be confirmed in the truth, by seeing my perfect knowledge of things future, and may remember you suffer only what I had forewarned you of).* And these things I said not to you at the beginning *(of my preaching),* because I was *(then)* with you *(to protect you from, and comfort you in, all dangers).*

5. But now I go my way to him that sent me; and [5] none of you *(now)* asketh me *(as you did before),* Whither goest thou?

6. But because I have said these things to you *(concerning my departure),* sorrow hath filled your hearts.

7. Nevertheless I tell you the truth; *(viz. That)* [6] it is expedient for you that I go away *(from you):* for if I go not away, the Comforter will not come to you; *(he coming to supply my absence, and as the consequent of my ascension into heaven,* John vii. 39.) but if *(when)* I depart, I will send him to you.

8. And when he is come, [7] he will reprove the world *(and will convince men)* of *(their)* sin *(in rejecting me),* and of *(my)* righteousness, and of *(a future)* judgment:

9. Of sin, because they believe not in me *(of whose mission and resurrection he will convince them by his wondrous gifts conferred on them that believe in me).*

10. [8] Of *(my)* righteousness, because I go to my Father *(to whom I could not ascend were I not a righteous person),* and ye see me no more *(on earth).*

11. [9] Of judgment, because the prince of this world is judged *(i. e. the devil is condemned, and cast out of his dominions by my servants; and consequently the time will come when all the subjects of his dominions shall be judged also).*

12. I have yet [10] many things to say to you *(concerning the abrogation of the sabbath, and your ritual law; of justification by faith without the works of the law,* &c.*)* but ye cannot bear *(i. e. receive)* them now *(without offence).*

13. Howbeit when he, *(who is)* [11] the Spirit of truth, is come, he will guide you *(executing your office)* into all truth: for he shall not speak of himself *(deceitful and uncertain things invented by himself, as do the evil spirits in the heathen oracles);* but whatsoever he *(who searcheth the deep counsels of God)* shall hear *(i. e. shall know to be the will of the Father),* that shall he speak: and he [12] will shew you things to come.

14. He [13] shall *(also)* glorify me *(by what he teacheth):* for he shall receive of mine, and shall shew it to you *(i. e. he shall be sent to impart to you the things which relate to my kingdom, my laws, and service; and what he teacheth you, is to be delivered in my name).*

15. All things that the Father hath are mine; *(the power to govern, and to give rules and laws to all men, and to judge and recompense them according to those laws, which under the Mosaical dispensation was done by me, and in my name,* Phil. ii. 9—11.) therefore said I, that he shall take of mine, and shall shew it to you.

16. *(It is but)* a little while, and ye shall not see me *(because I shall be taken from you by death):* and again, *(after my resurrection, it is but)* a little while, and *(that)* ye shall see me; *(and this I say,)* because *(then)* I go to my Father.

17. Then said some of his disciples among themselves, What is *(the import of)* this that he saith to us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell *(the meaning of)* what he saith.

19. Now Jesus knew that they were desirous to ask him *(the meaning of his words),* and *(therefore)* said to them, Do ye inquire among yourselves of that *(which)* I said, A

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little while, and ye shall not see me: and again a little while, and ye shall see me?

20. Verily, verily, I say to you, That *(for a season)* ye shall weep and lament, but the *(men of the)* world *(the rulers of the Jews)* shall rejoice *(at my sufferings)*: and ye shall be sorrowful, but your sorrow shall be turned into joy, *(at my resurrection, ascension, and mission of the Holy Ghost,* Luke xxiv. 41. 52. Acts ii. 46.)

21. *(For as)* a woman when she is in travail hath sorrow, because her hour is come; but *(so)* as soon as she is delivered of the child, she remembers no more the anguish *(she lay in)*, for joy that a man *(child)* is born into the world: *(so shall be your case.)*

22. And ye now therefore (*καὶ ὑμεῖς οὖν, for you therefore)* have *(now)* sorrow *(because of my death)*: but I will see you again *(after my resurrection)*, and your hearts shall rejoice, and *(though I personally be taken from you)* your joy *(through the Holy Spirit, shall be such as)* no man taketh *(or can take)* from you.

23. And in[14] that day *(that you receive this Comforter)* ye shall *(have need)* to ask me nothing *(for resolution of your doubts, as now you do)*. Verily, verily, I say to you, Whatsoever *(assistance)* ye shall ask the Father in my name, he will give it you.

24. [15] Hitherto have ye asked nothing in my name *(as Mediator betwixt God and man)*: ask *(what is requisite for the discharge of your office)*, and ye shall receive *(it)*, that your joy *(in having all your petitions granted)* may be full.

25. These things have I spoken to you in proverbs *(obscurely of the Father)*: but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly *(the will)* of the Father.

26. In that day ye shall ask in my name: [16] and I say not to you *(I need not say)*, that I will pray *(or intercede with)* the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. *(And as)* [17] I came forth from the Father, and am come into the world: *(so)* again, I *(shall shortly)* leave the world, and go to the Father.

29. His disciples said to him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now we are sure that thou knowest all things *(in that thou knowest our secret whisperings among ourselves)*, and *(so)* needest not that any man should ask thee *(that thou mayest know what they desire, thou knowing this unasked)*: by this [18] we *(more firmly)* believe thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own *(home)*, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken to you, that in me *(being with you by my Spirit)* you may have peace. In the world ye shall have tribulation: but [19] be of good cheer; I have overcome the world *(and, as I am able, so by my sufferings am I the more inclined to assist and strengthen you against the temptations of it)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. *THESE things have I spoken to you, that ye be not offended.*] *i. e.* These things, concerning the hatred of the world, and the reasons of it; and of those considerations, which may induce you to bear it patiently, lest they coming unexpectedly upon you unarmed against them, you should fall from the faith, or desist from your office in the propagation of it: that this is the true notion of being scandalized, see the note on Matt. xviii. 6.

[2] Ver. 2. *They shall put you out of the synagogues.*] In their synagogues they had not only assemblies for reading the Scriptures every sabbath-day, (Acts xiii. 27. xv. 21.) for public prayers and exhortations to the people then and upon other days, (Acts xiii. 15.) but offences committed against the law were there corrected, and sometimes punished with scourging. (Matt. x. 17. xxiii. 34.) And they who would not be reformed by stripes, nor by the lesser excommunication, which removed them, saith Buxtorf,* four feet from others, were pronounced *ἀποσυνάγωγοι*, (John ix. 22. 24. xii. 42.) and by a public recitation of their names were cast out of the communication of the church; which, Luke vi. 22. is *separating them, and casting out their names as evil;* this, Christ here saith, would be their portion.

[3] *Ἀλλ' ἔρχεται ὥρα ἵνα, Yea, the hour cometh, when whosoever killeth you shall think he doeth λατρείαν προσφέρειν τῷ Θεῷ, God service.*] The particle *ἀλλὰ* here signifies *yea*, and denotes the increase of a thing; as Luke xii. 7. *ἀλλὰ καὶ, yea, even your hairs are all numbered;* see 1 Cor. iii. 2. xii. 22. *ἵνα* is here put for *ὅτε, when*, as ver. 32. *the time cometh ἵνα σκορπισθῆτε, when you shall be scattered;* see the note on the Third Epistle of John, ver. 4. The phrase *λατρείαν προσφέρειν, to offer sacrifice*, is taken from Exod. xxxii. 29. *Consecrate your hands to the Lord, every one upon his brother;* that is, saith the paraphrase of Onkelos, "obtulistis oblationem," *ye have offered an oblation.* Hence the zealots among the Jews, who killed those they esteemed transgressors with their own hands, not expecting the judgment of the Sanhedrin, were by them deemed religious men, filled with zeal in the cause of God, they having their name, saith Josephus,† *ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων, from those that were zealous for what was good:* and therefore, after infinite slaughters of their brethren, they pronounced themselves *ἀναμαρτητοὶ*,‡ *men without offences:* and suitably to this prediction, Justin Martyr§ informs us, that the Jews did *καταρᾶσθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, disgrace and execrate the Christians in their synagogues*, and were *αὐτοχείρες αὐτῶν, killing them with their own hands wherever they could.* This they will do, saith Christ, because they know not the Father; *i. e.* how alien those cruelties are from his benign nature: so Grotius. (See the note on xv. 21.)

[4] Ver. 4. *That when the time cometh you may remember,* &c.] And so be assured of my Divine prescience and veracity; and therefore may not doubt of that assistance and consolation I have promised you under these troubles. But here it may be asked, why Christ here saith, *These things I said not to you at the beginning, because I was with you,* when in the first mission of the apostles to preach in the cities of Judea, he useth almost the same words? Matt. x. 17, 18. and the like words, Matt. xxiv. 9. Luke vi.

* In voce *niddui.* † De Bello Jud. lib. vii. cap. 30. p. 986.
‡ Ibid. cap. 34. p. 990. B.
§ Dial. cum Tryph. p. 234. C. 323. C. 363. C. Apol. ii. p. 72.

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22. Woltzogenius answers, that Christ in these places had in the general informed them of the great persecutions they were to suffer, but had not so clearly told them they were to suffer them on the account of religion; but this seems a mistake, for he had told them, that they were to suffer these things in the Jewish synagogues *for his name's sake*, and *for righteousness' sake*, Matt. v. 12, 13. x. 18. xxiv. 9. I answer therefore, that what was spoken, Matt. xxiv. 9. was said about this time; and so Christ might well say, *He said it not to them from the beginning;* and that what Christ saith, Matt. x. and Luke vi. does plainly respect the times, which were to come upon them, after our Lord's departure from them: for the words of Christ in St. Matthew, from ver. 16. to 36. respect those times when they were to give testimony to him *before the gentiles*, (ver. 18.) and were to be *filled by the Holy Spirit*, (ver. 20.) and so do the words of St. Luke also, as appears from the particle ὅταν, *when these things shall happen;* what therefore Christ there foretells as future, he speaks of here as instant, and now ready to befal them.

[5] Ver. 5. *And none of you asketh me, Whither goest thou?*] This Peter asked, xiii. 36. but received no direct answer; they did not therefore so ask as to know, (xiv. 5.) much less to consider duly whither he was going, *viz.* to his and their Father's house, (John xx. 17.) or why he went, viz. *to prepare a mansion for you*, (xiv. 2.) or none of them asked now his departure was at hand, and so gave greater reason for this inquiry, whither he was going?

[6] Ver. 7. *It is expedient for you that I go away.*] Since by the advent of the Holy Spirit you will find greater comfort than from my presence; now this Spirit was not to come till Christ *was glorified*, and had ascended into heaven. (John vii. 39.) The word παρακλήτης, here mentioned, signifies an advocate and a comforter; he did the part of an advocate in respect of Christ and his gospel, by convincing the world of sin in not believing on him, and of the righteousness of Christ, (ver. 9—11.) and by confirming the apostles' testimony of him by signs and miracles, and various gifts imparted to them, (Heb. ii. 4. 1 John v. 6—8.) and by pleading their cause *before kings and rulers*, (Matt. x. 18, 19.) and against all their adversaries. (Luke xxi. 15. Acts vi. 10.) In respect of the apostles and the faithful, he also did the part of a Comforter, as being sent for their consolation and support in all their troubles, filling their hearts with joy and gladness, and giving them an inward testimony of God's love to them, and an assurance of their future happiness. (Rom. viii. 15, 16.)

[7] Ver. 8, 9. *He will convince the world of sin, because they believe not in me.*] The Holy Spirit had departed from the Jews about four hundred years since; and his return, according to Christ's promise, must be sufficient to evince, that Jesus, who had thus shed the Spirit upon his disciples, was the true Messiah, and so to convince them of sin, who believed not in him, as we see it did, Acts ii. 37. 41.

[8] Ver. 10. *Of righteousness, because I go to the Father.*] For that was a sufficient evidence, that the Father owned him as a righteous person, and his true prophet, though by the Jews he was condemned as an impostor. Now this the Holy Spirit proved, because his mission from heaven, and the miraculous powers done by him in the name of Jesus, evinced, that he who sent this Spirit from heaven was translated thither. Hence Peter from this effusion of the Holy Spirit argues, that *this Jesus was by God made Lord and Christ*, (Acts ii. 36.) and that the Jews had crucified that Holy and Just One whom the Father had glorified. (Acts iii. 13, 14.)

[9] Ver. 11. *Of judgment, because the prince of this world is judged.*] *i. e.* Because Satan, the prince of this world, is now to be condemned, and cast out of his dominions: whence it may appear, that all who belong to his kingdom, and choose rather to serve him than Christ, their lawful prince and judge, shall be condemned with him. (See the preface to the Epistles, §. 10.)

[10] Ver. 12. *I have yet many things to say to you, but ye cannot bear them yet.*] *viz.* Concerning the abolishment of the sabbath, and the ceremonial law, justification by faith without the works of the law, the rejection of the Jews, and the calling of the gentiles, which, through the prejudices you now lie under, ye cannot yet bear. (See Orig. contra Celsum, lib. ii. p. 57, 58.)

[11] Ver. 13. *The Spirit of truth shall lead you into all truth.*] Necessary to your apostolical office, and to direct the Christian church to the end of the world in all saving truth: for, as Irenæus notes,* *The doctrine which they taught, they after delivered in the Scriptures, to be the pillar and foundation of our faith.* And as St. Austin adds,† *Christ having committed to them the writing of those things, which he would have us read, they chose out those things to write which they judged sufficient to be written for the salvation of the faithful.* It is therefore certain, that the apostles, in compiling the canon of Scripture, were so assisted by the Holy Spirit, as to write all truths necessary for the salvation of believers, and, consequently, that all things necessary to be believed or done by Christians, are fully and perspicuously contained in the Holy Scriptures.

[12] *And he shall teach you things to come.*] From this, and from the parallel place, xiv. 26. *He shall bring all things to your remembrance which I have said to you*, two things are evident: (1.) That this promise of the Holy Spirit can belong only to the apostles, seeing to their remembrance only could Christ bring those things which he had said to them. (2.) That this promise can agree to no councils assembled after their decease, seeing they never challenged to themselves the gift of prophecy, nor had future contingencies revealed to them.

[13] Ver. 14, 15. *He shall glorify me: for he shall receive of mine, and shall shew it to you. All things which the Father hath are mine.*] These words contain two arguments for the Divinity of Christ. For,

First, The things the Holy Spirit was to receive from Christ, who is emphatically styled *the truth*, are, *all truth* by the apostles to be delivered to the church, and all future contingencies respecting the church to the end of the world: for, saith Schlictingius‡ here, *To this we are to refer the Revelation of St. John, in which are contained prophecies of the state of the church from that time to the end of the world.*

* "Apostoli evangelium quod tunc præconiaverunt, postea per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam nostræ fidei futuram." Lib. iii. cap. 1. "Quicquid Christus de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit."

† "Electaque esse quæ scriberentur ea quæ saluti credentium sufficere viderentur." De Consens. Evangel. lib. i. cap. 35. et Tr. 49. in Joh. p. 355.

‡ "Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum ecclesia in posterum agetur; huc etiam pertinet tota Apocalypsis Johannis, in qua continentur prophetiæ de mirabili statu ecclesiæ Christi, ab illo tempore usque ad finem mundi."

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Now the knowledge of these things must imply a Divine prescience. *We speak* (saith the apostle) *the wisdom of God, which God hath revealed to us by his Spirit;* (1 Cor. ii. 7. 10.) Christ therefore, from whom the Spirit received these things, must be God. Lastly, God saith to the idols of the gentiles, *Shew the things that are to come, that we may know that ye are gods;* (Isa. xli. 23.) he therefore who sheweth these things to the Spirit must be God.

Secondly, By saying, *all things which the Father hath are mine;* he challenges to himself the incommunicable attributes, and consequently that essence which is inseparable from them.

Ans. To this Woltzogenius answers, That the phrase, *all things,* must be restrained to the subject of Christ's discourse, *viz.* to all things, which the Spirit of truth was to reveal to them, and which respected their office and the good of the church; all which things the Father had communicated to him.

But (1.) Christ saith not here, I am conscious to the secrets of my Father; but *all things which the Father hath are mine.* (2.) Christ here gives the reason, why he had said, *he shall receive of mine,* viz. *because all that the Father hath is mine.* Take away any thing from the generality of this expression, and you render our Lord's inference infirm, since that which you take away, the Holy Spirit might not receive from him. (3.) All those things, which he confesses are here to be understood, are sufficient to prove the Divinity of Christ, as the citation from him shews.

[14] Ver. 23. *And in that day ye shall ask me nothing.*] *i. e.* When I have sent the Holy Spirit, *to lead you into all truth,* you shall have no need to inquire satisfaction in any thing, as now ye do, or to ask the sense of any thing suggested to you by the Spirit, as you sometimes ask the meaning of my words. This sense of the word ἐρωτᾶν is gathered from ver. 19. *they were desirous* ἐρωτᾶν *to inquire of him* the sense of those words, *yet a little while,* and ver. 30. *there is no need that any one* ἐρωτᾷ *should inquire of thee*—in that day, *i. e.* say St. Austin and Maldonate, in the day of judgment; but then the apostles could have nothing farther to ask for the church's benefit. And, secondly, it appears from the preceding verse, that day was the time when they should see him again after his resurrection, and so on. Nor can Origen's * conceit stand, that Christ here excludes himself, requiring them *to pray only to God the Father,* this being contrary to the practice of St. Paul, and the whole Christian church. (See note on Rom. x. 13.)

[15] Ver. 24. *Hitherto have ye asked nothing in my name.*] *i. e.* By me as mediator betwixt God and man, and with respect to my merits; do this after my death, and intercession for you at the right hand of God, and you shall receive such answers as will fill you with joy.

Ver. 25. *These things I have spoken to you* ἐν παροιμίαις *in parables.*] Παροιμία ἐστὶ λόγος ὠφέλιμος μέτ' ἐπικρύψεως μετρίας ἐκδεδόμενος, *A proverb* (saith St. Basil) *is a profitable speech uttered with some obscurity,* and so it is here, as is apparent from the answer of the apostles, ver. 29. *Lo, now speakest thou plainly, and speakest no proverb;* and from the following words in the same verse, *Hereafter I shall no more speak to you in proverbs, but shall shew you plainly* (the will) *of my Father.*

[16] Ver. 26, 27. *And I say not that I will ask the Father, for he himself loveth you.*] *i. e.* I need not say this for your comfort, that I will intercede with my Father for you, seeing his love to you, who have thus loved me, is so great, as to incline him to grant your petitions on his own accord.

[17] Ver. 28. *I came out from the Father.*] See note on xiii. 3.

[18] Ver. 30. *By this we believe that thou camest forth from God.*] Why did they not believe him to be God? saith Woltzogenius. *Ans.* They say this sufficiently, by owning he *knew all things,* even the thoughts of men's hearts; and thence, as they well might, concluding, *he came forth from God:* for omniscience and the knowledge of the heart, being the attributes of God, (1 Kings viii. 39. Jer. xvii. 10.) they cannot be communicated to any without the communication of the Divine nature.

[19] Ver. 33. *Be of good comfort, I have overcome the world.*] Being prepared to suffer that death, by which I am to be freed from all the injuries of the world, and to be crowned with glory, and you shall also do it by faith in me, which is your *victory over the world,* (1 John v. 4, 5.) and by my strength, which shall enable you to do all things, (Phil. iv. 13.) of which you cannot doubt after so many tokens of my love. (Rom. viii. 35—37.)

CHAP. XVII.

1. THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come *(that my work on earth by my sufferings now instant should be finished,* ver. 4.) [1] glorify *(now)* thy Son *(by his advancement to the right hand of majesty and power),* that thy Son also may glorify thee, *(by propagating the knowledge of thee and of thy gospel through the world.* See Examen Millii.)

2. [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him *(so instate him in that kingdom in which he shall exercise that power in bringing many to the faith, and so fitting them for life eternal).*

3. And this is *(the true way)* to life eternal, that they may [3] know thee *(to be)* the only true God *(in opposition to those false gods they now ignorantly worship),* and *(may know and believe in)* Jesus Christ, whom thou hast sent *(to reveal this life to them).*

4. I have glorified thee on the earth *(by declaring thy will to the Jews):* I have finished the work *(the prophetical office)* which thou gavest me to do *(on earth).*

5. And now, O Father, glorify thou me with thine own self *(by exalting even my human nature to the right hand of glory, and crowning me)* with [4] that glory which *(as to my Divine nature)* I had with thee before the world was.

6. I have manifested thy name *(and doctrine)* to [5] the men which thou gavest me out of the world: thine they were *(by faith in thee before),* and thou gavest them me *(by causing them to believe in me);* and they have kept thy word.

7. [6] Now they have *(fully)* known that all things whatsoever thou hast given *(i. e. authorized)* me *(to do or say),* are of thee *(i. e. were indeed thy words and works):*

* Οὐδενὶ τῶν γεννητῶν προσυκτέον ἐστὶν, οὐδὲ αὐτῷ τῷ Χριστῷ, ἀλλὰ τῷ Θεῷ τῶν ὅλων καὶ πατρὶ, περὶ εὐχῆς, p. 48.

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8. For I have given *(i. e. declared)* to them the words, which thou gavest *(in commission to)* me *(to speak)*; and they have received them *(as thine)*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: [7] I pray not *(in this address)* for the world, but for them which thou hast *(already)* given me *(out of it)*, for they are mine *(having thee for their Father)*.

10. And all mine are thine *(thy children)*, and thine are mine *(having me for their teacher and guide)*; and I am glorified in them *(by the miracles done by them in my name, and by the converts they make to the Christian faith)*.

11. And now I am no more in the world, [8] but these *(my apostles)* are *(to continue)* in the world, and I *(am to)* come to thee. Holy Father, keep through thine [9] own name *(or power)* those whom thou hast given me, that they may be one as we are *(by the participation of the Spirit.* See Examen Millii.)

12. While I was with them in the world, I have kept them in thy name: *(and by thy power imparted to me,)* those that thou gavest me, I have kept, and [10] none of them is lost *(hath perished, or fallen off from me)*, but the son of perdition *(and this it was thy pleasure to permit)*; that the Scriptures might be fulfilled. (See Examen Millii.)

13. And now come I to thee; and these things I speak *(in their audience, while I am)* in the world, [11] that they might have my joy *(the joy which I have promised them,* xv. 11.) fulfilled in themselves *(by the presence of the Spirit, whose fruits are joy and peace)*.

14. I have given *(i. e. taught)* them thy word; and the [12] world hath hated them, because they are not of the world, even as I am not of the world. (See xv. 18, 19.)

15. I pray thee not that thou shouldest take them out of the world, but that thou wouldest keep them [13] from the evil *(of the world.*

16. *And thus I pray, because)* they are not of the world *(and so will certainly be hated by it)*, even as *(I have been, because)* I am not of the world.

17. Sanctify [14] them through (Gr. *in, or for the propagation of)* thy truth *(by sending the Holy Ghost upon them)*: thy word *(they are to preach to the world)* is *(the)* truth.

18. As thou hast sent me into the world *(to deliver thy mind to it)*, even so have I also sent them into the world *(on the same errand:* see note on xx. 21.)

19. And [15] for their sakes I sanctify *(i. e. offer up)* myself *(a piacular victim)*, that they also *(being justified through faith in me)* might be sanctified through (Gr. *in or for)* the truth. (See ver. 17.)

20. Neither pray I for [16] these alone, but for them also which shall believe on me through their word;

21. [17] That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us *(by the participation of that Spirit which is in me)*: that the world *(by the powerful operations of this Spirit in them)* may *(be induced to)* believe that thou hast sent me.

22. And [18] the glory which thou gavest me *(i. e. the power of doing miracles by the Spirit of God)*, I have given them; that they may be one, as we are one: (ver. 21.)

23. I in them, and thou in me, that they may be made perfect in one *(spirit, working in them as it did in me)*; and that *(so)* the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, [19] I will that they also whom thou hast given me *(when they have finished their course on earth)* be with me where I am; that they may behold my glory, which thou hast given me: for *(because)* thou lovedst me before the foundation of the world.

25. O righteous Father, *(the men of)* the world have not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared to them thy name, and *(farther)* will declare it *(by the illuminations of the Holy Spirit)*: that *(so)* [20] the love wherewith thou hast loved me *(which moved thee to give the Holy Spirit without measure to me,* John iii. 34, 35.) might be in them, and I in them *(by the same Spirit)*.

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. *GLORIFY thy Son.*] Not only by his advancement to a state of glory, but by such wonders attending his sufferings, and such a glorious resurrection, as may entirely remove the scandal of the cross. In answer to which request, some were forced, even by what they saw at his death, to say, *Surely this man was the Son of God;* and others, who had clamoured for his death, *to smite their breasts;* and God soon after declared, that he had made him *Lord and Christ, a Prince and Saviour.* (Acts ii. 36.)

[2] Ver. 2. Καθὼς ἔδωκας, *As thou hast given him power over all flesh.*] In destination and promise only, say most interpreters. But since the Baptist said δέδωκεν, *he hath given all things into his hands,* (iii. 35.) seeing the evangelist saith the same, xiii. 3. seeing Christ himself saith, *the Father* δέδωκε *he hath given all judgment to the Son,* (v. 22.) and promiseth to raise the dead, because ἔδωκε, *he had given him power to judge all men,* and Christ himself saith not, Matt. xxviii. 18. *all power is now given me,* but ἐδόθη, *hath been given me in heaven and in earth;* I see no reason for this restriction or limitation of the word; only it may be granted, that as he only exercised this power upon earth, whilst he was in it, so was he to exercise it from heaven more fully after his resurrection.

[3] Ver. 3. *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou hast sent, Jesus Christ.*] *i. e.* That the gentiles, quitting their dumb idols and false gods, may own thee alone to be the living, (1 Thess. i. 9.) and *true God,* who madest heaven and earth, (Acts xiv. 15.) and that the Jews may own me to be thy Son sent to them from heaven, and that Messiah, which, according to thy promise made to Abraham and David, thou hast sent to them; for by knowing thee fully, they will know me also, whom all men are to *worship as they worship the Father,* and whom he that doth not worship, *doth not truly honour the Father:* (v. 23.) for *I and the Father are one;* (x. 30.) *whom no man knoweth who he is, but the Father, and he to whom the Father will reveal him;* (Luke x. 22.) whom *he that denies hath not the Father;* (1 John ii. 23.) *doth not know him, and he that seeth, sees the Father also,* (xiv. 9. xv. 21. xvi. 3.)

Obj. Here the Socinians say, that these words plainly prove that the Father alone is the true God, and that by the words μόνον τὸν ἀληθινὸν, *the only true God,* Christ must be excluded from being true God, since otherwise the Father would not be only so. But to this we answer,

Ans. 1. That these words cannot be reasonably supposed to exclude him from a true Divinity, who is in Scripture

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styled ὁ ἀληθινὸς Θεὸς, *the true God:* now that Christ is so styled, see the note on 1 John v. 20. True therefore is the gloss of Grotius, that *he is styled the only true God, in exclusion of those,* "quos falsa gentium persuasio introduxerat," *whom the false persuasion of the gentiles had introduced;* not so as to exclude the other persons, but κατ' ἀντιδιαστολὴν τῆς πολυθείας, *in opposition to polytheism;* as Epiphanius,* or εἰς ἀναίρεσιν τῶν μὴ πεφυκότων εἶναι ἀληθινῶν, *for the removal of those which by nature are not true gods,* as Athanasius saith.† Hence the Pseudo-Ignatius‡ observes, that the evangelists saying, the *Father is the only true God, did not omit what belonged to our Lord, but premised this saying, In the beginning was the Word, and the Word was God.* And in this sense the word *only* is frequently applied to God in the Old Testament: so Deut. xxxii. 12. Κύριος μόνος, *the Lord only was their guide, and there was no* Θεὸς ἀλλότριος, *false God with them,* and yet the angel in whom his name was, (Exod. xxiii. 21.) *went with them; the angel of his presence saved them,* (Isa. lxviii. 9.) and was the captain of their host: (Josh. v. 14.) so also Isa. xliii. 11. *I am the Lord, and there is no Saviour besides me;* and ver. 12. *I am the Lord your God, and there is no* ἀλλότριος, *strange God with me:* (see Judg. x. 16. 1 Sam. vii. 3. Psal. lxxxi. 9.) see also the word *solus,* so used by Irenæus often; as when he saith of the Maker of the world, that he is *solus Deus,*§ and *solus Dominus,* and *solus Conditor,* and *solus Pater,* and *solus continens omnia,* and yet puts into the symbol of faith owned by all Christians, that Christ‖ is ὁ Κύριος ἡμῶν καὶ Θεὸς. (See the note on 1 Cor. viii. 3.)

Woltzogenius saith, this place proves Christ is not God in the most perfect sense, in which he is to be understood to be God, "qui est auctor et origo omnis Deitatis, et qui Deitatem à seipso habet, non ab alio," *who is the author and original of the whole Deity, and who hath his Divinity from himself, and not from another:* and if this be all they contend for, we, who believe that Christ is *God of God,* may grant this, and yet maintain that he is God, not by title only, as angels and magistrates are styled *Elohim,* but by communication of the Divine nature, as being the true God, and having the name of God distributively given, and the Divine attributes ascribed to him only; *i. e.* in opposition to them who are only called gods, but are not by nature so.

2. We answer, that the exclusive particle *only,* is not in construction to be joined with the true God thus, *to know thee only to be the true God:* for the words run not thus, σὲ μόνον τὸν ἀληθινὸν Θεὸν but thus, σὲ τὸν μόνον ἀληθινὸν Θεὸν, *who only art true, or the God who alone art true;* and whereas against this Crellius objects, that the word ἀληθινὸς, being an adjective, cannot be here the predicate; this is confuted by many instances in this Gospel; for φῶς τὸ ἀληθινὸν is the light which is truly so, i. 9. and so is *the true bread,* vi. 32. and *the true vine,* xv. 1. it being manifest that in all these places, *true* is the attribute, or the thing predicated, of light, bread, the vine.

And whereas they urge farther, that the word *solus,* only, added to it, excludes all other things from any communion with that of which it is predicated, and so imports, that the Father alone is a true God; this assertion may be confuted from many instances both of the Old and the New Testament. As when Jacob says of Benjamin *he is left alone,* (Gen. xlii. 38.) *viz.* in respect of Joseph, not of his ten brethren; and of Christ, that *he was left alone, viz.* in respect of the multitude, when yet his disciples were with him, (Luke ix. 18. 36. John viii. 10.) and when he saith, *Ye shall leave me alone: and yet I am not alone, for the Father is with me,* (xvi. 32.) But to proceed to instances more apposite, we read of *the blessed and only Potentate, King of kings, and Lord of lords,* ὁ μόνος ἔχων ἀθανασίαν, *who only hath immortality.* (1 Tim. vi. 15, 16.) Now if this be said of God the Father, as the Socinians must assert, or allow Christ to be truly God, yet must they allow that Christ, who is styled *King of kings, and Lord of lords,* by reason of his powerful victories over the enemies of his church, (Rev. xvii. 14. xix. 15, 16.) is also δυνάστης, *a Potentate;* that he who hath *life in himself,* and of *whose kingdom there shall be no end,* (John v. 26. Luke i. 33.) *hath also immortality;* and he who is exalted to God's right hand, *dwells also in light inaccessible:* they therefore must allow that neither the word *only,* before *Potentate,* nor before *immortality,* excludes Christ from a communion in those attributes. Solomon saith of God, *i. e.* according to the Socinians, of the Father, (1 Kings viii. 39.) σὺ μονώτατος, *thou only knowest the hearts of all men;* and yet Christ saith, that *all the church shall know, that he is the searcher of the hearts and reins,* viz. of all men, that being necessary, that, as it follows, he might *give to all men according to their works:* (Rev. ii. 23.) and St. Jude speaks of some wicked men, who denied τὸν μόνον Δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν, *our only Master, God, and Lord,* (ver. 4.) If they say this is meant of Christ, as probably it is, all these words being put by apposition with one only article prefixed, and the same persons being by St. Peter said *to deny the Lord that bought them,* (2 Pet. ii. 1.) surely they will not say, these words exclude the Father from being our Master, God, and Lord; or if they do interpret them of God the Father, they cannot deny, against express Scripture, that Christ is our Lord and Master. (See John xiii. 13, 14. 1 Cor. viii. 6. Eph. iv. 5.) All these instances therefore shewing the falsehood of that assertion, do also shew the weakness of the Socinians' arguments from these words against the Deity of Christ, and of the Holy Ghost.

[4] Ver. 5. *And now, Father, glorify me with the glory which I had with thee before the world was.*] Having shewed in the note on Phil. ii. 6. that Christ had a glory with God the Father, before he took upon him our nature; that, when he did so, he laid aside this glory, *and took upon him the form of a servant,* and that after his ascension he resumed this glory, and appeared in it, and says, that *he will come hereafter,* sometimes, *in the glory of the Father,* as Matt. xvi. 27. sometimes, *in his own glory,* Matt. xxv. 31. and sometimes, *in the glory of both,* Luke ix. 26. this glory he now desires to be given him, not only as the Word, as it was before, but as the *Word made flesh also:* and therefore Theophylact gives the sense thus, τὴν ἀνθρωπίνην μου φύσιν ἄγαγε εἰς τὴν δόξαν ἣν εἶχον παρὰ σοὶ ἐγὼ Λόγος, *bring my human nature into a participation of the glory which I the* Λόγος *had with thee before the beginning of the world.* But this plain and obvious exposition of the words demonstrating his Divinity, as I have shewed in the note recited, the Socinians will not admit of, and therefore say that he requests that the glory which he had before *in the appoint-*

* Hær. 25. p. 6. † Cont. Ar. lib. iv. p. 257.
‡ Ep. ad Antioch. §. 4. § Lib. ii. cap. 1. ‖ Lib. i. cap. 2.

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ment, or designation of the Father only to it hereafter, he might now actually enjoy; and Grotius joins with them in this exposition. But,

First, It seems unreasonable to say absolutely he had any thing before he had a being to have, supposing a subject in which that is contained which he is said to have. The first place cited by Grotius as parallel, *viz.* that Christ was *foreknown before the foundation of the world,* (1 Pet. i. 2.) is plainly impertinent, there being no hint in the words of Christ here of any such foreknowledge, but a plain assertion that *he had this glory before the foundation of the world.* So are the words cited from Eph. i. 4. *He hath elected us in Christ before the foundation of the world, to be holy:* for the apostle saith not, as Christ doth of his glory, that we had any holiness before the foundation of the world, but only that we were chose to it. His third instance, from Rev. xiii. 8. where we read thus, *Whose names were not written in the book of life, of the Lamb slain from the foundation of the world,* seems only pertinent, because it is ill translated; for that the true translation should be thus, *Whose names were not written from the foundation of the world,* (i. e. were not written) *in the book of life of the Lamb slain,* is evident from xvii. 8. where we read thus, *Whose names are not written in the book of life from the foundation of the world.* And, lastly, the citation from 2 Tim. i. 9. *He hath saved us, and called us with a holy calling, according to his own purpose, and grace given to us in Christ Jesus, before all ages,* seems only to be pertinent on the same account; translate the words thus, *According to his own purpose before all ages, and the grace given us in Jesus Christ;* and there is in them no appearance of any likeness to Christ's words: and this translation is sufficiently confirmed from the parallel places, Tit. i. 2, 3. Eph. i. 3, 4.

Secondly, Christ here saith, *Glorify me with the glory which I had* παρὰ σοὶ, *with thee;* now that phrase signifies as much as *with thee,* or *in thy presence,* in the perpetual use of Scripture. So Numb. xxii. 9. *Who are the men that are* παρὰ σοὶ, *with thee?* 1 Sam. xxii. 3. *Let my father and mother be* παρὰ σοὶ, *with thee:* now he that hath no being cannot, without the greatest catachresis, be said to be with another. And, lastly, Christ speaks of a glory, which the Father had given him, *because he loved him before the foundation of the world:* now sure it is improper to say any thing is beloved when it is nothing; or, when it hath no being.

[5] Ver. 6. *I have manifested thy name to those whom thou hast given me out of the world.*] *i. e.* To my disciples, whom thou hast given to me, by causing them to believe in me; I have by my doctrine taught them, and by my miracles, done before their eyes, given them the clearest prospect of thy power, wisdom, holiness, and goodness.

[6] Ver. 7. *Now they have known,*] By my Divine doctrine and miracles, which they have heard and seen, that I derived both from thee.

[7] Ver. 9. *I pray not for the world.*] These things which follow respecting only my apostles, which are to preach my gospel to all nations, I request not for that world, which hath no knowledge of me. They who hence argue, that *Christ died not for the world,* nor *sought the salvation of it,* but of some few persons in it, because he here prays not for it, must be mistaken; for,

First, They plainly contradict both Christ and his apostles, for Christ saith, *he came not to condemn the world, but that it might be saved,* John xii. 47. that *God sent his Son into the world, that the world, through him, might be saved,* iii. 17. Hence this evangelist assures us, he was *the propitiation for the sins of the whole world,* 1 John ii. 2. and others of them, that he came *to seek and to save that which was lost,* as doubtless all the world was. (Matt. xviii. 11.)

Secondly, They vainly argue, that Christ never prayed for the world, because he saith here, *I do not do it now,* which is arguing against plain matter of fact: for how oft doth he say to the Jews, *Ye are of the world,* (John viii. 23.) and of his apostles chosen out of them, that they were called *out of the world?* as here, ver. 6. 14. 16. and yet he saith to them, Luke xix. 42. εἰ ἔγνως, *How do I wish that thou hadst known, in this thy day, the things which belong to thy peace!* And, hanging on the cross, he said, *Father, forgive them,* Luke xxiii. 34. making *intercession for those transgressors,* Isa. liii. 12. He therefore saith, that, in this address, he prayed not for them, because he was asking those things which could not agree to them, but to his apostles only, or to those whom *God had given him out of the world; viz.* that they might be consecrated to their apostolical functions or by that Spirit which *the world could not receive,* John xiv. 17. that *their joy,* from his presence with them, *might be full;* nor is there any thing in this whole prayer which is not proper to believers only. And,

Thirdly, This very prayer for them is made for the sake of the world, and with respect to their saving faith; i. e. *for them who should believe through his word,* ver. 20. that *the world might believe and know that the Father hath sent him,* ver. 23. So that he prayed for his apostles for this very end, that the world by their means might believe, and believing *might have life through his name:* it is therefore plain he made this prayer, in which he saith, *I pray not for the world,* out of affection to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation.

[8] Ver. 11. Καὶ οὗτοι, *But they are in the world.*] Καὶ here signifies *but,* as Gen. xxxi. 7. Exod. i. 17. vii. 12. Numb. iv. 20. v. 28. Deut. i. 43. iii. 7. iv. 9. viii. 18. Josh. i. 8. 1 Sam. i. 13. Psal. iv. 3. Matt. i. 25. xi. 17. xii. 39. xvii. 12. John v. 40.

[9] *Keep them in thy name.*] i. e. *By thy power;* so *name* is used, 1 Sam. xvii. 45. 2 Chron. xiv. 11. Psal. xliv. 5. lxxxix. 24. Matt. vii. 22. Acts iv. 7.

Οὓς ἔδωκάς μοι; see Examen Millii in locum.

[10] Ver. 12. *And none of them is lost.*] *i. e.* Either by temporal death, (xviii. 9.) or by falling off from me, but ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition,* i. e. Judas, worthy of perdition. So *a son of death* is one worthy of it, 2 Sam. xii. 5. and ἔθνος ἀπωλείας *is a nation fit to be destroyed,* Ecclus. xvi. 9. (See Matt. xxiii. 15. and the note on Eph. ii. 3.)

[11] Ver. 13. *That they may have my joy fulfilled in them.*] *i. e.* That the joy they had hitherto from my love to them, (v. 11.) my presence with them, and care of them, may, in my absence, be increased by the presence of that Spirit with them, who will supply my bodily absence, (xvi. 7.) and whose fruits are *joy and peace;* (Gal. v. 22.) yea, by whom I, though absent in body, am still present with them, (xiv. 11.)

[12] Ver. 14. *The world hath hated them,* &c.] This desire

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of thy protection and assistance is needful to them, who will be certainly exposed to great hatred from the world; and fit to be granted by thee, seeing they will be thus hated for preaching thy word to the world.

[13] Ver. 15. *But that thou shouldest keep them ἀπὸ τοῦ πονηροῦ from the evil.*] *i. e.* From the evil men of the world, and from Satan, the prince of the world, who by their means endeavours, by fiery persecutions, to suppress the truth, and destroy or discourage the preachers of it; whence their persecutions are ascribed not to them but to Satan, Luke xxii. 31. 1 Thess. ii. 18. iii. 5. Rev. ii. 10. From the eleventh to the sixteenth verse we learn, how necessary Divine aid is to our preservation and success, even in pious enterprises, and so how necessary it is to seek it by fervent prayer; and also from our Saviour's affection to them, care of them, and prayer for them, how certain they who sincerely devote themselves to his service may be of his aid in it, and his protection while they are so employed.

[14] Ver. 17. Ἁγίαζον, &c. *Sanctify them by thy truth.*] *i. e.* Consecrate and set them apart, for the propagation of thy truth. Now this sanctification to the priesthood under the old testament, was made, first, with a *sacrifice offered for them.* So Moses receives a command, ἁγιάζειν, *to sanctify the priests, ὥστε ἱερατεύειν μοι αὐτούς, that they might serve or offer to God, by the oblation of a bullock or a ram,* Exod. xxix. 1. and thus Christ sanctified his apostles by offering up himself for them, ver. 19. Secondly, *By anointing them with holy oil;* (ver. 7.) and in this sense, Christ desires here the Father to sanctify them to their office, by the descent of the Holy Spirit, styled, *the oil of gladness,* and *the promise of the Father,* on them, and by whose assistance they became *able ministers of the new testament,* (2 Cor. iii. 6.) which before they were not; and are therefore bid not to begin their preaching to the world, till this Spirit from on high was come upon them. (Luke xxiv. 49. Acts i. 8.)

[15] Ver. 19. Καὶ ὑπὲρ αὐτῶν, *And for them I sanctify myself.*] *i. e.* I offer up myself to be slain, as a piacular victim, as Chrysostom saith here; in which sense, the word ἁγιάζειν is often used, as I have shewed, note on Heb. ii. 11. Nor do these words admit of the sense which some give them, thus, *For their sakes I shall, by my resurrection, shew myself to be the Holy One;* for, as that is not to *sanctify himself,* so neither was it so needful for their sakes, who believed this already, saith our Lord, ver. 7, 8.

[16] Ver. 20. *Neither pray I for these alone, but for them that shall believe,* &c.] As Christ (ver. 17.) had prayed for his apostles, that they might be filled with the Spirit, so here he asks the same thing for those that should believe through their word, that they also might be replenished with the gifts of the Holy Ghost, according to the prediction of the Baptist, Matt. iii. 11. and his own promise, vii. 38, 39. and as it after came to pass. That these words, *viz. That they may be one, as thou, Father, art in me, and I in thee;* are to be interpreted not of a union of concord, but by the participation of the Spirit, of the Father, and the Son, is proved; see note on xiv. 20. Add that Christ declares, he did his miracles by the Holy Spirit, (Matt. xii. 28.) that the Spirit was given to him without measure, (iii. 34.) that thereby he was *anointed to preach the gospel.* (Luke iv. 18, 19.) Christ also says, that the Father, abiding in him, did these miracles, (xiv. 10.) and that the Jews, by the doctrine thus preached, by virtue of this unction, and the miracles thus done by the Spirit of God, might and ought to know, that *the Father was in him, and he in the Father:* (x. 38.) and he promises, that they who believed in him should do greater works than he had done, *because, going to the Father, he would send the Holy Spirit to them to abide ever with them;* (xiv. 12. 16—18.) and then adds, that *in that day they should know that I am in the Father, and you in me, and I in you,* (ver. 20.) All which things prove, that the Father was in Christ, and he in him; not only by the union of the Divine nature with the human, but by union of the same Spirit also residing in him; and consequently the union of believers with them both must be by the same Spirit: whence it is said, that *he that is joined to the Lord, is ἓν πνεῦμα, one spirit with him,* 1 Cor. vi. 17. that their bodies are made the *temples of the Holy Ghost,* ver. 19. and they are a *habitation of God through the Spirit,* Eph. ii. 2. This farther will appear from the end of this union, which is, saith Christ, *that the world may believe and know that thou hast sent me:* for this the apostles testified, and made known to the world, not by their concord, but by virtue of that Spirit with which they were endowed from on high, and which God gave to them that believe: (Acts v. 32.) and this interpretation we may learn from the words of Irenæus,* to the same effect. This also will be still more evident from the words following.

[17] Ver. 21. Ἵνα πάντες ἓν ὦσι, *That all may be one.*] Origen here saith, the apostles and the prophets shall then know the Father, ὅταν γένωνται ἕν, ὡς υἱὸς καὶ πατὴρ ἓν εἶσιν, *when they are become one, as the Son and Father are one,* which he thus explains in his commentary on these words, Rom. v. 5. *The love of God is shed abroad in our hearts, by the Spirit that he hath given us;* "ut per istud spiritus sancti donum compleatur ille sermo quem Dominus dixit, sicut tu pater in me, et ego in te, et isti in nobis unum sint, Divinæ scilicet naturæ participes effecti in abundantia charitatis per Spiritum Sanctum ministratæ;" *That by this gift might be fulfilled that saying of the Lord, That they may be one in us, as thou Father art in me, and I in thee, being made partakers of the Divine nature, in the abundance of love ministered to them by the Holy Spirit:* and in this sense the fathers often say, that at the resurrection we shall be Θεοποιούμενοι, as being then completely made partakers of the Divine nature, by the Spirit of God, then more fully dwelling in us, and so *God will be all in all* in his glorified saints.

[18] Ver. 22. *And I have given them the glory which thou gavest me,* &c.] By this glory we are to understand Christ's power of working miracles; which power was given to the apostles, and those who believed through their preaching, by virtue of the Holy Spirit, which came down upon them: for, by the power of this Spirit, Christ wrought his miracles, and so manifested τὴν δόξαν αὐτοῦ, *his glory,* chap. ii. And the administration of the gospel is upon this account said to be ἐν δόξῃ, *in* or *with glory,* 2 Cor. iii. 7. 11. and the apostles are said to have seen *the glory of the Lord,* and to have been *transformed into the likeness of it, from glory to glory, even as by the Spirit of the Lord,* ver. 18. (See the

* "Effundit (Christus) spiritum Patris in adoptionem et communionem Dei et hominum, ad homines quidem deponens Deum per spiritum, ad Deum rursus imponens hominem per suam incarnationem." Lib. v. cap. 1.

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note there.) This glory Christ is here said to have given his apostles, not only that they might be one with the *Father and the Son,* but also that *the world might know the Father had loved them, as he had loved Christ,* whom he had so loved as to give the Spirit without measure to him.

[19] Ver. 24. *I will that those whom thou hast given me, may be with me,* &c.] *i. e.* I will that they may be received up after the resurrection into heaven, as I was; for it seems probable, that none of the saints, no, not the apostles, are to be received into the supreme heaven, to enjoy the beatific vision, before that time. (See note on xiv. 3.)

[20] Ver. 26. *That the love wherewith thou hast loved me, may be in them.*] *i. e.* That thou mayest love them, as being thy sons by adoption, so as to make them partakers of an eternal inheritance, (Rom. viii. 17.) and so as to fill them with thy Spirit, (Gal. iv. 6.) and, raising them from the dead, mayest crown them with eternal glory.

CHAP. XVIII.

1. WHEN Jesus had spoken these words, he [1] went forth *(of the city)* with his disciples, *(and went)* over the brook Cedron, where was a garden, into which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and pharisees, cometh thither *(it being night)* with lanterns, and torches, and weapons *(to apprehend him).*

4. Jesus therefore, [2] knowing all things which should come upon him, went forth, and said to them, Whom seek ye?

5. They answered him, *(We seek)* Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them *(when he said this).*

6. As soon then as he had said to them, I am he, they went backward, and fell to the ground.

7. Then *(when they were risen up)* asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me *(only),* let these *(my disciples)* go their way.

9. *(And this he said)* [3] that the saying might be fulfilled, which he spake, Of them *(apostles)* which thou hast given me, have I lost none *(i. e. I have suffered none to perish).*

10. Then Simon Peter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. *(And)* the servant's name was Malchus.

11. Then said Jesus to Peter, [4] Put up thy sword into the sheath: *(for)* the cup which my Father hath given me *(to drink),* shall I not drink it?

12. Then [5] the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13. And led him away to [6] Annas first; for he was father-in-law to Caiaphas, which *(Caiaphas)* was the high-priest that same year *(that Jesus was crucified).*

14. Now Caiaphas was he (Gr. *and it was that Caiaphas)* which gave counsel to the Jews, that it was expedient that one man should die (Gr. *perish)* for the *(preservation of the)* people.

15. And Simon Peter followed Jesus, and [7] *(so did)* another disciple: that disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known to the high-priest, and spake to her that kept the door, and brought in Peter.

17. Then said the damsel that kept the door to Peter, Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals; for it [8] was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19. The high-priest then *(Annas having sent Jesus to him)* asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake *(my doctrine)* openly to the world; I ever taught *(it)* in [9] the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why *(then)* askest thou me *(of my doctrine)?* ask *(rather)* them which heard me, what I have said to them: behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by struck Jesus *(on the cheek)* with the palm of his hand, saying, Answerest thou the high-priest so *(rudely)?*

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if *(I have said)* well, [10] why smitest thou me?

24. *(This he said to him,)* now *(that)* Annas [11] had sent him bound to Caiaphas the high-priest.

25. And Simon Peter stood and warmed himself *(with the servants).* They said therefore to him, (see note on Matt. xxvi. 69.) Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied *(it)* again: and immediately the cock crew.

28. Then led they Jesus from Caiaphas to the hall of judgment: and it was early; and *(but)* they [12] themselves went not into the judgment-hall *(among the heathens),* lest they should be defiled *(by them);* but *(stayed without)* that they might eat the passover *(i. e. the other paschal offerings, clean and undefiled).*

29. Pilate then went out to them, and said, What accusation bring you against this man?

30. They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee.

31. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews therefore said to him, [13] It is not lawful for us to put any man to death: *(and this they said not, that they might not have done this after such licence given, but)*

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die *(viz. by being lifted up upon the cross).*

33. Then Pilate entered into the judgment-hall again, and called Jesus, and said to him, Art thou the King of the Jews?

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34. Jesus answered him, Sayest thou this thing *(makest thou this inquiry)* of thyself, *(from a desire to know the truth?)* or *(because)* others did tell it thee of me? *(laying it to my charge as a crime, that I profess myself Messiah their King.)*

35. Pilate answered, Am I a Jew, *(that I should ask this for my own satisfaction? The men of)* thine own nation and the chief priests have delivered thee to me: what hast thou done *(to incense them thus against thee, and cause them to lay this crime to thy charge)?*

36. Jesus answered, *(True it is that I am a king; but)* [14] my kingdom is not of this world, *(nor to be propagated by force of arms: for)* if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now *(this being not done, it appears that)* my kingdom is not from hence.

37. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that *(which is true, for)* I am a king. To this end was [15] I born, *(that I might reign over the house of Jacob for ever,* Luke i. 33.) and for this cause came I into the world, that I should bear witness to the truth. Every one that is *(a lover and believer)* of the truth, heareth my voice.

38. Pilate said to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find in him no fault at all.

39. But ye have a custom, that I should release to you one at the Passover: will ye therefore that I *(should)* release to you the King of the Jews?

40. Then cried they all again, saying, *(Release to us)* not this man, but Barabbas. Now Barabbas was a robber.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. ΕΞΗΛΘΕ, *He went out with his disciples.*] Not only out of the chamber where he supped with them, for that he did when he said, *Arise, let us go hence,* (xiv. 31.) but out of the city; the gates, in such a time of peace, and of such a congress to the Passover, as the city could not well contain, being not shut. The evangelist adds, that he went *over the brook Cedron to a place where was a garden;* that, as the sin of the first Adam, which brought destruction upon his posterity, was committed in a garden, so that salutary passion of the second Adam, which was to rescue us from that destruction, might begin in the like place: so the fathers. Into this garden he went with the eleven disciples; though going farther into it, to his agony, he took with him only Peter, James, and John. (Matt. xxvi. 37.)

[2] Ver. 4. *Jesus therefore knowing all things that were to come upon him.*] This the apostle notes, to shew, that Christ fell not into the hands of the Jews, for want either of power, as he shews, ver. 6. by striking them all to the ground with a word that came to apprehend him, the providence of God not suffering him to die without these marks of a Divine majesty and power; or, for want of wisdom, to foresee their machinations against him; but as freely giving up himself to the death for the welfare of mankind. Vain therefore is the saying of Celsus,* that *a wise man, had he foreseen the danger, would have avoided it, if he could do it:* for, if kings and captains have given up themselves freely to death, and the utmost perils, for the temporary safety of their country, much more might our blessed Lord do this for the salvation of the whole world.

[3] Ver. 9. Ἵνα πληρωθῇ ὁ λόγος, &c. *That the saying might be fulfilled, which he spake, Of those which thou hast given me have I lost none.*] That this saying could not relate to the eternal state of Judas, or our Lord's apostles, appears, (1.) from the precedent words, *Let then those go away;* for, saith the evangelist, these very words were spoken, that the saying of Christ, xvii. 12. might be fulfilled; and yet Christ's desire that they might quietly be dismissed, was designed only to secure their temporal preservation. (2.) From the words themselves recorded, xvii. 12. *Of those that thou hast given me, I have lost none but the son of perdition,* that the Scripture might be fulfilled, *viz.* Psal. cix. 8. Now this Scripture St. Peter interprets of the temporal death of Judas, Acts i. 16. 20. It is no objection against this interpretation, that the apostles were not always preserved from a violent death, most of them being taken away by martyrdom: for this our Lord could not intend, since he himself had told them, before he spake these words, that some of them *should be put to death,* and some should *drink of his cup;* (Matt. xx. 23. xxiv. 9.) but only that he being present with them had thus lost none of them; and hence he prays, that in his absence his Father would thus keep them: and accordingly the apostle testifies, that when they were engaged in their apostolical function, they were wonderfully preserved by the Divine providence, insomuch that even this was a testimony of the life and power of Jesus, (2 Cor. i. 10. iv. 10, 11. xiii. 4.) and especially they were so preserved, that none of them fell from their apostolic office, as Judas did. (Acts i. 25.)

[4] Ver. 11. *Put up thy sword into the sheath.*] Vain here is the inference of Bernard, in his epistle to pope Eugenius, from these words, That both the spiritual and the material sword belonged to the church, telling him, *the material sword is his, though it be not to be wielded by his hand, but by the hand of the soldier, yet so as he is to do it* "ad nutum sacerdotis," *at the will of the priest.* For, with what sense can it be gathered from Christ's reprehension of St. Peter for using this sword, even before he was made a priest, according to the doctrine of the Romanists; or from Christ's command to put it up into the sheath, that it belonged to the priest; or because Peter had a sword, which belonged not at all to his office as an apostle, that the pope must have a title to that more than to his net or fishing-boat? The two swords, of which Christ spake, were both material, and of them Christ said, *It is enough;* not to combat with their adversaries, but to shew the peril of that present time. (See the note on Luke xxii. 38.)

[5] Ver. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, *The band and the captain.*] At the time of the Passover, it was customary for the Roman president to send a whole band of a thousand men for a guard to the temple; the captain of which band is here called χιλίαρχος.

[6] Ver. 13. *And they led him away to Annas first.*] That by him, who was more aged and better experienced in the law, Caiaphas might be directed what to do in the case, or because he was the prince of the Sanhedrin; from him he was sent bound to Caiaphas the high-priest, as appears

* Apud Orig. lib. ii. p. 71.

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from ver. 24. (See the note there.) Of his being sent to Annas the other evangelists say nothing, because nothing was done to Christ there, but all was performed at the palace of the high-priest; there was Christ examined, (ver. 19.) and there Peter denied him. (Matt. xxvi. 57. 69.)

[7] Ver. 15. Καὶ ὁ ἄλλος μαθητὴς, *And the other disciple.*] He seems not to be John: for he being a Galilean, as well as Peter, they might have equally suspected him on that account.

[8] Ver. 18. Ὅτι ψύχος ἦν, *For it was cold.*] The Jews, saith Dr. Lightfoot, testify, that there might be snow or frost at the Passover; and Radulphus, that great dews fell then, which made the air cold till the sun had exhaled them.

[9] Ver. 20. *I taught always in the synagogue,* καὶ ἐν τῷ ἱερῷ, *and in the temple.*] This confutes them who say, Christ came not to Jerusalem, lest the Romans should suspect him of affecting a kingdom; for here he testifies, that *he taught daily in the temple:* after his first miracle done in Cana of Galilee, we find him going up to Jerusalem to keep the Passover, where he abode at least eight days; and many seeing the miracles that he did believed on him, v. 1. and vi. 4. he ascends again to the feast; so that we have reason to believe he never declined that feast. He also went up to the feast of tabernacles, (vii. 10.) and preached to the people in the temple, (ver. 13.) and wrought such wonders, that the Jews cried out, *When Christ cometh, will he do more miracles than these?* (ver. 31.) This feast being ended, he goes to the Mount of Olives, and returns the next day to preach in the temple, (viii. 1, 2.) At the feast of dedication, we find him again walking in Solomon's porch, (x. 23.) and there declaring himself to be the Son of God. Chap. xi. he is at Bethany, but two miles distant from Jerusalem, where he raises Lazarus from the dead; and from Bethany he goes to Jerusalem, the people going before him, and crying, *Hosanna to the Son of David.*

[10] Ver. 23. *Why smitest thou me?*] Hence we learn, that we are not literally to understand the precept of *turning the other cheek to him that smites us;* for Christ himself did not this, but defends the innocency of his words; which also shews, that to stand up in the defence of our own innocency, cannot be contrary to the Christian duties of patience and forgiveness. It is the observation of Suidas and Phavorinus, that δέρω signifies τὸ ἐκδέρω, *to excoriate,* δαίρω δὲ τὸ τύπτω, but δείρω *to smite;* but it is certain that δέρω bears the sense of smiting in the New Testament; thus ἀέρα δέρων is *smiting of the air,* 1 Cor. ix. 26. εἰς πρόσωπον δέρειν, *to smite on the face,* 2 Cor. xi. 20. (see Mark xii. 3. Acts xvi. 37.) and also in profane authors; so δέρεσθαι καὶ δέρειν δι' ἡμέρας, is *daily to beat,* or *to be beaten,* scholiast. Aristoph. in Vespis, p. 463. F. (See Examen Millii.)

[11] Ver. 24. Ἀπέστειλεν οὖν, *Annas had sent him bound to Caiaphas.*] Ἀπέστειλεν, here the perfect is put for the pluperfect tense: so ἔδησεν αὐτὸν, *he had bound him,* Matt. xiv. 3. and ver. 4. ἔλεγε, *he had said:* so ἐκράτησε, ἔδησε, ἔλεγε, *he had apprehended, and bound, had said,* Mark vi. 17, 18. and ver. 26. ἀπέκοψε, *he had cut off.*

[12] Ver. 28. *They went not out into the judgment-hall,*] Among the gentiles, whom they esteemed as unclean, (Acts x. 28.) lest by touching them they should be unclean, as the law pronounces him that touches an unclean person, (Numb. xix. 22.) and so should be unfit to eat the *chagigah,* or paschal sacrifices, which began to be eaten on the fifteenth day, and being holy things, might not be eaten in their defilement. That these are also called the passover, and that the paschal lamb was eaten the evening before, and that there was no translation of it to another day, either by reason of the sabbath, or the uncleanness of the congregation, see the appendix to Mark xiv. and Dr. Lightfoot.

[13] Ver. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any man to death.*] The Jews say, that the power of inflicting capital punishments upon offenders was taken from them by the Romans forty years before the destruction of their city and temple: so we read in the Jerusalem Talmud, L. Sanhedrin, cap. 7. in that of Babylon, Sanhedr. fol. 41. in Aboda Zara, fol. 2. in Maimonides, Tr. Sanhedr. cap. 14. sect. 13. And if it had remained with them at this time, it is supposed they would have been more speedy in cutting off our Saviour. But yet it seemeth evident that the Jews still retained the power of judging and condemning those to death, who were Jews by nature and original, and by their laws deserved to die: for after they were reduced to a Roman province, this privilege, saith Josephus,* was still granted to them, τοῖς πατρῴοις ἔθεσι καὶ ἱεροῖς χρῆσθαι, *to use the sacred institutions and customs derived to them from their fathers.* And it was granted to Hyrcanus their high-priest, that if any controversy arose, περὶ τῆς Ἰουδαίων ἀγωγῆς, *touching the discipline of the Jews,*† κρίσιν γένεσθαι παρ' αὐτοῦ, *the judgment of it should be referred to him.* Accordingly we find the high-priest and his council stoning Stephen, not "jure zelotarum," *by the rage of zealots,* as some conceive, but according to the law, that the blasphemer should be stoned: (Lev. xxiv. 16. Deut. xvii. 6, 7.) for he is brought before the high-priest and his council, (Acts vi. 15. vii. 1.) who were the proper judges in this case; witnesses are produced, who testify before them that he had spoken blasphemous words *against the temple and the law, against Moses and against God;* (Acts vi. 11. 13.) these witnesses do also stone him first, according as the law required. Thus also Saul, armed with the power of the high-priests and elders, persecuted the Jewish Christians, ἀχρὶ θανάτου, *unto death,* and led them bound to Jerusalem to be punished; (Acts xxii. 4, 5.) thus also would they have judged Paul after their own law, (Acts xxiv. 6.) and would have *killed him,* (Acts xxiii. 37.) had not Lysias the chief captain rescued him from their hands; this, say they, he did by violence, *i. e.* by an invasion of their rights; this, saith he, I did, *knowing that he was a Roman,* and so would not have done it, had he been a Jew only. They therefore seem to say they could not do this in the case of Christ, because they had accused him before Pilate, not of crimes committed against their law, but of sedition, and aspiring to a kingdom in prejudice to Cæsar and the Roman government, of which things it belonged to Pilate, not to them, to judge. But perhaps this matter may be compounded by reflecting on Ananus the high-priest, who killed James the brother of our Lord, and stoned many other Christians, ὡς παρανομήσαντας, *as being transgressors of the law;* this, saith Josephus, οἱ περὶ τοὺς νόμους ἀκριβεῖς, *they who best understood their laws disliked, saying, that Ananus should not have called a council concerning life and death, without licence*

* Antiq. lib. xiv. cap. 17. p. 487. † P. 486.

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from Albinus the Roman president; whence I infer, that the power of inflicting capital punishments, even upon the Jews converted to the Christian faith, was then so taken from them, that they could not ὀρθῶς, *regularly* do it, without leave first obtained from the Roman president; but with his leave they might inflict upon them any capital punishment denounced against malefactors by their law. And if it be here said that Pilate gave them leave to inflict this death on our Lord, by saying, *Take ye him, and crucify him:* (xix. 6.) to this the answer is, (1.) that Pilate had given them no such licence when he spake these words; (2.) that crucifixion was none of the kinds of death assigned by their law; and, (3.) that Pilate by these words seems not to authorize them to do this, but rather to say to them, Do it at your peril, for I judge him innocent. (See the note there.)

[14] Ver. 36. *My kingdom is not of this world.*] And so hath nothing to do with, or opposite to, the Roman government; it is not of human or mundane original, but from heaven, and so it meddles not with the affairs of this world; it hath none of the pomp or splendour of the world; none to fight for it with any carnal weapons; (Luke ix. 56.) it exercises no dominion over men's bodies, but their souls only. So the phrase ἐκ τοῦ κόσμου οὐκ εἶναι, *not to be of this world,* signifies, John viii. 23. xv. 19. xvii. 14. especially when it is opposed to being ἐκ τοῦ πατρὸς, *from the Father,* 1 John ii. 16. and ἐκ τοῦ Θεοῦ, *from God,* 1 John iv. 4—6. So when Domitian inquired of the kingdom of Christ, of what nature it was, and when and where it was to be set up; the nephews of that Judas, who was the brother of our Lord, answered, It was * *not an earthly but a heavenly kingdom, to be set up at the end of the world.*

[15] Ver. 37. *For this cause was I born, and for this cause came I into the world.*] Hence the Socinians infer, that Christ was born before he came into the world; and that this latter phrase denotes only his entrance on his public ministry, (iii. 17. 19. ix. 39. xi. 27.) But this follows not from these words, which only may import the same thing; *viz.* that Christ was born, and came into the world to this end, that he might bear witness to the truth. (See the notes upon the places cited.)

CHAP. XIX.

1. THEN Pilate therefore *(to satisfy the clamours of the Jews)* took Jesus, and [1] scourged him.

2. And the soldiers platted a crown of thorns, and put it upon his head, and they put upon him a purple robe,

3. And said, Hail, King of the Jews! and they smote him with their hands.

4. Pilate therefore went forth again, and saith to them, Behold, I bring him forth to you, that ye may know that I find no fault in him *(let it therefore suffice that I have scourged him).*

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith to them, Behold the man! *(how despicable he is, and how ridiculous it is to think of his affecting a kingdom, or attempting any thing against Cæsar's government.)*

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, *(If ye will have it so)* [2] take ye him, and crucify him: for I find no fault in him *(and therefore cannot do it myself).*

7. The Jews answered him, We have a law, and [3] by our law he ought to die *(as being guilty of blasphemy)*, because he made himself the Son of God. (John x. 33.)

8. When Pilate therefore heard that saying, he was the more afraid *(to crucify him);*

9. And went again into the judgment-hall, and saith to Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou *(mayest have this power over malefactors and ordinary men, but thou)* couldest have [4] no power at all against me *(the Son of God, and wholly innocent)*, except *(through the wise counsel of God appointing me to die for the salvation of mankind)* it were given *(i. e. permitted)* thee from above *(to put me to death):* therefore he that delivered me *(the Son of God)* to thee *(that I might be crucified as a malefactor)* hath the greater sin *(though thy sin in condemning him in whom thou findeth no fault at all cannot be little).*

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [5] If thou let this man go, thou art not Cæsar's friend: *(for)* whosoever maketh himself a king, *(he by so doing)* speaketh against Cæsar *(as saying in effect he is not the rightful king over us).*

13. When Pilate therefore heard that saying, he brought Jesus forth *(of the judgment-hall)*, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the Passover, *(i. e. Friday in the paschal week,* ver. 31. 42. see the appendix to Mark xiv.) and about the sixth hour: he saith to the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith to them, Shall I crucify your King? The chief priests answered, [6] We have no *(person we own as our)* king but Cæsar.

16. Then [7] delivered he him therefore to them to be crucified. And they *(i. e. the soldiers)* took Jesus, and led him away.

17. And he bearing his cross *(part of the way,* see note on Luke xxiii. 26.) went forth to a place called the place of a skull, which is called in the Hebrew, Golgotha;

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross. And the writing was, *(This is)* JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22. Pilate answered, What I have written I have written *(i. e. the inscription shall not be changed).*

23. Then the soldiers, when they had crucified Jesus,

* Ὅτι οὐ κοσμικὴ μὲν οὐδ' ἐπίγειος, οὐράνιος δὲ καὶ ἀγγελικὴ τυγχάνει ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη. Euseb. Hist. Eccl. lib. iii. cap. 20.

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took his *(other)* garments and made four parts *(out of them)*, to every soldier a part; and *(they took)* also his coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, [8] Let us not rend it *(it being all of one piece)*, but cast lots for it, whose it shall be: *(and this was done)* that the Scripture might be fulfilled, which saith, (Psal. xx. 19.) They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, [9] Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, [10] Woman, behold *(him who is to take care of thee, as if he were)* thy son!

27. Then saith he to the disciple, Behold *(her whom thou must henceforth treat as)* thy mother! And from that time that disciple *(St. John)* took her to his own home.

28. After this, Jesus knowing that all things *(else relating to his life on earth)* were now accomplished, that the Scripture might *(in this also)* be fulfilled, saith, I thirst.

29. Now there was set *(for the soldiers)* a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he saith, It *(i. e. my work on earth)* is finished: and *(then)* he bowed his head and gave [11] up the ghost.

31. The Jews therefore, because it was the preparation *(i. e. Friday)*, that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day was a high day, *(as being not a sabbath only, but the second day of unleavened bread, from whence they reckoned their sabbath till Pentecost, and the day of presenting or waving the sheaf-offering,* Lev. xxiii. 11. 15. *and so a triple festival)*, besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other *(thief)* which was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they [12] broke not his legs:

34. But one of the soldiers with a spear pierced his side, and forthwith came thereout [13] blood and water.

35. And he that *(standing by the cross,* ver. 26.) saw it bare record, and his record is true: and he knoweth that he saith true, *(and testifies it)* that ye might believe.

36. For these things were done *(according to foregoing prophecies concerning him)*, that the Scripture should be fulfilled, *(which saith,* Psal. xxxiv. 20.) A bone of him shall not be broken.

37. And again *(that)* [14] another Scripture *(might be fulfilled, which)* saith, (Zech. xii. 10.) They shall look on him whom they pierced.

38. And after this Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of *(offending)* the Jews), besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a [15] hundred pound weight.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in *(or near)* the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation-day; for the sepulchre was nigh at hand.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1. ΚΑΙ᾽ ἐμαστίγωσε, *And scourged him,*] After the manner of the Romans, who chastised them first with whips, who were to be crucified, though Pilate did this not with an intent to crucify him, in whom he found no fault, but hoping that their rage might be satisfied with it. (See note on Luke xxiii. 16.)

[2] Ver. 6. *Take ye him, and crucify him.*] Pontius Pilate does not here give them leave to do this, but rather saith, if you will have it so, do it yourselves at your peril, for I cannot condemn a man without a fault. (So Grotius.)

[3] Ver. 7. *By our law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The Jews could not here mean the law against *false prophets,* Deut. xviii. 20. partly because the reason here assigned doth not prove Christ a *false prophet,* partly because Christ neither tempted them to worship himself, and much less to worship false gods; nor did he give them any false sign; which are the only reasons assigned in that chapter for putting the *false prophet* to death; how much more probable is it that they meant the law against blasphemy? Lev. xxiv. 16. because they do not only seek to kill him as a blasphemer, for these very words, John v. 18. but to stone him, which was the very kind of death assigned by that law to the blasphemer: see John x. 33. 36. Hence in the other evangelists they charge him with blasphemy, and judge him worthy of death for this confession, that *he was the Son of God,* Matt. xxvi. 64—66. Mark xiv. 61. 64. Luke xxii. 71, 72. as judging that by this assertion, *he being a man made himself equal with God.* Schlictingius owns this, but then adds, that the Jews misunderstood and calumniated him in this inference, Christ meaning no more by this assertion, than that he was the true Messiah. But against this mitigation of the import of the words there lies a plain objection, that though Christ was so much concerned for the honour of his Father, whose honour must be much impaired by the advancement of the best of men to an equality with it; and though this blasphemy, if truly laid to his charge, was a sufficient evidence that he was not the Christ: yet neither in the fifth nor tenth of John, doth he ever plainly say he was not God, or that he never did intend to signify, by this expression, that he was equal with God, as is shewed in the notes on those two places; which yet, had he been only man, seems more necessary to have been done, for the honour of God, and for the removal of so just a prejudice against him, than to remove any other calumny they falsely charged upon him.

[4] Ver. 11. Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ᾽ ἐμοῦ, *Thou couldest have no power against me,* &c.] This seems to be a Jewish phrase importing a power to take away the life of another; as when Saul saith to Doeg, 1 Sam. xxii. 18. *fall upon the priests exercise authority among them,* saith the

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Chaldee; and the same expression is there used when David bids his servant *fall on the Amalekite*, 2 Sam. i. 15. and when king Solomon *sent Benaiah to fall upon Adonijah*, 1 Kings ii. 25. and upon Joab, ver. 29, 30. and upon Shimei. (See the paraphrase here.)

[5] Ver. 12. *If thou lettest this man go, thou art not Cæsar's friend.*] This chiefly moved Pilate, because, as Tacitus and Suetonius observe, Tiberius was apt to suspect the worst; and the least crimes with him made a man guilty of death, if they related to the government: he durst not therefore venture that this charge should be laid against him by the Jews.

[6] Ver. 15. *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of rebellion in all their attempts by war and tumults to free themselves from the government of Cæsar, and own that the terrible destruction, which at last came upon them, was from themselves!

[7] Ver. 16. *Then Pilate delivered him to them.*] Not to the Jews, but to the soldiers, that he might be crucified, as he was, by them; though he, who was delivered to the soldiers to be crucified only at their request, and to satisfy their restless clamours, that he might be crucified, may be well said to be delivered up to them who brought him to Pilate for this end, and prevailed with him thus to give him up.

[8] Ver. 24. *Let us not rend it, but let us cast lots for it.*] They divided his other garments into four parts, and then cast lots what part each of them should choose, (Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.) but they cast lots for his coat who should have the whole.

[9] Ver. 25. Μαρία ἡ τοῦ Κλωπᾶ, *Mary the wife of Cleophas,*] Or, *Alpheus;* חלפי being inflexible into *Alphai* or *Cleophi*, here it is to be rendered *Alpheus*, for this Mary was the mother of James the less, (Mark xv. 40.) whose father was Alpheus. (Matt. x. 3.)

[10] Ver. 26. *Woman, behold thy son!*] Hence it is gathered, that Joseph her husband was then dead; whence Christ takes care she should not be destitute, and therefore charges his beloved disciple to treat her as his mother; and he accordingly takes her home to his own house.

[11] Ver. 30. Παρέδωκε τὸ πνεῦμα, *He gave up his Spirit.*] Into his Father's hands. (Luke xxiii. 46.) The Jews, saith Grotius, who believed a judgment to come, used this phrase to signify that the soul, leaving the body at the time of death, *returned to God that gave it*, (Eccles. xii. 7.) to receive its sentence from him.

[12] Ver. 33. *They brake not his bones:* Ver. 36. *And this was done that the Scripture might be fulfilled,* (which saith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *A bone of him* (or, it) *shall not be broken.*] This is usually referred to the command touching the paschal lamb, *Thou shalt not break a bone of it*, Exod. xii. 46. Numb. ix. 12. where the Greek saith, ὀστοῦν οὐ συντρίψετε ἀφ' αὐτοῦ. But David being also a type of Christ, we may as probably refer this to the words, Psal. xxxiv. 20. *He keepeth all their bones,* ἓν ἐξ αὐτῶν οὐ συντριβήσεται, *one of them shall not be broken:* that promise, which respects all righteous persons, being more especially to be fulfilled in this *Just One*.

[13] Ver. 34. Καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And forthwith came there out blood and water.*] The covenant of the old law was confirmed by blood mixed with water to keep it from congealing: (Heb. ix. 19.) so also was the covenant of the new testament. (1 John v. 6.) Dr. Lightfoot farther saith, that, according to the tradition of the Jewish rabbins, when Moses smote the rock, there came forth first blood, and then water; now *that rock was Christ.* (1 Cor. x. 4.)

[14] Ver. 37. *And again another Scripture saith, They shall look upon him whom they have pierced.*] The application of these words to Christ agrees with the opinion of the ancient Jews, who interpret, Zech. xii. 10. of Messiah the son of David, as Moses Haddarson in Gen. xxviii. though R. Solomon Jarchi, R. David, and Abarbanel, refer it to the death of Messiah the son of Joseph. Hence also note, that what the Romans did by the instigation of the Jews, is fitly ascribed to the Jews themselves.

[15] Ver. 39. *About a hundred pound weight.*] Which was an indication, not only of the wealth, but also of the great affection of Nicodemus to the blessed Jesus: hence also, they not only anoint him, as they commonly used to do others, but bury him with so great a mixture of spices as was done at the funerals of great men. So Jacob was embalmed after the Egyptian manner, Gen. l. 2. *Asa with spices and sweet odours*, 2 Chron. xvi. 14.

CHAP. XX.

1. THE first day of the week cometh [1] Mary Magdalene early, when it was yet dark, to the sepulchre *(other women being with her)*, and seeth the stone taken away from the sepulchre.

2. Then *(seeing this)* she *(instantly)* [2] runneth, and cometh *(not to all the disciples, but)* to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to *(-wards)* the sepulchre.

4. So they ran both together: and *(but)* the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and [3] he saw, and believed *(either the report of the women, or our Lord's resurrection, which they believed not before)*.

9. For as yet [4] they knew not *(the import of)* the Scriptures, *(which said)* that he must rise again from the dead.

10. Then *(these two)* disciples went again to their own home.

11. But Mary *(returning with them)* stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say to her, Woman, why weepest thou?

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She saith to them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and *(but she)* knew not that it was Jesus.

15. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou hast taken him away hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith to her, Mary. She turneth herself, and saith to him, Rabboni: which is to say, Master.

17. Jesus saith to her, [5] Touch me not *(spend not now thy time in touching my body);* for I am not yet ascended *(I shall not presently ascend)* to my Father: but go *(first)* to my brethren, and say to them, I *(am shortly to)* ascend to my Father, and to your Father; [6] and to my God, and to your God, *(to do for you the things of which I spake,* xiv. 16.)

18. Mary Magdalene *(then)* came and told the disciples that she had seen the Lord, and that he had spoken these things to her.

19. Then the same *(Lord's)* day at evening, being the first day of the week, when the [7] doors were shut where the disciples were assembled, *(and kept themselves close)* for fear of the Jews, came Jesus, and *(opening silently the doors)* stood in the midst *(of them),* and saith to them, Peace be to you.

20. And when he had so said, he shewed them his *(pierced)* hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be to you: [8] as my Father hath sent me *(to preach in his name),* even so send I you *(to preach in my name).*

22. And when he had said this, he breathed on them, and saith to them, Receive ye the Holy Ghost *(to enable you for this office):*

23. [9] Whose soever sins ye *(thus commissionated, and thus assisted by the Holy Ghost, declaratively shall)* remit, they are *(and shall under the gospel-covenant be)* remitted to them; and whose soever sins ye *(declaratively in your gospel shall)* retain, they are *(and shall in heaven be)* retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days *(i. e. the next Lord's-day)* again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be to you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said to him, *(Dost thou know what I said in thy absence? And hast thou raised thyself from the dead? Thou art)* [10] my Lord and my God.

29. Jesus saith to him, Thomas, because thou hast seen me, thou hast believed; *(but more)* [11] blessed are they who have not seen, and yet have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might [12] believe that Jesus is the Christ, the *(only-begotten)* Son of God; and that believing ye might have life through his name.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *Mary Magdalene.*] More women and more Maries came to the sepulchre, (Luke xxiii. 55. xxiv. 1.) but the other evangelists beginning still with her, St. John, by naming her who only spake, and only looked down into the sepulchre, left the rest to be understood.

[2] Ver. 2. *She runneth before, and cometh to Simon Peter.*] All the interpreters that I have met with say, that Mary ran not presently to Peter and John, but only after she had seen the Lord: (ver. 18.) and this they prove from Luke xxiv. 10, 11. But this cannot consist with the words of St. John, who saith, she came to Peter and John only; whereas St. Luke and the other evangelists say, she came to all the rest of the apostles. (Matt. xxviii. 8. Mark xvi. 10.) When she came to St. Peter and St. John she came alone, and complained to them that Christ's *body was taken away,* not thinking that he was risen; so here: when she came to the rest of the apostles, she came with the message from the angel, and from Christ himself, that he was risen, Matt. xxviii. 7, 8. 10. and was seen of her, Mark xvi. 10, 11. Luke xxiv. 23. so here, ver. 18.: which plainly shews, that all the other evangelists speak only of this second coming, mentioned ver. 18.

Obj. St. Luke saith, *they came to the apostles;* and then adds, xxiv. 12. that Peter ἔδραμεν ran to the sepulchre.

Ans. That word may be thus rendered, *Peter had run, and stooping down had seen;* as if he should have said, The woman told the words of the angels to the disciples; and Peter also, to his admiration, had seen the body gone, and the linen clothes wrapped up by themselves: which, by the way, is an evidence that Christ's body was not stolen away by his disciples, since they would have carried it away, embalmed as it was, and not have stayed to wrap up the napkins.

[3] Ver. 8. *And he saw, and believed.*] Peter only saw and admired at what was done, (Luke xxiv. 12.) but St. John saw, and believed, not the words of Mary, for we find not that either of them suspected her of falsehood, but the resurrection of Jesus, or the words of Christ, *After three days I will rise again:* this, John saith, was the reason of his faith, not the predictions of the Old Testament: for, as for the apostles,

[4] Ver. 9. *As yet they knew not the Scripture* (which saith) *that he ought to rise from the dead.*] So infirm was the faith, not only of the Jews in general in that age, but of the apostles also, that they believed not the two fundamental articles of the Christian faith, the death and resurrection of the Messiah: as for the Jews, a contrary tradition had obtained among them, *that their Messiah should not die:* (John xii. 34.) and though our Saviour spake oft to his disciples of his death and resurrection, this tradition and thoughts of his temporal kingdom were so fixed in their heads, that his disciples *understood not what he said: and this saying was concealed from them.* (Mark ix. 32. Luke ix. 45. xviii. 34.) Whence Christ, after his resurrection, upbraids them with their slowness to believe the Scrip-

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tures, and shews them from them, that Christ *ought to suffer, and rise again the third day,* Luke xxiv. 25. 44, 45. And hence it follows, that the Jews then understood not that any of their sacrifices were types of our Saviour's passion, or availed to procure the remission of their sins on that account, and so could have no explicate faith in his blood, or expect justification by it. Whence St. Paul in that whole chapter, Heb. xi. in which he speaks so much of the faith of the patriarchs, hath not the least intimation of any relation that it had to the death of the Messiah.

[5] Ver. 17. *Touch me not; for I am not yet ascended to my Father.*] I was once inclined from these words to think, that as the sacrifice was not only to be slain, but the blood was to be brought into the sanctuary, and there presented before God to obtain the remission of sins; so Christ here intimated, that having offered up his body to the death, he, to complete his priestly office, and procure the full pardon of our sins, was immediately to ascend into the heavenly sanctuary, to present there his blood before God: for why else doth he say, *Hold, or detain, me not; for I have not yet ascended?* Why doth he add these words, *Go, tell my disciples, I ascend?* But finding that no evangelist ever speaks of any such immediate ascent after his resurrection, and that no commentator, ancient or modern, ever thought of such a thing, I think it better to refer these words to what Christ said to his disciples not long before his passion: for he had told them for their comfort, that he was shortly *to go to his Father,* (xiv. 12.) and that then he would enable them *to do greater works than he himself had done;* and that this was just matter of their joy, (ver. 28.) and was more expedient for them than his presence with them, (xvi. 7.) because then he would send the Comforter, and *whatsoever they should ask the Father in his name, should be done to them,* (ver. 23.) *because the Father himself loved them,* (ver. 26, 27.) *Go* (saith he) *therefore, and tell my disciples, that now they shortly may expect these gracious promises should be made good to them by my ascent to the Father:* and as for thee, thou needest not to be solicitous to touch or hold me now, thou wilt have time sufficient to converse with me, and to experiment the truth of my resurrection; for I shall not immediately ascend, but stay some time with you here on earth. Against this it may be objected, that ἀναβέβηκα is an aorist, and so οὔπω ἀναβέβηκα should be rendered, *I have not yet ascended;* not, *I do,* or *I shall, not yet ascend.* But to this I answer, that grammarians observe, that the aorist is often put both for the present tense and the future: (see Glassius de Verbo, lib. iii. Tr. 3. can. 47.) so is this word used in this very Gospel; as when Christ saith, *He that believeth in me shall not come into condemnation, but* μεταβέβηκεν *shall pass from death to life.* (John v. 24.)

[6] Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God, and your God.*] Seeing Christ styles God *his God,* hence, say the Socinians, it is evident, that Christ is not God; but from these words it only follows, that he was not God according to that nature which ascended: thus *God, even thy God, hath anointed thee,* saith the Psalmist of Christ; and yet he adds of the same person, *Thy throne, O God, is for ever and ever,* Psal. xlv. (See note on Heb. i. 8, 9.)

[7] Ver. 19. Τῶν θυρῶν κεκλεισμένων, *The doors being shut.*] Though it be an ancient opinion, that Christ made his body penetrate through the doors, yet it is both groundless and absurd, and contrary to the very design of Christ in coming to them. It is groundless: for why might not he, by his power, secretly open the doors, his disciples not perceiving it, as the angel opened the prison-doors and gates to let out Peter? (Acts xii. 10.) It is absurd: for since Christ rose in that natural body, which was crucified and laid in the grave, philosophy informs us, that such a body could not penetrate through another more solid body. And to this agree those words of Cyril of Alexandria, ἀδύνατον σῶμα διὰ σώματος διῆκειν μὴ τέμνον καὶ τεμνόμενον, *It is impossible that one body should go through another without cutting it, or being cut.* And, thirdly, this fancy destroys not only the end of Christ's then coming to them, but of all that he had said and done, to convince them it was the same body that was crucified, in which he appeared to them: when he came the first time, his disciples were troubled, supposing they had seen a spirit; now, to convince them of the contrary, Christ saith, *See my hands and my feet, that it is even I; handle me, and see; for a spirit hath not flesh and bones, as ye see me have:* his second appearance, when the doors were shut, was to convince Thomas of the truth of the resurrection of his body; and this he does, by calling him to put *his finger into his pierced hands, and his hands into his pierced side;* and yet this supposed penetration through the doors destroys both these arguments; it being as certain, that flesh and bones cannot penetrate though a door, as that a spirit hath not flesh and bones; and that his body must have passed though the doors after the manner of a spirit, as that it afterward appeared after the manner of a body; and that the same power which made a natural body penetrate through a door, could make a phantasm or aerial body appear like flesh and bones to the touch, and seem to have the marks and prints of a crucified body: so that unless our Saviour designed to invalidate the strength of what he said and did to convince them of the truth of his resurrection, he could not at the same time do a thing known to them, which did evacuate the force of all his proofs. Nor would the evangelist have twice recorded this circumstance, when speaking of the resurrection, had he imagined the words bore such a sense, as turned his body into a spirit, and ministered occasion to all that read it, to suspect the strength of any of these arguments to confirm this fundamental article.

[8] Ver. 21. *As my Father hath sent me, so send I you.*] Not only to preach in my name, as I did in his, but as he sending me baptized me with the Holy Ghost, and so anointed me to my office, (Luke iv. 18. John x. 36.) so will I send you, baptizing you also with the Holy Ghost sent down from heaven, (Luke xxiv. 49.) and so anoint you also for your office; (2 Cor. i. 21, 22.) and in testimony of this, I say to you now, *receive the Holy Ghost,* (ver. 22.) and will soon after my ascension send him more plentifully down upon you.

[9] Ver. 23. *Whose sins ye do remit, they are remitted,—retain,* &c.] Christ sent them to preach repentance and remission of sins in his name, to Jew and gentile, Luke xxiv. 47. and here he adds, that whose soever sins they, thus assisted by the Holy Ghost, declared remitted by virtue of the gospel-covenant, ratified in his blood shed for the remission of sins, should be remitted: and hence they preached remission of sins to all that believed in his name,

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and justification or exemption from the guilt of them. (Acts ii. 38. xiii. 38, 39.) And whose sins soever you retain, declaring to them, that according to the tenor of the gospel they still lie under the guilt of them, they shall be retained; and hence they declared to all that believed not on him, or lived not according to his laws, and sought not for justification by faith in his blood, that they were yet in their sins, (1 Cor. xv. 17.) and could not be justified. (Rom. ix. 32. x. 4.)

[10] Ver. 28. Ὁ Κύριός μου, καὶ ὁ Θεός μου, *And Thomas answered and said to him, My Lord and my God.*] Here,

First, Let it be noted from Woltzogenius the Socinian, that they are not to be hearkened to, who say, Thomas spake these words not to Christ, but by way of admiration to God the Father: for the apostle could not say, *that Thomas answered,* and much less that *he answered and said to him,* unless he had directed his words to him, who said unto him in the precedent verse, *Be not faithless, but believe:* and if he said to him, *Thou art my Lord and my God,* he must acknowledge him as fully and as truly to be his God as his Lord. And,

Secondly, Since Thomas had learned from the law, *there was one God alone,* he could not own Christ as another God, but as the same in essence with him. Note,

Thirdly, That though Christ was still concerned for the honour of the Father, he doth not reprehend Thomas for thus owning him as his God, but doth attest that he believed aright concerning him; which shews that he did not mistake in owning the Divinity of Christ. And whereas Woltzogenius here notes, that *Christ was never called God before his resurrection,* when he was to be worshipped as a Divine Lord; as it is evident that his resurrection could not make him God, if he had been a creature only, nor justify the worship of a creature as God: so is the reason of this evident, because he acted as a prophet whilst he was on earth, speaking still in his Father's name, and as one sent from him, it being essential to a prophet to speak in the name of him whose prophet he is. (See the preface to this Gospel, and the note on Mark xiii. 32.)

[11] Ver. 29. *Blessed are they who have not seen, and yet have believed.*] For faith is not praiseworthy, upon this account, that we believe what we see with our eyes, and therefore can no longer doubt of; but on this account, that we yield to arguments highly probable, and against which we have nothing solid to object, and such evidence as wise men consent to, and act by, in the most important concernments of this present life; because this shews a greater affection to the objects of our faith, and a better inclination to obey the will of God.

[12] Ver. 31. *But these things were written, that ye might believe that Jesus is the Christ.*] Hence the Socinians argue, that they must err who think it was the intendment of this Gospel to shew that Jesus Christ was the Word of God, begotten of the Father before all worlds, and therefore a Divine person; whereas the apostle here plainly speaks only of the miracles wrought by Christ, which we acknowledge to be done to prove him the Messiah promised to the Jews, and that Prophet which was to come into the world, as St. John here speaks; but yet this hinders not his being God, or the Word of God, coexistent with the Father before all worlds. Moreover, the apostle adds, these things were done to prove he was *the Son of God:* now this even the Jews interpreted as a form of words by which Christ made himself equal with God. (See the notes on x. 33. xix. 7.) Some also think, that St. John ended here his Gospel, and that the following chapter was written by some other hands; but these words give no ground for this imagination, since other apostles, after they seemed to have concluded their epistles, add some new matter, as may be seen in the conclusions of the Epistles to the Romans and to the Hebrews. (See the note on xxi. 24.)

CHAP. XXI.

1. [1] AFTER these things Jesus shewed himself again to the *(greatest part of the)* disciples at the sea of Tiberias; and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other *(in all seven)* of his disciples.

3. Simon Peter saith to them, I *(will)* go a fishing. They say to him, We also *(will)* go with thee. They *(then)* went forth, and entered into a ship immediately; [2] and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples *(then)* knew not that it was Jesus *(who stood there).*

5. Then Jesus saith to them, Children, have you any meat? They answered him, No.

6. And he said to them, Cast the net on the right side of the ship, and ye shall find *(fishes).* They cast therefore *(the net as he had said),* and now *(the draught was so great, that)* they were not *(well)* able to draw it *(along)* for the multitude of fishes *(enclosed in the net).*

7. Therefore that disciple whom Jesus loved saith to Peter, It is the Lord *(Jesus who hath done this).* Now when Simon Peter heard that it was the Lord, he girt his [3] fisher's coat upon him, for he was naked *(to his shirt),* and did cast himself into the sea *(to swim first to Jesus).*

8. And the other disciples came in a little ship; for they were not far from land, but as it were two hundred cubits, dragging the net with *(the)* fishes *(in it.*

9. *And)* as soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread *(by it, all provided miraculously by Christ).*

10. Jesus saith to them, Bring of the fish which ye have now caught.

11. Simon Peter went up *(into the boat),* and drew the net to the land full of great fishes, a hundred and fifty and three. And for all there were so many, yet was not the net broken.

12. Jesus saith to them, Come and dine. And none of the disciples durst ask him, Who art thou? *(as)* knowing that it was the Lord.

13. [4] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to *(the body of)* his disciples, after that he was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, [5] lovest thou me more than these *(occupations thou art now employed in)?* He saith to him, Yea, Lord; thou knowest that I love thee. He saith to him,

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(Leave then these things and employments, and) feed my lambs *(my church, shortly to be set up by new converts both of Jews and gentiles).*

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith to him *(again)*, Yea, Lord; thou knowest that I love thee. He saith to him, Feed my sheep *(i. e. my church thus gathered).*

17. He saith to him the third time *(that his threefold denial of him before unbelievers might be atoned for by a threefold confession of his affection to him before his disciples)*, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, [6] Lord, thou knowest all things; *(and therefore)* thou knowest that I love thee. Jesus saith to him, Feed my sheep.

18. Verily, verily, I say to thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest *(without restraint)*: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee *(to the pillar where thou shalt be scourged)*, and *(then)* carry thee *(to the cross)*, where *(according to thy natural desires)* thou would not *(be).*

19. This spake he *(Jesus)*, signifying by what *(kind of)* death he should glorify God *(by this confirmation of the Christian faith).* And when he had spoken this, he *(rose up and walked, and)* saith to him, Follow me: *(to intimate to him that he was to follow him in that kind of death he had suffered.)*

20. Then Peter *(who followed him)* turning *(his head)* about, seeth *(St. John)* the disciple which Jesus loved following *(also; viz.)* which also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? (John xiii. 25.)

21. Peter seeing him saith to Jesus, Lord, and (Gr. *but)* what shall this man do? *(how shall it fare with him?)*

22. Jesus saith to him, [7] If I will that he tarry till I come, what is that to thee? follow thou me.

23. Then went this saying abroad among the brethren *(who afterward understood that this was spoken of his departure from this life)*, that that disciple should not die: yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come *(in judgment against Jerusalem, to destroy it by the Romans)*, what is that to thee?

24. [8] This is the disciple which testifies of these things, and wrote these things: and we know *(sure I am)* that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I [9] suppose that even the world itself would not contain the books which should be written *(i. e. they would be so many that they would seem incredible to the world to be done by one man).* Amen.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. ΜΕΤΑ᾽ *ταῦτα, After these things.*] *i. e.* After his first apparition, mentioned xx. 20. and his second, mentioned ver. 26. he appeared now *τρίτον, the third time*, ver. 14.

[2] Ver. 3. *In that night they caught nothing.*] Christ being then absent; but when he is present, they, having his command, enclose a very great multitude of fishes, to teach them, that though in preaching of the gospel they were *insufficient to do any thing of themselves;* (2 Cor. iii. 5.) yet, having his command to go and teach all nations, and the promise of his presence with them, they should be wonderful successful in bringing many to the faith. It is also very likely they went then a fishing to supply their own want of necessaries; Christ therefore by this draught of fishes, not only works a miracle to confirm them in the belief of his Divine power, but to inform them also, that while they were employed in doing what he did command them, they should never want what was convenient for them; and as, by miraculously providing bread and fish broiling on the fire, (ver. 9.) he shewed his ability to do so; so by this numerous draught of fishes he supplied them with necessaries till the Holy Ghost should come upon them to fit them for their ministry.

[3] Ver. 7. *He girt about him, τὸν ἐπενδύτην, his fisher's coat, ἦν γὰρ γυμνὸς, for he was naked.*] Suidas and Phavorinus say ἐπενδύτης is *ἱμάτιον τὸ ἐσώτατον, the inner garment*, but Julius Pollux says it was *χιτὼν ὁ ἔξωθεν, the outward coat;* the context here seems to make it most probable it was the inward garment next his shirt: for *he was naked*, signifies, he only had *his shirt on;* for in this sense only Saul lay naked among the prophets, (1 Sam. xix. 24.) and David was naked when he danced before the ark, (2 Sam. vi. 20.) *i. e.* he had put off his royal robe. (See the note on Mark xiv. 51. see also Job xxii. 6. xxiv. 7. Isa. xx. 2, 3. 1 Cor. iv. 11.)

[4] Ver. 13. *Jesus taketh bread, and giveth to them, and fish likewise.*] As the father of the family he both makes provision for them, and gives to every man his portion: that he himself did eat is not said; yet since St. Peter saith, *they did eat and drink with him after his resurrection*, (Acts x. 41.) and St. Luke saith, that *he did eat before them*, (Luke xxiv. 42, 43.) as he did that for confirmation of his resurrection, so is it probable he might eat here for the same end.

[5] Ver. 15. *Lovest thou me πλεῖον τούτων, more than these?*] Most interpreters think Christ asketh whether St. Peter loved him more than the other disciples; but as Peter could not answer to this question unless he knew their hearts, so could he not shew he did this by feeding Christ's sheep, unless he fed them more than they. It is therefore observable, that after Christ had given them a commission to preach the gospel, (John xx. 21, 22.) Peter betakes himself to his fishing trade; Christ therefore here inquires whether he loved him more than *these nets* and *fisher-boats*, about which he was now employed, and saith, that if indeed he did so, he should leave them, and wholly employ himself in *feeding his sheep and lambs.* Some of the fathers add, that Christ makes this inquiry thrice, that Peter by a threefold confession might atone for his threefold denial. They who hence argue for the supremacy of Peter above the rest of the apostles, are vain in their imaginations; for if, by these words, Christ required Peter to feed all his sheep and lambs, it is certain he was wanting in his duty; for he never exercised one act of supremacy over the rest of the apostles, but, being sent by them, obeyed, (Acts viii. 14.) and, being reproved by St. Paul, he held his peace, and was so far from feeding *all* Christ's sheep, that he never fed any of the province of St. Paul. Did he feed those apostles on whom the same Holy Ghost fell, who had the same com-

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mission, given at the same time, and in the same words, to preach the gospel to all nations, or to every creature? if not, they were not in the number of the sheep, whom Peter is here bid to feed: or did all other pastors receive commission from St. Peter to feed Christ's sheep? Did St. Paul, who doth so solemnly declare he had not his commission *from man, neither by man?* (Gal. i. 1.) Did any of the bishops of Asia? No: St. Paul assures us *the Holy Ghost had made them overseers of the flock of Christ.* (Acts xx. 28.) No, saith Pseudo-Ambrosius,* not Peter only, "sed nos cum eo," *but we with him have received commission to feed Christ's sheep;* and what is here said to Peter, *Feed my sheep,* "ad omnes dicitur," *is* (saith St. Austin †) *said to all;* and, saith St. Basil,‡ Christ here gave τὴν ἴσην ἐξουσίαν πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, *the same power to all ensuing pastors and teachers.*

[6] Ver. 17. *Lord, σὺ πάντα οἶδας, thou knowest all things.*] Schlictingius here saith, that Christ is here said to know all things, because he knew many things. But this destroys St. Peter's argument; for, it follows not that Christ knew the sincerity of St. Peter's heart, and his affection towards him, unless he knew the secrets of all hearts. This therefore is an argument that Christ was truly God, it being God alone *to whom the secrets of all hearts lie open.* (1 Kings viii. 39.)

[7] Ver. 22. *If I will that he stay ἕως ἔρχομαι, till I come.*] *viz.* To the destruction of Jerusalem, after which this apostle lived a long time, and he alone did so, the other apostles being dead before; of this coming the prophet Joel speaks, saying, *The sun shall be turned into darkness,* πρὶν ἐλθεῖν, *before the great and terrible day of the Lord cometh,* Joel ii. 31. (see ver. 1.) so Mal. iii. 1, 2. ἰδοὺ ἔρχεται, *behold, he cometh—but who shall abide the day of his coming?* and, iv. 1. ἰδοὺ ἔρχεται ἡμέρα Κυρίου, *behold, the day of the Lord cometh, which burneth as a furnace;* and, ver. 6. μὴ ἐλθὼν, *lest coming he smite the land with a curse.* In the New Testament we have frequent mention of *this coming of our Lord;* for when our Lord spake of the destruction of the temple, the apostles ask what is the sign τῆς σῆς παρουσίας, *of thy coming,* Matt. xxiv. 3. and he tells them that παρουσία, *the coming of the Son of man will be as lightning,* ver. 27. and *then should they see the Son of man coming in the clouds of heaven,* ver. 30. that *as it was in the days of Noe, so should it be at the coming of the Son of man,* ver. 37. 39. bidding them watch, *because they know not when their Lord cometh,* ver. 42. 44. (See Matt. xvi. 28. Heb. x. 37. James v. 9. and the notes there, and on 2 Thess. ii. 1.) And note here, that whereas it is said, *that the Scripture mentions only two comings of our Lord, one when he came and lived on earth, the other at the day of judgment, when he shall come* ἐκ δευτέρου, *a second time without sin unto salvation,* (Heb. ix. 20.) this is indeed no objection against this intermediate advent so frequently and plainly mentioned in the New Testament; this being not a personal advent, by a descent of Christ from heaven, but only a coming of our Lord by the Roman army, and by signs from heaven, and in the clouds of their approaching ruin. Wonderful here are the words of Theophylact; for he not only saith, that some held that John then lived, and was to do so till the coming of antichrist, when he, with Elias, was to preach Christ, and to be slain by antichrist, but adds this as the import of Christ's words, *What if I will that he tarry till I come,* that he should remain in Galilee till the destruction of Jerusalem; as, saith he, John did till the coming of Vespasian, and only departed when Jerusalem was to be taken.

[8] Ver. 24. *This is the disciple who testifies of these things, and wrote these things,* καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ, *and we know that his testimony is true.*] Here some tell us that this chapter was writ by many, and therefore not by St. John, and this they conclude from the word οἴδαμεν, *we know,* but without ground: for Dr. Lightfoot here observes, that *we know,* in the Chaldee dialect, is often used of one. So Mary Magdalene saith of herself, *They have taken the Lord out of the sepulchre,* καὶ οὐκ οἴδαμεν, *and we know not where they have laid him:* so St. Paul often, οἴδαμεν γὰρ, *for we know that the law is spiritual, but I am carnal,* 1 Thess. ii. 18. ἠθελήσαμεν—ἐγὼ μὲν Παῦλος, *we would have come to you, I Paul:* so this apostle saith of himself, ἡμεῖς μαρτυροῦμεν, *we testify,* Eph. iii. 12. and that here it is only one that speaketh, is demonstrated from the following word, οἶμαι, *I suppose.* Nay, even these words shew that all the preceding words of this chapter were writ by this disciple, and therefore were not written by the Asiatic bishops: and therefore Theophylact here saith περὶ ἐμαυτοῦ λέγω ὅτι ἀληθεύω.

[9] Ver. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, *I suppose the world itself would not contain the books which should be written.*] Here most interpreters say the apostle's words contain a great hyperbole, with a catachresis, but Origen* avoids them both, declaring that the apostle saith, the world would not receive the books written, *not for the multitude of the books, but for the greatness of the works recorded in them.* So the word is used by this evangelist introducing Christ saying to the Jews, *My word* οὐ χωρεῖ ἐν ὑμῖν, *is not received by you:* so Eusebius saith, that the men of former ages οὐκ ἦν πῶ χωρεῖν, *were not able to receive Christ's doctrine:* (lib. i. cap. 1. p. 8.) so Christ saith, οὐ πάντες χωρεῖν, *All men cannot receive this saying:* (Matt. xix. 11.) and Philo saith,† *there are very many things in the world,* ἃ διὰ μέγεθος ἀνθρώπινος λογισμὸς οὐ χωρεῖ, *which for their greatness human reason cannot comprehend.* See many other examples of this sense of the word in Stephanus, and in Grotius on Matt. xix. 11.

A SERMON

ON JOHN vii. 47—49.

Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people, who knoweth not the law is accursed.

§. 1. THE miracles of our blessed Saviour, by which his doctrine was confirmed, were so exceeding many, and ex-

* De Sacerd. cap. 2. † De Agone Christi, cap. 30.
‡ Constit. Mon. cap. 22.

* Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία οὐ διὰ τὸ πλῆθος τῶν γραμμάτων, ὃς τίνες ἐνδικτίον, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. cap. 15. p. 46.
† De Mundo, p. 889.

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ceeding great, that they prevailed on those plain-hearted people, who beheld them, to believe, that he who wrought them was indeed the Christ: for "many of the people believed on him, saying, When Christ cometh, will he do more miracles than these?" (ver. 31.) These apprehensions of the vulgar did so alarm the chief priests and pharisees, who saw their interest, authority, and credit, with the people, must decline as fast as that of Christ's prevailed, that they forthwith dispatched their officers to take him, and bring him to them, (ver. 32.) These officers, when they had heard the gracious words which issued from the mouth of Christ, were themselves taken by him; they, who were sent to bring Christ to the priests and pharisees, were themselves brought to Christ; and so these converts neglect to do the office of the high-priest's serjeants: and being asked the reason why they had not brought Christ, they boldly answer, that they had heard such gracious and heavenly words proceeding from him, *as never man before him spake;* and therefore could not think it fit to apprehend so excellent a person as he was. The pharisees hearing this answer, do presently conclude, their officers must be deceived in these kind thoughts of Christ, and offer this, as they supposed, convincing argument to prove it; *viz.* that though the giddy multitude, who had no knowledge of the law, and therefore no capacity to understand the mind of God contained in it, might be inclined to think that Jesus was indeed the Christ: yet, since the rulers of the church, the Sanhedrin, seeing the doctors and expounders of the law, the scribes and pharisees, believed not on him, but did unanimously reject him as a vile impostor, they must be certainly deceived, who apprehended otherwise concerning him; because they followed the verdict of the ignorant and giddy multitude, in opposition to the better judgments and the mature deliberations of their church-guides and learned clerks.

Now amongst all the arguments by which the emissaries of the church of Rome endeavour to beguile unstable souls, and beget in them a suspicion that they have been seduced from the church, none is more plausible than this, which by the pharisees is here laid down. I therefore shall endeavour,

1. To propound the argument, which is here urged by the pharisees to prove our Jesus could not be the true Messiah, in its full strength and vigour. And,

2. To shew that what the papists do produce to prove that protestants must be deceived, is exactly parallel to what the pharisees did, or might, produce against our Saviour; and the same arguments might with equal reason have been urged by the unbelieving Jews against our Lord's disciples, and those who laid the first foundations of, and became early converts to, the Christian faith, as they are urged by the papists against our departure from the church of Rome.

§. 2. Now the argument contained in the text is this, *viz.* You must be certainly deceived if you believe that Jesus is the Christ; because you do, by entertaining this persuasion, contradict the judgment of your church-guides, which God hath set over you. For they have frequently assembled for the determination of this grand debate, "Whether this Jesus was the Messiah promised to the Jews, or not," and they have constantly determined that he was not the Christ; and have unanimously concluded that he deserved to be punished as a vile impostor, and that all who did confess that he was the Christ should be excommunicated. In an assembly consisting of chief priests and pharisees, they positively declare that Christ could be no prophet, because he was a Galilean: (John vii. 41, 42.) this all, say they, who search the Scriptures, may plainly see, (ver. 52.) Moreover, they determine in my text, that all, who so esteemed him, were themselves deceived, and that they lay exposed to this delusion for want of knowledge in the law, (ver. 47—49.) In the ninth chapter of St. John, ver. 16. the pharisees again declare, that "this man could not be of God, because he did not keep the sabbath." Moreover, these pharisees, and other rulers of the church, συνετέθειντο, determined and agreed together, "that whosoever did confess that Jesus was the Christ, should suffer excommunication." (John ix. 22. xii. 42.) They therefore thought themselves infallibly certain (if excommunication be, as R. H.* informs us, an evidence of a claim to be infallible), that Christ was not the true Messiah. Elsewhere the scribes and pharisees do positively conclude that Christ did only "cast out devils through Beelzebub." (Mark iii. 22.) After some days they again call a council, συνέδριον συνήγαγον, and there determined that it was fit that Christ should die: (John xi. 47. 50. 53.) this the high-priest declares, and all the pharisees and the chief priests agree to execute. (Luke xxii. 66.) A full assembly, consisting of the high-priest, and all the chief priests, presbyters, and scribes, Christ being brought before their council, do with one voice declare, that he was worthy to die as a blasphemer, and also that "by their law he ought to die, because he made himself the Son of God." After his death, the chief priests and the pharisees, with one consent, pronounce him a deceiver. (Matt. xxvii. 63.) When the disciples began to witness that he was risen from the dead, the high-priest, rulers, elders, scribes, and all the kindred of the high-priest, assemble at Jerusalem, and strictly do command them "not to speak at all, nor teach, in the name of Jesus. (Acts iv. 6. 18.) Soon after the high-priest, the Sanhedrin, and all the elders of Israel, being met in council, repeat the same command, and chastise the apostles for their disobedience to it. (Acts v. 40.) If therefore the decrees of many councils, consisting of the guides of the whole Jewish church, may be esteemed sufficient to decide a controversy, it must be certain that Jesus Christ was not the true Messiah, promised to the Jews, but a deceiver and blasphemer. Now as a Romanist,† having produced five provincial and two general councils, falsely so called, for that portentous doctrine of transubstantiation, saith, "If the decrees of so many synods, so often weighing the adversaries' reasons and evidences were not sufficient for settling such a point, at least as to the obedience of future silence, and noncontradiction, and as to suffering the church to enjoy her peace, what can hereafter be sufficient? Or can we ever hope that any controversy shall be finally determined, or ended by any future council, if this (of the Messiah) is not by these forepast? Can there be any ground here to question the integrity or lawful proceedings of so many councils, all concurring in the same judgment *(for a corporal presence,* saith the Romanist, that

* Disc. chap. 4. §. 64, 65. 69, 70.

† Rational Account, disc. i. chap. 6. §. 59. p. 58.

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Christ was a deceiver, saith the Jews)? Or could there be a new light in this point attainable in those times (by the private person, or Christian convert), which those (guides of the Jewish church, who condemned your Jesus,) were not capable, or had no notice of?"

2. They who so often and so unanimously condemn your Saviour and his doctrine, saith the Jew, were the church-guides, by God appointed to "teach the children of Israel all the statutes which the Lord had spoken to them by the hand of Moses, to teach Jacob his judgments, and Israel his law," and by whose lips the knowledge of it was to be preserved. (Lev. x. 11. Deut. xxxiii. 10.) They were the men who are in Scripture styled the "messengers (or the ambassadors) of the Lord of hosts;" (Mal. ii. 7.) that is, the men appointed by him to declare his message to the people. They were the men ordained to "minister before the Lord in every controversial matter," men who were "set for the judgment of the Lord, and for controversies." (Deut. xvii. 8. 12. 2 Chron. xix. 8.) "In controversy they shall stand in judgment (saith the Lord), and by their word shall every controversy be tried." (Deut. xxi. 5. xvii. 12. Ezek. xliv. 24.) Wherefore, to act in opposition to the judgment of these guides, must be to act presumptuously, as God himself declares, to despise the verdict of God's messengers, and, in a controversial matter of the highest moment, to reject the sentence of those men, who are by God ordained to define it, and by whose words, according to his ordinance, it must be tried.

3. As for the common people, who in this matter did oppose their private judgments to the decrees of their church-guides, not acquiescing in their conciliar determinations, that your Jesus was not the true Messiah, they, saith the Jew, must act against that rule, which both the law of Moses and the prophets have prescribed; for by that law they are commanded, under pain of death, when any controversy should arise among them, "to go to the priests and Levites, and to the judge then living, to inquire the sentence of judgment from his mouth, and to do according to the sentence which they shall shew them, and according to all that they inform them, not declining from it to the right hand, nor to the left." (Deut. xvii. 8—11.) They by the prophets are instructed to "ask the priests concerning the law," and to "seek the knowledge of it from their mouths." (Hag. ii. 11. Mal. ii. 7.) They therefore stood obliged to assent to the determinations of the Sanhedrin, and the conciliar decrees of priests and Levites, scribes and pharisees, confirmed by the high-priest, and so they were obliged to believe, that, according to the true intent and meaning of the law, your Jesus could not be the true Messiah. And consequently they must err, who, quitting the decisions of the pharisees, and other rulers of the church, embrace that tenet of the ignorant and giddy multitude.

§. 3. Thus the Jews pleaded from Scripture against our blessed Lord. And if you do compare these pleas, and others of like nature, which might be offered from the Scriptures by the Jew, with what the Romanists do offer for the infallibility of any of their councils, you will soon find that all their pleas for this infallibility from the New Testament are paralleled, or rather over-balanced, with places of like nature in the Old, which do more strongly plead for the infallibility of the high-priest and rulers of the Jewish church. For,

1. Do the Romanists plead Christ's promise to be "for ever with the church?" (Matt. xxviii. 20.)

Ans. The Jews had equal reason to expect God's presence among them, because he promised "to dwell among the children of Israel, to meet them at the tabernacle of the congregation, and there speak with them," (Exod. xxix. 42—45.) to "reign over them in Zion, from henceforth and for ever." (Micah iv. 7.) He "chose Zion for his habitation," and said of it, "This is my rest for ever, here will I dwell;" (Psal. cxxxii. 13, 14.) and of Jerusalem, "that he would put his name for ever in that place, and that his eyes and his heart should be there for ever." (2 Chron. vii. 16.)

2. Do they add that Christ hath promised, that "where two or three are gathered together in his name, he will be in the midst of them?" (Matt. xviii. 20.)

Ans. God also promised to the Jews, that he would "bless them out of Zion," (Psal. cxxxiv. 3.) and that "wheresoever he did record his name, there would he come and bless his people." (Exod. xx. 24.)

3. Do they allege the sayings of our Lord to his disciples; *viz.* "He that heareth you, heareth me;" (Luke x. 16.) he who neglects to hear the church, shall be accounted as "a heathen and a publican?" (Matt. xviii. 17.)

Ans. God also said, that "he who will not hearken to the priest that stands to minister before the Lord, even that man shall die for his presumption." (Deut. xvii. 12.)

4. Do they say that Christ's apostles commanded Christians "to obey those that had the rule over them, and to follow their faith?" (Heb. xiii. 7. 17.)

Ans. Our Jesus did command his hearers to "do all that the scribes and pharisees did say unto them," (Matt. xxiii. 3.) and that because of their authority derived from Moses; and God himself commanded all his people to do "according to all that they should be informed of by the priests." (Deut. xvii. 10.) And,

5. Do they plead Christ's promise made to his apostles, that "he would send the Spirit of truth to guide them into all truth?" (John xiv. 26. xvi. 13.)

Ans. Whereas this promise doth personally belong to the apostles, and not to their successors—for it is a promise "to bring to their remembrance (by his Spirit) what he (before) had said to them," (John xiv. 26.) and to "shew them things to come," (John xvi. 13.) to which spirit of prophecy the Roman doctors do not now pretend;—I say, whereas this promise did belong to the apostles only, God stood obliged by covenant to cause his Holy Spirit to remain among the rulers of the Jewish church: for thus he speaks, "According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remains among you." (Hag. ii. 5.) Moreover, God promised to the Sanhedrin, that "he would put the spirit of Moses upon them;" (Numb. xi. 17.) and in compliance with that promise he came down in a cloud, and took the spirit, which was upon Moses, and gave it to the seventy elders, so that "they prophesied, and did not cease." Or,

6. Do they argue for their infallibility, because the church is styled by St. Paul, "the pillar and the ground of truth," (1 Tim. iii. 15.) by reason of that truth which is preserved by her governors?

Ans. God also hath declared, touching his priests, that "the law of truth was in their mouth;" (Mal. ii. 6.) and of Jerusalem, that "she should be called the city of truth."

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(Zech. viii. 3.) And if the church of Judah hath since failed, so also hath the church of Ephesus, of which alone St. Paul affirmeth that it was the "pillar and the ground of truth."

7. Do they conclude that the church-guides must be infallible, because "God hath placed in the church, some apostles, some prophets, some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine?" (Eph. iv. 11, 12.)

Ans. Were not the Jewish priests placed also for this end, for the work of their ministry, the perfecting of their saints, the edifying of their flocks? Were not their lips to preserve that knowledge, which should restrain the people from their errors? Were not they appointed "to heal that which was sick, and bring again that which was strayed?" (Ezek. xxxiv. 4.) Or,

Lastly, Do they triumph in that promise of our Lord, that the "gates of hell should not prevail against the church?" (Matt. xvi. 18.)

Ans. God also promised, that his "covenant made with the Levites, priests, and ministers," should be as certain and perpetual as that of day and night. (Jer. xxxiii. 20, 21.) So that I need not add, that by this phrase Christ only promiseth, that pious Christians shall not for ever be detained under the power of the grave; which I have elsewhere shewed to be the natural and only import of these words, "the gates of hell shall not prevail against the church."

Moreover, the plain meaning of the foregoing words, *viz.* "Thou art Peter, and upon this rock will I build my church," is, as Tertullian* well informs us, this: Thou who hast, first of all my disciples, acknowledged me to be the Christ, thou shalt first preach this doctrine to the world, and by so doing, lay the first foundation of a Christian church: which he accordingly performed, first laying the foundation of a church† among the Jews by the conversion of three thousand souls; and after, laying the foundation of a church among the gentiles, by the conversion of Cornelius and his friends; Christ having, to fulfil his promise, "made choice of him, among the rest of the apostles, that the gentiles by his mouth should hear the word of the gospel, and believe."‡ Now to pretend to be St. Peter's successor in this matter, is in effect to say, that the foundations of a Christian church are not yet laid.

If therefore Roman Catholics conclude from these ambiguous and obscure places for the infallibility of councils, or the major part of the church-guides concurring with the pope in any sentence or decree, although these places do not speak one syllable of any pope, or major part of the church-guides, and much less of the Romish prelates, and less of their *infallible* assistance; what ovations and triumphs would they have made, had it been said expressly of their cardinals and councils, as it is said of Jewish priests, that they were *set for judgment and for controversy?* had God fixed his glorious presence at Rome, as he did at Jerusalem, and settled there a *seat of judgment*, and a continual court of highest judicature, as was that Sanhedrin, which in Jerusalem was settled? had he dwelt in St. Peter's, as he dwelt in the temple? had he left with them, as he did with the Jewish priests, a standing oracle, a *urim* and a *thummim*, to consult with upon all occasions? so that this plea being much stronger for the infallibility of the superiors of the Jewish church, than for the infallibility of the whole western church, or any of its councils, the Roman doctors must acknowledge, either that they fallaciously urge it against protestants, or must confess that it stands also good against the Christian, and is a confirmation of all those traditions which were condemned by our Saviour, and a sufficient plea for all those errors and corruptions, which, as the prophets do complain, were generally taught and practised by the church-guides in the declining ages of the Jewish church: for* if these arguments be good now, they were so then; and if they were good then, for aught that I can see, the high-priest, and the major part of the church-rulers of the Jews, were always in the right; and Christ, and his apostles, with the holy prophets, must be in the wrong.

§. 4. Moreover, had we no evidence from Scripture, may the Jew say, in prosecution of this argument, reason seems very strongly to conclude for this submission of the common people, and some few priests, to the concurring judgments of their church-guides, and of the major part of Jews, who joined with them in condemnation of your Jesus as a blasphemer and false prophet, and of his followers as heretics and schismatics, or men, who worshipped God after that way, which by the Jews was called heresy, (Acts xxiv. 14.) and were ringleaders of a sect, (ibid. ver. 5.) For, still to argue after the manner of the Romish doctors;

1. Is it not reasonable to conceive, that they who were God's ministers appointed for this very thing to judge in controversial matters, and to make trial of such as did pretend to prophecy, as was the Jewish Sanhedrin; I say, is it not reasonable to conceive that the assistance of the Holy Spirit should be vouchsafed to these rulers of the church and doctors of the law, rather than to those common people, who bore no such relation to God, had no commission from him to direct others in the meaning of his word, but had so many and such express injunctions to seek it at the mouth of their church-guides? Can we imagine, that these pharisees and rulers should be the men ordained by God for controversies, and by whose words they must be tried, and yet should be such blind and stupid guides, as by your Jesus they were said to be, that "he who was led by them must fall into the ditch?"

Moreover, were no assistance from above to be expected in this case, it is not reasonable to think that these great doctors of the law, those numerous priests, who made it their whole business to study and search out the meaning of the law of Moses, those members of the Sanhedrin,† who were still chosen out of the most learned persons, and the most eminent for wisdom; I say, may we not reasonably conceive such persons to be fitter and more able judges of the sense and meaning of that law, or of the truth of any miracles pretended to be wrought by Christ or his

* "Si, quia dixerit Petro Dominus, 'super hanc petram ædificabo ecclesiam meam,' idcirco præsumis et ad te derivâsse solvendi et ligandi potestatem, qualis es evertens et commutans manifestam domini intentionem personaliter (*N. B.*) hoc Petro conferentem, sic enim et exitus docet, in ipso ecclesia extructa est, id est, per ipsum.—Ipse primus in Christi baptismo reseravit aditum cœlestis regni." De Pudicitia, cap. 21. p. 574. B.

† Acts ii. 41. ‡ Acts xv. 7.

* Vid. Stillingfl. Sermon upon Acts xxiv. 14. p. 39.

† Vid. Ainsw. in Numb. xi. 16, 17.

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apostles, than was that rude and giddy multitude, which had no knowledge of the law? *" They therefore considering their superiors' study and learning in such things Divine, and also their own ignorance; they considering both the special ordination and commission of their superiors from God to teach them in the necessary truth, and his charge laid upon them to obey their ecclesiastical superiors, ought to depend upon and adhere to their directions so much the more in any point of faith, by how much it is esteemed more necessary, as wherein there is a much greater hazard if they should err."

3. All that your gospel doth suggest, or reason may pretend, for the exemption of the first Jewish converts from obedience to these decrees of their superiors in the Jewish church, may, saith the Jew, be fully answered from the plain principles, and almost in the words, of Roman Catholics. For, to proceed in the expressions of R. H. the guide in controversies, with very little variation of them;

§. 5. 1. Will you affirm, that all the priests and rulers, scribes and pharisees, and the whole Sanhedrin, acted against their faith and conscience in these determinations by which your Jesus was condemned as an impostor?

Ans. R. H.† will tell you, "There is a moral certainty that so many such persons cannot conspire in such a matter, *viz.* a necessary to salvation, to falsify the truth against their own belief and conscience to their subjects and posterity, with an anathema to all dissenters," or an excommunication of all who preached and believed that Christ was the Messiah promised to the Jews, and was already risen from the dead, when their own consciences could tell them that these things were true. ‡ "If any can be so uncharitable as to credit of them so great a wickedness, that the supreme councils of the *(Jewish)* church should with design decree an error contrary to their faith (or knowledge) in this necessary matter, and then enjoin all their subjects to believe it under anathema," he must believe that "they most certainly do devote themselves to eternal perdition." And therefore, "if not out of charity or reverence to such sacred persons, yet from the irrationality of such a defence, it is much better to pass over this objection."

2. Will you say that these superiors were only to be appealed to in doubtful matters, and that this thing, "Whether the Scriptures declared your Jesus to be the true Messiah," was not doubtful?

Ans. R. H. informs you,§ that "a right judgment cannot but account all those places doubtful, in the sense whereof, either the ancient or present major part of Christianity are of a contrary judgment from himself." That must be therefore doubtful, according to the ground and reason of this rule, which you presume not to be doubtful, since it was that in which the major part of the then present Jewish church was of a contrary judgment from the Christian convert.

3. Will you plead, in favour of the vulgar, that they were bound to hearken to these Jewish guides no longer than they followed the rule of Scriptures?

Ans. Be it so; but, saith R. H.‖ "Who is appointed judge of these supreme judges, when they transgress against this rule? Their subjects? Who are from them to learn the sense of the rule, where difficult and disputed, and who are bidden to follow their faith? The right exercise of judgment will not judge so." For if the vulgar may pass this judgment on the decrees of many councils, and the concurring judgment of their superiors and church-guides, I hope the matter must be evident even to the vulgar sort, that notwithstanding the contrary judgment of chief priests and rulers, scribes, pharisees, and elders, and almost all the Jewish nation, that sense of Scripture must be false, which their ecclesiastical guides alleged, to prove that Jesus was not the true Messiah, and that "according to their law, he was to die;" and that sense of the Scripture must be true, which by the apostles and their converts was alleged to prove, that Jesus was the Messiah promised to the Jews. Now, "how vainly (saith R. H.*) doth any one pretend, or promise himself a certainty of any thing wherein *(so many)* councils, and a much major part of the church, having all the same means of certainty as he, judgeth contrary; where it seems† the Scripture may be so doubtful, that the sense of the *(then)* catholic church, or its *(greatest)* councils, they say, can be to them no certain or infallible interpreter of it, where the judgment or common reason of *(these)* councils thinks itself so certain of the contrary, as to anathematize dissenters *(or cast them out of the church)?* On what grounds here these *(private)* persons, or *(new erected)* churches, could assure themselves that their own sense of Scripture was true, they having left that of the churches, councils, and of a major part of *(Jews)*, who also judged their sense false, I understand not: surely they will not say, they have this certainty from the Scripture, because the true sense thereof is the thing so mainly questioned, and the certainty or infallibility of the traditive sense of the *(Jewish)* church they renounced; and then, which only is left, their own judgment, or their own common reason, when that of *(their greatest)* councils, or major part of *(their)* church-guides, differs from it, one would think should be a more fallible ground to them, than the judgment or common reason of the church. For‡ *(a man)* to presume himself certain in a matter of faith, or in his own sense of Scripture (though the literal expression be never so clear), where so many learned and his superiors, (comparing other texts, &c.) are of a contrary judgment; this (saith R. H.) is the same as if, in a matter of sense, a dim-sighted person should profess himself certain that an object is white, when a multitude of others, the most clear-sighted that can be found, having all the same means of a right sensation as he hath, pronounce it black, or of another colour." Moreover, § if these Scriptures or reasons be so clear, even to the ignorant and unlearned Jews, must they not be as clear to their church-guides? And may not then their judgments more securely be relied upon, at least for any thing which is presumed to be clear? "For if the Scriptures ‖ be maintained so clear in necessaries, that every one using a right endeavour cannot mistake in them; then shall the church-governors much rather, by reason of this clearness obvious

* R. H. Discourse, chap. 13. p. 13. † Disc. i. chap. 3. §. 37, 38. p. 26.
‡ Ibid. p. 25. § Disc. chap. 3. §. 44. p. 29. ‖ Ibid. p. 28.

* Disc. cap. 3. §. 44. p. 143.
† Rational Account, disc. iii. chap. 4. §. 42. p. 179.
‡ Ibid. disc. ii. chap. 2. §. 15. p. 95.
§ V. Rational Account, disc. chap. 5. §. 42. p. 141.
‖ Disc. chap. 3. §. 37. p. 24.

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to every rustic, not err in them; and so shall the people, the more the rule of faith is proved to be clear, the more securely rely on, and be referred in them to their direction."

4. If you pretend a more sincere endeavour in those few converts, to find out the sense of Scripture, or search out the truth in these matters; which, in the case of the Bereans, your Scripture seemeth to assert:

Ans. I answer still with the same author,* "That since all parties do pretend sincere endeavour in the right understanding of the Scriptures, and after it do differ so much in their sense of it, it follows, that such sincere endeavours being indifferently allowed to all parties, the sense of Scripture *(and the verdict of true reason)* ought to be pronounced clear, if on any, on that side as the major part doth apprehend it (which certainly was not the primitive converts, *but the unbelieving Jews, and their ecclesiastical superiors*)." For surely,† "we have reason to presume that the chief guides of the church, in their consults concerning a point necessary to salvation delivered in Scripture *(as that of the Messiah was)*, use at least as much endeavour as a plain rustic doth to understand the meaning of it." And, "whatsoever other thing is supposed necessary besides sincere endeavour, or is understood to be included in it (as freedom from passion and secular interest, or also a freely professing the truths, which their sincere endeavour discovers to them), none can rationally imagine, but that the supreme church-governors should be as much or more disengaged herein than private men:" and,‡ "that passion and interest blind private men or ourselves, sooner than general councils, or a major part of the church."

See therefore here the wisdom of the unbelieving Jews, "who to preserve themselves from erring in this matter, made use of the securest way that reason could imagine, (saith R. H.§) or that Christians are prescribed, whilst for the sense of the Scriptures that were controverted in this point of the Messiah, they chose not to rely on their own judgments, but on that of the supremest guides of the church, and judges of Divine truth, that were afforded them on earth; and so if they erred, yet took the wisest course to have missed erring, that religion or reason could dictate. To which guides also the subjects of this former communion all believed submission of their private judgments to be due, and to be commanded; from whence also it follows, that till they are convinced of error in this point, *viz.* that no submission was due" to the decrees of all these councils, and the concurring judgment of those spiritual guides by whom your Jesus was condemned, "they are not capable of being convinced in any other matter."

If, lastly, you affirm that the common people had conviction and demonstration from the miracles of Christ of the falsehood of the decrees, and the interpretations of their church-guides in this matter, and of the truth of that Christianity, which they embraced in opposition to those said decrees:

Ans. This I confess is a great truth, but then the Roman doctors cannot plead it without rejecting most of their professed tenets, and their strongest pleas for absolute submission to the major part of their church-guides. For,

1. Admit our Saviour and his apostles wrought true miracles, how did the vulgar perceive them so to be but by their senses? and how did they infer from them the truth of Christianity, but by their private reasons? Now* "the evidence of sense and reason must be both neglected (saith the Romanist), when a Divine revelation declares any thing contrary to them;" this, and this only, being their defence of transubstantiation against the common sense and reason of mankind. Now, of the certainty of a Divine revelation, or the true sense of Scripture, they make the judgment of the major part of their church-guides to be sufficient evidence, and so there was sufficient evidence, according to this rule, that all the miracles, which Christ and his apostles seemed to work, were done in opposition to Divine revelation, or the true sense of Scripture.

2. Certain it is that the rulers of the Jews, and the prevailing part of the whole nation, differed from the converted Christians in their apprehensions of these miracles, and judged them all diabolical impostures, or trials of their faith, &c. "Now this seems necessary to be granted, (saith R. H.†) that in what kind of knowledge soever it be (whether of our sense or reason, in whatever art or science), one can never rightly assure himself concerning his own knowledge; that he is certain of any thing for a truth, which all or most others, of the same or better abilities for their cognoscitive faculties, in all the same external means or grounds of the knowledge thereof, do pronounce an error. So that where all or most differ from me, it seems a strange pride not to imagine this defect in myself, rather than them; especially when, as all the grounds of my science are communicated to them, and when, as for my own mistakes, I cannot know exactly the extent of supernatural delusions." According therefore to this rule, it was strange pride in the first converts to Christianity among the Jews, to judge the miracles of Christ or his apostles true, when most of their own nation, as well as heathens, differed from them in that apprehension, and spoke so freely every where against the sect of Christians.

3. The truth of the pretences of our Lord and his apostles, depended on two things, *viz.* the fulfilling of prophecies, and the truth of his miracles. ‡"Now, according to the Roman principles, no man could be certain of the truth of either of these without the authority of the then present church. For the fulfilling of prophecies depended on the sense of many obscure places of Scripture, of which, say they, the major part of the church-guides must judge: and for miracles, they tell us that there is no way of judging true from false, but by the authority of the church. Now, if these things be so, what ground could the first Jewish converts have to believe Christ was the true Messiah, or a worker of true miracles, when, in believing both these things, they must oppose the authority of the then present church?"

4. All that hath been discoursed in answer to the former pleas, serves also against this: for who shall be judge whether these miracles were true, and were sufficient to confirm the Christian faith? Those persons, whose office it was to judge both of true prophets and true miracles, or those who had no power or commission so to do? Were

* Disc. chap. 1. p. 4, 5. † Ibid. p. 24. ‡ Ibid. p. 145.
§ Rat. Account, disc. i. chap. 7. §. 77. p. 74.

* Rat. Account, disc. i. chap. 6. §. 62. p. 63.
† Ibid. disc. iv. conf. 2. p. 384. ‡ Stillingfleet, ibid. p. 42.

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not the Jewish Sanhedrin and other rulers of that church more able judges of the truth, and the validity of any miracles pretended to be wrought by Christ and his apostles, than was that multitude which, as experience teacheth, may be imposed upon with ease? Were not those guides, who were appointed to be judges in all other matters, the proper judges of this controversy? Have we not reason to believe their judgment was as free from interest and passion, and their endeavours to search out the truth of these relations as sincere, as was the judgment or endeavours of the laity? When therefore these church-guides did, notwithstanding those pretended miracles of Christ and his apostles, conclude unanimously that Christ was a deceiver, was it not absurd to say that what they so universally determined, might be discerned by any private judgment to be the clearest falsehood? that vulgar persons had demonstration in this matter against the judgment of the whole body of their guides, and that their common reason was able to discern that to be manifestly true, which the same common reason of their superiors judged to be manifestly false?

§. 6. Thus have we seen that Scripture and reason do more countenance the Jew pleading against our Lord, and the first Christian converts, than they do countenance the papist pleading against protestants. In the last place the Jew may argue from tradition thus, *viz.*

These spiritual guides, in making this determination, and passing of this judgment concerning Jesus, were guided by that rule, which, by the greatest part of Christians, I mean the Roman catholics, is highly magnified and equalled with the Holy Scriptures, *viz.* tradition, acknowledged by the present church for such. *And so your Jesus must also upon this account be deemed an impostor, or the pretences and pleadings of the Romanist against the protestant, from the tradition of the church, must be acknowledged to be in vain. For,

1. It is most certain that the Jews had a tradition generally received amongst them, that their Messiah at his coming should "restore the kingdom to Israel:" that he should subdue the nations under them, and should erect a temporal dominion in the Jewish nation over all their enemies. Even the disciples of our Lord did constantly believe this article, till by the Holy Ghost's descent upon them, they were better informed. Witness their contest, "who should be greatest in that kingdom," (Matt. xviii. 1.) and the desire of the sons of Zebedee, "to sit one at his right hand, another at his left hand in it." (Matt. xx. 21.) This was our faith, saith Cleophas, "we trusted that this Jesus should have redeemed our Israel:" (Luke xxiv. 21.) and when they were assembled, after his resurrection, their first inquiry is this: "Lord, wilt thou now restore the kingdom to Israel?" (Acts i. 6.) It is therefore certain, that this was the received tradition of the whole Jewish church, grounded, as they supposed, upon the Scriptures, which did necessitate them to expect *a glorious Messiah,*† *not such a one* (saith Trypho) *as your mean and despised Jesus was.*

2. It was also a tradition which generally obtained amongst the Jews, that their Elias, who was called the Tishbite, was to appear again in person before the advent of the true Messiah: so was that place of Malachi, translated by the LXX. three hundred and eighty years before our Saviour's coming; "Behold, I send unto you Elias τὸν Θεσβίτην before the great and terrible day of the Lord come." (Mal. iv. 5.) *All we expect* (saith Trypho), *that Christ should be anointed by Elias, who is for to come;** *and because this Elias is not come, we think your Jesus cannot be the Christ.* Accordingly the scribes, or the expounders of the law, did with one voice declare it necessary *that Elias should first* come.†

3. It was the general tradition of the Jews, that the law of Moses should be perpetually obliging to them; and that it was to be observed even in the days of the Messiah. On this presumption certainly it was that Christ's disciples, after his resurrection, were strict observers of the law of Moses for a considerable time; and so were also many thousands of the Jewish converts. St. Peter was so nice in observation of the Jewish customs, that till he was informed better by a vision, he thought such meat was utterly unlawful as was forbidden by the law; so that when in that vision he was bid "to slay and eat," he presently cries out, as a man tempted to an unlawful act, "Not so, Lord, for I have never eaten any thing that is unclean." (Acts x. 12.) St. James gives an account to Paul of the great zeal that all the Jewish converts had to the law of Moses, in these words, "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law." (Acts xxi. 20.) He farther tells him, how highly they were all offended with him, because they were informed he had taught that they were not obliged to yield obedience to the constitutions and customs of the Jewish law; and, lastly, doth exhort him to do what might be proper to cause these zealots to believe that "he also walked orderly, and kept the law," (ver. 21. 24.) St. Jerome‡ and Sulpicius§ inform us, that fourteen immediate succeeding bishops, with their flocks, were all observers of the law of Moses. And by the unbelieving Jews nothing was more abhorred than the thoughts of changing their Mosaic customs: for upon this account St. Stephen was accused of blasphemy against Moses and the law, because he said, "that the Messiah should change the customs which Moses had delivered to them." (Acts vi. 11. 14.) This accusation before the scribes, the elders, and high-priest, was deemed sufficient to prove him guilty of that capital offence of blasphemy. On this account they bring St. Paul before the judgment-seat of Gallio; because, say they, he did persuade men to worship God *παρὰ τὸν νόμον, against, or otherwise than was commanded by the law of Moses.* (Acts xviii. 13.) And this opinion they grounded chiefly upon those places, which seem to speak of the perpetual duration of those statutes, and say they shall be "ordinances to them for ever;" (Exod. xii. 17. Lev. xxiii. 21. Deut. xxix. 29.) and consequently seem to infer a declaration from the mouth of God, that they should not be altered.

Moreover it is certain, that as the protestants condemn as sinful and pernicious many traditions and customs of

* Synod. Trid. Sess. 4.

† Αὗται ἡμᾶς αἱ γραφαὶ ἔνδοξοι, καὶ μίαν ἀναμένειν ἀναγκάζουσιν. Dial. p. 249. B.

* Ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαινόμενον εἶναι. Dial. p. 268. A.

† Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον, Mark ix. 11.

‡ Chron. 2. § Lib. ii. cap. 45.

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the Romish church; so did that Jesus, whom Christians honour as the true Messiah, as frequently inveigh against and solemnly condemn many traditions, which then were generally received and practised in the Jewish church, as vain and sinful customs, and such as tended to make void the Scriptures, and render the whole Jewish worship vain. He therefore seemeth to have been as great an enemy to ecclesiastical traditions, though they were generally owned by the then present church as such, as protestants can be esteemed.

Lastly, Certain it is that the superiors and church-rulers, or at least the major and prevailing part of the church-rulers, did then as firmly and unquestionably believe that those traditions, which were condemned by our Jesus, and which so evidently proved, if true, he was not the Messiah promised to the Jews, were both agreeable to the word of God, expounded by their church-tradition, and were delivered to them by Moses, and the patriarchs, and prophets, and were continually practised by their forefathers, as doth the Roman church believe that her traditions were taught and practised by Christ or his apostles, and by their successors, throughout all ages of the church. Hence are they often styled by them, "the traditions of the ancients,* or the traditions received by succession from their fathers:" and in their later writers they are always held to be derived from God by Moses, together with the written law, and as an explication of it. Hence, like good Roman catholics, they were more "exceedingly zealous for the traditions of their fathers," than for the law itself. They † accuse all who walked not according to these customs of their fathers, as persons who forsook the law of Moses: and to do any thing against these customs of their fathers, was reputed criminal. This being so,

I ask, why the tradition of the major part of the church catholic, or Christians in any age whatsoever, and their concurring judgment, that what she doth at present teach and practise, she received from Christ and his apostles, should be esteemed sufficient to render all those persons guilty of heresy and schism, who do not yield assent to what they teach, or a compliance with their practices, as Roman catholics assert; and yet that the general tradition of the then present Jewish church, even the including the disciples of Christ, should not conclude them schismatics and heretics, who, being members of that church, would not assent unto what they so generally taught, or comply with that, which they practised, as delivered to them by Moses, and the patriarchs, and prophets?

§. 7. But to apply these things, if it be possible, yet more particularly unto the pleadings of the Roman church, and to shew the weakness and the pernicious results of their most specious pretences: I add,

1. That notwithstanding it was the duty of the priests and rulers of the Jewish church, both to preserve and teach unto the people the knowledge of the law, yet did the major part of these church-guides both oft and dangerously swerve from this their duty: for they did teach and practise, and direct the people into those ways, which were destructive to the eternal welfare of their souls. God by his prophets doth complain, without exception, of them, that "they erred in vision, and stumbled in judgment;" that "the teachers of his people made lies their refuge, and under falsehood hid themselves, saying, The overflowing scourge shall not come to us;" (Isa. xxviii. 7. 15.) that their "interpreters had transgressed against him, that his watchmen were blind, they were all ignorant, all dumb dogs that could not bark, sleeping, lying down, loving to slumber; that they were greedy dogs, that could not have enough:" (Isa. xliii. 27. lvi. 10, 11.) "Shepherds that could not understand; that the priests said not, Where is the Lord? and they that handled the law knew him not; that the pastors also transgressed against him, and the prophets prophesied by Baal; and walked after the things that did not profit:" (Jer. ii. 8.) that "his prophets prophesied falsely, and the priests bare rule by their means:" (Jer. v. 31.) that "from the prophet to the priest every one dealt falsely:" (Jer. vi. 13, 14.) that "they healed also the hurts of the daughter of his people slightly, saying, Peace, peace, when there was no peace:" (Jer. viii. 9.) that "his wise men had rejected the word of the Lord;" (Jer. xxiii. 1, 2.) and that "the pastors, whose business it was to feed his sheep, destroyed, and scattered, and drove them away, and did not visit them:" (ver. 11.) that "both priests and prophets were profane:" (Ezek. xxii. 26.) that "they had violated his law, and had profaned his holy things, putting no difference betwixt the holy and profane, the clean and the unclean, and hid their eyes from the sabbaths:" (Ezek. xxxiv. 1. 6.) that "the shepherds of Israel fed themselves, but did not feed the flock, the diseased did they not strengthen, neither did they heal that which was sick, nor bring again that which was driven away, nor seek that which was lost, but with force and cruelty they ruled; so that the sheep were scattered because there was no shepherd:" (Hos. iv. 6.) that "they rejected knowledge, so that God's people were destroyed for lack of it:" (Zeph. iii. 4.) that "her prophets were light and treacherous persons, her priests had polluted the sanctuary, they had done violence to the law: that they had forgotten the law of their God, they departed out of the way, they caused many to stumble at the law, they corrupted the covenant of Levi." (Mal. ii. 8.)

Moreover, of these guides it is expressly said, that "they which led the people, caused them to err," (Isa. iii. 12.) "and destroyed the way of their paths:" (ix. 16.) that "the leaders of the people caused them to err, and they that were led of them were destroyed, and that their shepherds caused them to go astray." (Jer. l. 6.) Our Lord declares, that "they were fools, blind guides, full of hypocrisy and of iniquity; that they had taken away the key of knowledge, and had shut up the kingdom of heaven against men, not going in themselves, nor suffering them that were entering to go in:" (Matt. xxiii. 13. Luke xi. 52.) that they made many false decisions in matters of so great importance, as to "make void the law of God, and render his whole worship vain:" (Matt. xv. 6. 9.) that "they transgressed the commandment of God by their traditions;" that notwithstanding their instructions, the "people were as sheep without a shepherd," (Matt. ix. 26.) or only had "such guides as would most certainly," if they submitted to their guidance, "lead them to the pit." (Matt. xv. 14.) Hence therefore I infer,

1. That even those spiritual guides, who are by God's

* Παράδοσις τῶν πρεσβυτέρων, Matt. xv. 2. Αἱ πατρικαὶ παραδόσεις, Gal. i. 14.

† Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως λέγων, μὴ τοῖς ἔθεσι περιπατεῖν, Acts xxi. 21. xxviii. 17.

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appointment constituted to instruct his people, and to feed his flock (for such our Lord acknowledged the scribes and pharisees and rulers of the Jewish church to be), may scatter and destroy that flock: and they, who are set for the judgment of the Lord, and for controversies, may violate, corrupt, pervert that law they should interpret; they may be partial in it; they may depart out of the way; they may make the commandments of God of none effect, and his whole worship vain by their traditions; they may cause their sheep to err, stumble, and go astray, and that so dangerously, that they who are led by them shall be destroyed with them, and find no entrance into bliss. And hence, I hope, I may assume the boldness to conclude against the infallibility of our spiritual governors, or the concurring judgments of the major part of them; which is sufficient to root up even the foundations of the Romish Babel.

2. Hence I infer, that notwithstanding all the forementioned scriptures, which say, it was the duty of the people to ask of their spiritual guides the meaning of the law, and seek the knowledge of it at their mouths, and to inquire after their judgments in all those controversies they were not able to resolve; I say, hence I infer, that notwithstanding this, the people were not absolutely obliged to rest in the decision of the major part of these church-guides, or bound to practise all that they approved; for then an obligation must be laid upon them, not only to err in judgment with them, to countenance false prophets, and to speak peace to themselves, when there is no peace; but also to violate the law, and to comply with their false glosses and corrupt interpretations of it; nay, which is more unreasonable, they must be then obliged to be destroyed, to fall into the pit, and to exclude themselves from the enjoyment of Christ's kingdom: whereas it is a contradiction to say, that God obligeth any person to transgress his law; and it is little less than blasphemy to say, he doth require them to destroy themselves, to fall into the pit, or to deprive themselves of the enjoyment of his kingdom. Hence therefore I infer this corollary:

That neither are all Christian people, churches, or nations, absolutely bound to rest in the decisions of the major part of Christian bishops, nor to practise all that they approve and impose:—which proposition overthrows that absolute and blind obedience to their church-guides or councils, which Romanists so stiffly plead for.

3. Hence it is also evident, that private persons, or that the minor part of the whole church, may have sufficient ground, either from reason or clear Scripture, for their refusal of assent, and of submission to the authority and definitions of the major part of their church-guides; for the Jews were bound to believe Christ to be the true Messiah, although the high-priest and the elders had pronounced him a deceiver and a malefactor: they were obliged to believe his miracles were wrought, not by Beelzebub, but the Spirit of God; that Christ's kingdom was not of this world; that John Baptist was that Elias, *which was for to come;* and that to eat with hands unwashed, to heal the sick, to pluck some ears of corn upon the sabbath-day, were not unlawful actions, although the major part of their church-guides taught and believed the contrary. (Matt. xv. 5.) They were obliged not to void that law of nature, which required children to relieve their own distressed parents; and therefore stood obliged not to comply with those traditions of the scribes and pharisees, which made the word of God of none effect, and would not suffer them to yield obedience to it. And seeing they had "many traditions and decrees of the like nature,"* which obtained amongst them, and only were rejected by the Sadducees and disciples of our Lord; in none of these could they comply with their church-guides without the violation of that law of God, which sure they had sufficient ground and reason to observe. In a word; in all those cases, in which they were not bound to rest in the decision of the major part of their church-guides, or practise what they did approve, that is, in all the cases mentioned in the former head, they must have had sufficient ground, either from Scripture or from reason, for their refusal of submission to them. Now these three inferences do fully justify the reformation of the church of England.

§. 8. 4. From what hath been discoursed, we may see the weakness of those pleas the Roman doctors make in their own defence, and of the arguments they use to shew, that it is impossible they should be guilty of those corruptions in doctrine, or in manners, which we charge them with. For, their most specious pretences are to this effect; that we confess the church of Rome was once both true and orthodox: shew then, say they, how we did cease to be so, whether by schism or heresy: with schism you cannot justly charge us; "for † that can never be of a much major and more dignified part, in respect of a less and inferior, subject to it; because this main body in any division is rightly taken for the whole, from which a separation is schism, and to which every member ought to adhere, as to the body and head here upon earth to which it belongs:" we therefore being the much major and more dignified part of the church, cannot be schismatics in reference to protestants, who are, and were at their departure, a less and an inferior body to us. If heresy be the crime charged upon us, by what church were we condemned? What body of men before you found fault with those corruptions which you pretend to reform? for sure, it was not possible for so many errors and corruptions to come into the church, and no one take notice of them? Could this be so, where was the watchful eye of Providence over the church? But, if we could suppose this Providence was unconcerned for the preservation of the church, could all the pastors fall asleep at once? Or, could they all conspire together to deceive their posterity? Moreover, since God will always have a visible church, what can you mention besides that which holds communion with the church of Rome, as the then present visible church of Christ, when you began your reformation (except perhaps some eastern churches, which you dislike almost as much as that of Rome)? And if that church could teach such errors as you charge her with, as matters of the Christian faith, what assurance can you have she hath not erred in defining the canon of Scriptures, and delivering some book or books for the word of God, which are not so? This is the sum of all the pleadings of the Roman party in their own behalf: and they are only such as the Jewish doctors might have pleaded with as much

* Παρόμοια τοιαῦτα πολλά. Mark vii. 8.

† R. H. Rational Account, disc. iii. chap. 5. §. 63. p. 203.

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plausibility against our Lord's disciples, and that first Christian church which they planted in that nation. For,

1. Where, may they say, will * you produce the men of former ages, who taxed the Jewish church with such errors and corruptions as your Jesus did, and bid men "beware of the leaven of the scribes and pharisees," that is, the most holy and learned members of our church? Do not the Christians themselves acknowledge, that we were once a "right vine," and the "beloved of the Lord?" How or when therefore did we cease to be so? If by schism, produce that major part or body of the Jewish church from which we separated, when first your Jesus, like another Luther, appeared among us? Or, if by heresy we ceased to be so, by what church, what councils, were we condemned? Who can believe that God would ever suffer such dangerous doctrines to prevail in his own church, and raise up no church-guides, no prophets, to discover things so destructive to her very being, till these new teachers and reformers first arose? Where then had God a true church in the world, if not among the people of the Jews? What other church could Christ or his apostles mention, besides that which he so often taxed with voiding the commandments of God, and rendering his worship vain, because of some traditions which they had received from their forefathers? If then God suffered this church to be all overrun with such a fatal leprosy, and gave no clear discovery thereof, where was the watchful eye of Providence? Where was that God, who promised that he would "put his name for ever in Jerusalem, and that his eyes and heart should be perpetually there?" But suppose that Providence was unconcerned, did all our pastors fall asleep at once? Or, could they all conspire to deceive posterity? Were not the oracles of God committed to us Jews? Did not your Christians receive them from us? If then our church might teach her children such destructive errors as you charge her with, how can you be assured that she hath not erred even in that canon of Scriptures which from her you have received?

Now though this instance, which I have largely prosecuted, may be sufficient to shew the vanity of the most plausible pretences of R. H. against the protestants, both in his Rational Account and his Discourse, it might be farther manifested, that they as strongly plead for the heathen world against the Jews; for the Mahometan against the Christian; for the priests of Baal against Elias and those seven thousand who had not bowed the knee to Baal; for the prevailing Arian against the orthodox; for the fornicator, the simoniac, the covetous, and the debauched person, in all those ages, in which these were the epidemical and almost general diseases of the clergy, that is, from the tenth to the sixteenth century; and, lastly, for antichrist himself, when he, according to the predictions of the Scripture, and the confession of many Roman catholics, shall drive the church, that is, the orthodox professors of the faith, into the wilderness, and slay the witnesses of Christ, and of his doctrine. But,

To conclude, If this be truly the result of the most specious pretences of the Roman party to draw our souls into their deadly snares, if all their fairest pleas do make for Judaism more naturally than they do for popery; if what they urge, to prove the protestant divines to be deceivers of the people, doth more strongly prove our blessed Jesus a deceiver, which is the highest blasphemy; I hope that no true lover of this Jesus will be much tempted by such pleas to entertain a good opinion of the Romish faith: it being certainly that faith, which cannot be established but on the ruins of Christianity, nor embraced by any protestant, but with the greatest hazard, if not the ruin of his soul.

THE

ACTS OF THE APOSTLES.

WITH ANNOTATIONS.

PREFACE.

THE history of the acts of the Apostles, if it relateth matters truly, is an invincible demonstration of the truth of Christian faith. For,

First, It confirms the truth of Christ's great promise, John xiv. 12. *He that believeth in me, shall do greater works than I have done; because I go to my Father.* (See the note there.)

It confirms his promise made to his disciples, that *the Spirit of his Father should speak in them, and give them a mouth and wisdom which all their adversaries should not be able to gainsay;* (Matt. x. 20. Luke xxi. 15. Acts vi. 10.) that they who believed in him after that he was glorified, should *receive the Holy Ghost;* (John vii. 39.) and the saying of his forerunner, that *he who was to come after him, should baptize them with the Holy Ghost, and with fire;* (Matt. iii. 11. Acts ii. 3.) and of Christ's declaration, that *when this Spirit was come he should convince the world of sin, because they believed not in him,* (John xvi. 9. Acts ii. 37.) *and of righteousness, because he went to the Father,* (ver. 33.)

It confirms the truth of this prediction, that *after he was*

* Vid. Stillingfl. Sermon on Acts xxiv. 14.

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lifted up, he would draw all men after him; (John xii. 31.) when he was *sown in the earth,* he should *bring forth much fruit;* (ver. 14.) and of his comparison of the kingdom of God to a *grain of mustard-seed,* (Mark iv. 30.) for its wonderful increase: (Acts ii. 41. iv. 4. v. 14.) *so mightily grew the word of God and prevailed.* (Acts xix. 20.)

It confirms all that Christ had said concerning the kingdom of *Satan falling down like lightning,* (Luke x. 17.) the *casting out and judging the prince of this world,* (John xii. 31. xvi. 11.) and the conquest his disciples should have *over all the power of the enemy,* (Luke x. 18.) by shewing the efficacy the gospel had *to turn men from the power of Satan unto God.*

To make these things more evident, I shall reflect more largely upon two particulars, which are the frequent subjects of this history: *viz.* the gifts of the Holy Ghost conferred upon the apostles and others, partly by the laying on of the apostles' hands upon them, and partly at the preaching of the apostles to them: and, (2.) the miracles, which the apostles, and other preachers of the gospel, wrought for confirmation of their doctrine. And,

First, Of these miraculous gifts of the Holy Ghost, these Acts of the Apostles have left upon record these signal instances;

(1.) That on the day of Pentecost, the apostles and disciples of Christ Jesus being met together, *cloven tongues like to fire fell upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;* adding, that when this miracle was wrought upon them, there were *devout men of every nation,* who *heard them speak in their own tongues the wondrous works of God;* and upon this account did with amazement ask, *Are not all these which speak Galileans? And how hear we every man in our own tongues wherein we were born?* and that St. Peter, one of Christ's disciples, did then and there declare, that the same Jesus, whom the Jews had crucified, was by God raised up, and exalted to his own right hand, and *having received of the Father the promise of the Holy Ghost, had shed forth this which they now saw and heard;* and that he with these sayings instantly converted *three thousand souls;* and *that God daily added to the church such as should be saved.* (Acts ii.)

(2.) That when St. Philip had converted many people of Samaria to the Christian faith, and had baptized them, St. Peter and St. John laid their hands on them, *and they received the Holy Ghost:* and that Simon Magus seeing this, offered them money to have this power imparted to him, that *on whomsoever he should lay his hands, they might receive the Holy Ghost.* (Acts viii.)

(3.) That whilst St. Peter was preaching to Cornelius, his kinsmen, and near friends, *the Holy Ghost fell on all those that heard the word, and they spake with tongues, and magnified God* in the presence of the Jews. (Acts x. 44, 45.)

(4.) That St. Paul finding twelve disciples of John the Baptist who had not yet received the Holy Ghost, he baptizeth them in the name of the Lord Jesus; and *when he had laid his hands upon them, they received the Holy Ghost, and prophesied.* (Acts xix. 6.)

Now all these things were done, saith this record, in populous and famous cities; *viz.*

The first in Jerusalem at the great feast of Pentecost, immediately ensuing Christ's ascension, and therefore at a time when all Jerusalem was met to celebrate that feast, and when the fame of the Messiah expected suddenly to appear, (Luke xix. 11.) had brought great multitudes of Jews and proselytes out of all nations to attend the issue of that expectation; and so the matter of fact, if true, must be well known by all Judea so to be: nor could it possibly be false, but all then present and alive when first this fact was published to the world, must be so many living witnesses of the falsehood of it.

The second populous city, whose converts received this effusion of the Holy Ghost, was the metropolis of Samaria, according to our Lord's prediction, *You shall be my witnesses in Samaria.* (Acts i. 8.) The time when this was done is noted by three characters; *viz.* that it was done soon after the death of Stephen, (Acts viii. 2.) and before the conversion of St. Paul, (ver. 1.) and when Simon the celebrated magician was there, and had so gained upon the people of that city, that they all *gave heed to him,* and owned him *as the great power of God,* (ver. 9, 10.)

The third happened in the city of Cæsarea (the seat of the Roman governor of Judea, inhabited by Jews, Samaritans, and gentiles, and well stocked with Roman soldiers), upon the person and kindred of Cornelius, *a centurion of the Roman band,* one *well reported of* by the whole nation of the Jews; and so, not only Cæsarea, but all Judea, and Rome also, must be acquainted with the conversion of a man so eminent for his post, so well approved by the whole Jewish nation for his piety. The character of the time when this was done, we learn from these circumstances, that before *the word was preached to the Jews only;* and that this was the first instance of their preaching to convert a gentile to the faith of Christ. (Acts xi. 19.)

The fourth was done in Ephesus, the metropolis of the proconsular Asia, about twelve years after the former, in a city where dwelt many Jews, who were teachers of the law in opposition to the gospel, and who had there a synagogue: and after this, *all Asia, both Jews and Greeks, heard the word of Christ.* (Acts xix. 10. 17.)

Secondly, Of the miracles performed by the apostles and other persons assisted by the Holy Ghost, this history saith in the general, that *with great power gave the apostles witness of the resurrection of the Lord Jesus,* (Acts iv. 33.) and that in confirmation of it *many signs and wonders were done by the apostles' hands.* In particular it informs us,

(1.) That at Jerusalem, Peter and John cured by the name of Jesus a man forty years old, who had been so lame from his mother's womb, that he was carried from one place to another; that this was done to the astonishment of the people, who knew he had been so long impotent in his feet, but now saw him *leaping and walking, and praising God:* and that these two apostles being brought before the whole Sanhedrin on this account, and asked *by what power or by what name they had done this cure,* they openly declare to them that they had done it *by faith in the name of that Jesus of Nazareth* whom these men had crucified; and that the council *seeing the man that was healed standing by them,* were forced to confess, *that it was manifest to all them that dwelt at Jerusalem, that a notable miracle had* undeniably *been done by them,* (iii. 2. 11. iv. 6. 16.)

(2.) That when the chief priests and sadducees had put them by night into prison for preaching in the name of

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Jesus, though the *prison was found shut with all safety, and the keepers standing without before the doors;* yet were the apostles on the morrow found *standing in the temple, and teaching the people; the angel of the Lord having opened the prison doors, and brought them forth, and commanded them thus to preach:* (v. 18—25.) and that this so affected them, that they not only *doubted what this might come to,* (ver. 24.) but were prevailed upon by the great and celebrated Gamaliel, to *let these men alone, lest haply they should be found to fight against God,* (ver. 39.)

(3.) That Stephen being *full of faith and power, did great wonders and miracles among the people,* (vi. 8.)

(4.) That these miracles were so certainly and so effectually performed, that thereupon the people *brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them;* and that *a multitude came out of the cities round about them to Jerusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one:* (v. 15, 16.) and also, that by their miracles and preaching, they converted to the Christian faith at one time *three thousand,* (ii. 41.) at another time *five thousand persons,* (iv. 4.) that *men were daily added to the church,* (ii. 47.) that *believers were the more added to the Lord, even multitudes of men and women,* (v. 14.) that *the word of the Lord increased, and the multitude of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith,* (vi. 7.)

(5.) That upon St. Philip's preaching Christ at Samaria, the people, *with one accord, gave heed to the things which he spake, beholding the miracles which he did; for unclean spirits crying with a loud voice, came out of many that were possessed with them, and many, taken with palsies, and that were lame, were healed:* and that these things prevailed there, not only with many men and women to receive Christian baptism, but also forced Simon Magus, a famous sorcerer, to believe; and being baptized, to *continue with Philip, wondering at the signs and miracles done by him,* (viii. 6, 7. 13.)

(6.) That whilst St. Paul, a zealous pharisee, and a more zealous persecutor, *breathed out threatenings and slaughter* against the disciples of the Lord, and had received commission from the high-priests and elders *to bring them bound unto Jerusalem to be punished;* as he came nigh to Damascus, *a light from heaven above the brightness of the sun shone round about him,* and struck him *blind;* and the Lord Jesus, by a voice from heaven, said unto him, *Saul, Saul, why persecutest thou me?* and that one Ananias being sent by the same Jesus to lay his hands upon him, he presently receives his sight, is *filled with the Holy Ghost,* and preacheth Christ in the Jewish synagogues erected in that famous city: (Acts ix.) and to this miraculous conversion he twice appeals, (chap. xxii. xxvi.) in vindication of himself, declaring, that partly the high-priests and elders, partly those persons that were with him then, partly one Ananias, *a devout man according to the law, and a man of good report among all the Jews,* could bear witness to them, (xxii. 5. 9. 12.) and that *none of these things were hid from king Agrippa's knowledge, they being not done in a corner;* and by this narrative he almost persuaded that king to *become a Christian,* xxvi. 26. 28. (See note on xxii. 6.)

(7.) That when St. Peter, being at Lydda, a city of Palestine, said to one Æneas there, who had *kept his bed eight years, and was sick of a palsy, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed;* he immediately did so; and that thereupon *all that dwelt at Lydda* seeing this, *were turned to the Lord,* (ix. 32. 35.)

(8.) That the same Peter at Joppa, a city of Phœnicia, lying upon the Mediterranean, raiseth one Tabitha from the dead; and that this being *known throughout all Joppa, many believed in the Lord,* (ibid. ver. 39. 42.) And here let it be noted, that at Jabneh, near Joppa, sat the great Sanhedrin; and at Lydda were famous schools and eminent persons of the Jewish nation and religion.

(9.) That at Cyprus St. Paul converted Sergius Paulus, the deputy of the island, by striking Elymas, a Jewish sorcerer there, blind with a word, because *he sought to turn the deputy,* or the proconsul, *from the faith,* (xiii. 7. 12.)

(10.) That at Iconium, a city of Lycaonia, where also was a synagogue of the Jews, Paul and Barnabas so preached, *that a great multitude, both of the Jews and Greeks, believed,* (xiv. 1.) and that *the Lord gave testimony to his word by granting signs and wonders to be done by their hands,* (ver. 3.)

(11.) That at Ephesus Paul preached almost three years, and prevailed so much among them, that all Asia, both Jews, there very numerous, and Greeks, resorting to Ephesus, *heard,* and many of them believed the gospel, *God working,* in confirmation of it, *special miracles by the hand of Paul; so that from his body were brought handkerchiefs and aprons;* and by this means *the diseases departed from them, and the evil spirits went out of them.*

(12.) That seven sons of one Sceva a Jew (and of the priests' order, saith the Talmud), which were exorcists, perceiving how powerful Paul was to cast out devils by the name of Jesus, and therefore attempting to exorcise one that had an evil spirit, by the name of that Jesus whom Paul preached (supposing that the very name of Jesus, without faith in him as the true Messiah, would be effectual to cast out devils), they were set upon and overpowered by the evil spirit, and forced to fly from the place *naked and wounded;* and this being *known to all the Jews and Greeks,* prevailed with many who formerly had used magic arts *to burn their books, confess their deeds, and believe in Jesus:* so *mightily grew the word of God and prevailed,* (chap. xix.)

(13.) That at the isle of Malta, St. Paul not only shook off a viper from his hand that had fastened on it, without harm, but healed the father of Publius, *the chief man of the island,* lying *sick of a fever,* by *laying his hands upon him;* and that thereupon, *others in that island who had diseases, came and were healed;* and that thereupon they honoured all Paul's companions, *and loaded them* at their departure *with such things as they needed;* (Acts xxviii. 3. 10.) which things, if true, must be known to the inhabitants, and also to the two hundred and seventy-six persons who were cast with Paul on that island, (xxvii. 37.)

So that this history affords us an account of miracles, great and many, done in many places, upon persons remarkable and well known: *viz.* the lame man *laid at the beautiful gate of the temple;* upon Tabitha, eminent for her works of charity; upon Saul, a zealous persecutor of the church; upon Elymas the sorcerer, opposing *the right ways of the Lord;* upon the Pythoness at Philippi; (Acts xvi. 18.) upon the sons of Sceva; upon the father of Publius, to the

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conversion of many thousands, not only of the people, but of *multitudes of the priests* at Jerusalem; to the astonishment of Simon Magus, that prince of sorcerers, and the conviction and conversion of multitudes of the same wicked art at Ephesus, a city famous for those practices. (See the note on xix. 19.)

Moreover, these miracles were either done in Jerusalem, Samaria, Ephesus, cities of which we have already spoken, or where the Jews abounded; and that so certainly as St. Paul, in his Epistle to the Hebrews, inquires, *How shall we escape if we neglect so great salvation, which was confirmed to us by signs and wonders, and divers miracles, and gifts of the Holy Ghost?* (Heb. ii. 3, 4.) And as for the conversion of St. Paul, it was done at Damascus, the metropolis and a noble mart of Syria, where flourished many thousand Jews; upon a person known by the whole nation of the Jews, to be a strict and celebrated pharisee, and once a zealous persecutor of the Christian faith; one who, after his conversion, which happened the next year after our Lord's ascension, was hated and persecuted by his own nation, for preaching up that faith he formerly endeavoured to destroy: and so, not only they at Damascus, and they who journeyed with him, and saw and felt that glorious light which was the means of his conversion, but even the whole Jewish nation must be acquainted with, and even alarmed at, this miraculous and sudden change. Lastly, These miracles were mostly done within two years, and all of them within twenty-seven years, after our Lord's ascension.

Now, when times and places, circumstances and events, are so particularly set down, and are of such a nature as seem to carry in them a conspicuous evidence of the notorious falsehood, or the clear truth of the narration, as it is a sign the historian intended no deceit; so neither seems it easy to conceive, how such great cities and regions should be ignorant of the truth or falsehood of them, or be capable of being imposed upon by such relations.

All that can possibly be offered to impair the credit of these evidences, of the miraculous operations of the Holy Ghost exercised by the apostles, and conferred on such as did embrace the Christian faith, must be comprised in these two particulars, *viz.* either that these things were not written and published by St. Luke, or in his time; or, that they were not truly written, but contain false stories invented for the credit of Christianity.

Now that this history was universally and originally received by the tradition of the church, amongst her true undoubted Scriptures, Eusebius * sufficiently informs us. Clemens of Alexandria † and Origen confirm the same tradition. And as all agree, that this history was written by St. Luke, and owned as an unquestionable record of Christianity, so do we find it cited by St. Clemens,‡ St. Paul's companion; by Papias,§ who conversed with men of the apostles' time; and by Polycarp,‖ who was St. John's disciple; and Irenæus, who flourished in the second century, hath in a large chapter almost epitomized it: nor do I read of any Jew or gentile who did except against the truth or the sincerity of the relator of these things: now if a record so early and so generally received, and cited by the Christians, may be, without all proof, rejected, as not written by that author whose name it hath still borne; if a writing that has been always unanimously owned among the records of the Christian faith, may be, without all reason, rejected as a spurious or doubtful piece, the truth and credit of all history must be entirely subverted; and so there will be nothing certain left concerning any records of antiquity.

But if, according to this general tradition, this history was indeed writ and published by St. Luke, there must be many myriads still living in Judea, Samaria, Damascus, Ephesus, Cæsarea, and many other places mentioned in these Acts, who could be able to disprove these things, had they been false; which yet was either not at all or unsuccessfully attempted, as the issue, which concluded in its general reception, testifies. We therefore may conclude, that neither Jew nor gentile, orthodox Christian nor apostate, though they were all concerned to do it, found any cause to doubt the certainty of what was thus recorded.

But, to give scepticism its utmost scope; be it, this history was not published till a hundred years after our Lord's ascension; beyond which infidelity cannot go, if we consider the citations of it before that time, and the abridgment of it made by Iræneus not long after; either the facts related in it were true, and then they are a signal evidence of the miraculous operations of the Holy Ghost vouchsafed to Christians; or, they were false; and then, how is it possible they should obtain so easy and so general belief? Could they not know in Judea, Samaria, and Ephesus, and in the other cities mentioned, by what means they were first converted to the Christian faith? must it not be sufficient prejudice to them against these tales, that they had lived so long in the profession of that faith, and had heard nothing of these things, too wonderful, too much conducing to the honour and confirmation of that faith to be so long concealed, had they been truly done by two such eminent apostles as were St. Peter and St. Paul?

* Ponit nempè Actus Apostolorum ἐν ὁμολογουμένοις, et inter κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθῆ καὶ ἀπλάστους, καὶ ἀναμολογημένας γραφάς. Hist. Eccl. lib. iii. cap. 4.

† Et. 25.

‡ Ep. ad Cor. §. 18.

§ Apud Euseb. H. Eccl. lib. iii. cap. 39.

‖ Ad Philip. §. 1. lib. iii. cap. 12.

CHAP. I.

1. THE former treatise have I made, O Theophilus, [1] of all that Jesus began both to do and teach *(as far as I thought this needful for the instruction of a catechumen)*,

2. Until the day in which he was taken up, after that he [2] through the Holy Ghost had given commandments to the apostles whom he had chosen:

3. To whom also he shewed himself alive after his passion by many [3] infallible proofs (Gr. *by many signs or testimonies of his resurrection)*, being seen of them forty days, and [4] speaking of the things pertaining to the kingdom of God:

4. And, being [5] assembled together *(or, eating and conversing)* with them, *(he)* commanded them that they should not *(or, not to)* depart from Jerusalem, *(till power from on high was come upon them, to fit them for their work,* Luke xxiv. 49.) but *(to)* wait for the promise of the Father, which, saith he, ye have heard of me (Gr. *for the promise of my Father, of which you have heard)*.

5. For John truly (Ἰωάννης μὲν, *John indeed)* baptized with water *(only)*; but *(as he said,* Matt. iii. 11.) [6] you

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shall be baptized with the Holy Ghost not many days hence *(i. e. within ten days; for this was spoken on the day of our Lord's ascension, that is, ten days before Pentecost).*

6. When they therefore were come together, they asked of him *(that which they chiefly desired and expected)*, saying, Lord, [7] wilt thou at this time restore again the kingdom to Israel? *(i. e. Wilt thou now set up that temporal kingdom, in which the Jews shall rule over all nations, which we impatiently expect)?*

7. And he said to them, It is not for you to know the times or the seasons, which the Father [8] hath put in his own power *(i. e. reserved to himself).*

8. But *(for your satisfaction in what more concerns you, know that)* [9] ye shall receive *(a miraculous)* power, after the Holy Ghost *(which I have promised)* is come upon you: and *(then)* ye shall be witnesses to me *(of what I said and did,* John xv. 27.) both in Jerusalem, and in all Judea, and in Samaria, and to the [10] uttermost parts of the earth.

9. And when he had spoken these things, while they beheld *(him)*, he was taken up *(into heaven)*; and a cloud received him *(and conveyed him)* out of their sight.

10. And while they looked steadfastly towards heaven as he went up, behold, two *(angels, like)* men, stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye *(thus)* gazing up into heaven, *(after him whom ye cannot now see? but the time will come, at the end of the world, when)* this same Jesus who is taken up from you into heaven, [11] shall so come *(down from thence)* in like manner as ye have *(now)* seen him go into heaven.

12. Then returned they to Jerusalem from the mount called Olivet, [12] which is from Jerusalem a sabbath-day's journey *(i. e. seven furlongs).*

13. And when they were come in *(thither)*, they [13] went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and [14] Mary the mother of Jesus, and with his brethren.

15. And in those days Peter stood up in the midst of the disciples, and said, (the [15] number of the names *(of which)* together were about a hundred and twenty,)

16. Men and brethren, This Scripture must needs have been (Gr. *be*) fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus.

17. For he was numbered with us *(being one of the twelve sent out, and empowered by Christ to preach in his name,* Matt. x. 1. 5.) and had obtained part of this ministry.

18. Now this man [16] purchased a field with the reward of *(his)* iniquity *(i. e. with the reward of his iniquity had no other advantage, but to return it back to them that gave it, who with it purchased a field)*; and *(then)* [17] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. And it *(this fact)* was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20. [18] For it is written *(by way of prediction concerning him)* in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take *(or, his habitation shall be desolate, and no man shall dwell in it, and his bishoprick let another take).*

21. [19] Wherefore, of these men that have accompanied with us all the time that the Lord Jesus went in and out among us, *(and so can testify of all he did and said,* John xv. 27.)

22. Beginning from the baptism of John unto the same day that he was taken up from us *(into heaven)*, must one be ordained to be witness with us of his resurrection *(and of his words and actions).*

23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias *(to be presented before the Lord).*

24. And [20] they prayed, and said (Gr. *and praying they said)*, Thou, Lord, who knowest the hearts of all men, shew *(by directing the lot to come out with his name)* whether of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, [21] that he might go to his own place *(as the reward of his iniquity).*

26. And *(then)* [22] they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles *(making their number twelve).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΕΡΙ᾽ *πάντων, Of all that Jesus began both to do and teach.*] Since the apostle John hath left on record many things the blessed Jesus did and taught, which are not in St. Luke; yea, since St. Luke himself doth about ten times say Christ taught the people, iv. 15. 31. v. 3. 17. vi. 6. xiii. 10. xix. 47. xx. 1. xxi. 37. xxiii. 5. and yet in none of those places records the words he taught, it is necessary to limit the generality of these words. Now though the word *all* doth sometime signify the chief of all the things related to, as when our Saviour saith to his disciples, *ἐγνώρισα ὑμῖν πάντα, I have made known to you all things which I have heard of my Father,* and yet he adds, xvi. 12. *I have many things to say unto you, but ye cannot bear them yet;* notwithstanding, seeing all the excellent discourses of our Saviour mentioned by St. John, and two of his great miracles, the cure of the man born blind, John ix. and the raising of Lazarus, mentioned chap. xi. are not recorded by St. Luke, though these discourses and these miracles deserve well to be ranked among the chief things which Christ did, and taught, I prefer the exposition of these words given in the paraphrase, as being in effect the exposition, which the evangelist's own words afford, Luke i. 4. *Ὧν ἤρξατο, which Jesus began to do,* that is, which Jesus did; for the gospel of St. Luke contains what was done by Christ from the beginning of his ministry to his assumption; and that *ἄρχομαι* is frequently an expletive, see Matt. xvi. 22. Mark ii. 23. Luke xv. 24. Acts xi. 15.

[2] Ver. 2. *Διὰ πνεύματος ἁγίου, By the Holy Ghost.*] These words admit of several constructions, as, (1.) that he had chosen his apostles by the Holy Ghost; but against this it is objected, that the Scripture no where saith that Christ chose his apostles by the Holy Ghost: or, (2.) that he was taken up into heaven by the Holy Ghost, as by

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the same Spirit he was led into the wilderness: (Luke iv. 1.) or, (3.) that he gave commandments to his disciples by the Holy Ghost: which again is capable of divers constructions; as, first, that he gave them these commandments by the inward operations of the Holy Ghost, which he had breathed into them: (John xx. 22.) but this sense seems not very probable, (1.) because, after his breathing of the Holy Ghost upon them, he still saith, he will send the promise of his Father upon them, *viz.* the promise of the Holy Ghost; and bid sthem stay at Jerusalem till they had received him, Luke xxiv. 29. and here, ver. 4. and, (2.) because he is said, ver. 3. to speak unto them the things which belonged to the kingdom of God: or, secondly, as he did all his miracles, and delivered all his doctrines, by virtue of the Holy Ghost, whilst he discharged his prophetic office; (see note on Matt. iii. 16.) so being yet on earth, he spake these things, and gave these commands to his apostles, touching his kingdom by the same Spirit. And his passion, mentioned in the verse following, renders it probable that St. Luke speaks of the commands relating to his kingdom, which he had given them before his passion.

[3] Ver. 3. Ἐν πολλοῖς τεκμηρίοις, *By many infallible proofs.*] For, by speaking to, by walking, and by eating with them, he gave them certain indications that he lived; that he was seen and handled by them, was a sure evidence that he had a true and natural body; that he permitted Thomas to view the scars of his feet and hands, and put his hand into his side, was a certain token that the body raised was the same which was crucified, and pierced by the soldier's lance.

[4] *And speaking of the things pertaining to the kingdom of God.*] *viz.* Of the teaching the doctrine of this kingdom to all nations, and the receiving them into it by baptism who believed, and professed to own it; (Matt. xxviii. 19.) of the benefits which were promised to them who cordially believed their doctrine, and the condemnation which belonged to them who would not believe it; (Mark xvi. 15, 16.) of the encouragements and assistances he would afford them in the propagation of it by his continual presence with them, (Matt. xxviii. 20.) and the assistance of his Spirit, (ver. 4, 5.) and by the miracles by which their doctrine should be confirmed by them, and others, who believed it. (Mark xvi. 17, 18.)

[5] Ver. 4. Συναλιζόμενος, *Being assembled with them.*] So Phavorinus saith, that ἁλίζω is συναθροίζω, *I assemble together*: so Herodotus in Clio,* οὕτω μὲν δὴ συνηλίζοντο, *so they met together;* and again, Cyrus συναλίσας εἰς ταυτὸ,† *gathering together all his father's herds;* and cap. 125. καὶ τὰ μὲν αὐτέων ὁ Κύρος συνάλισε, Cyrus *gathered together some of the Persians;* and in his Euterpe he saith, that Pheron,‡ king of Egypt, εἰς μίην πόλιν συναλίζων, *gathering together all the women that had been false to their husbands into one city, burnt them all with the city;* and so in Melpomene, ἁλίζειν στρατὸν, is *to assemble*, or *gather together* the army. Now this assembling them together is, by Dr. Lightfoot, thought to have been in Galilee; but this is contrary both to the text in Luke and here: for Luke xxiv. 49. he commands them καθίζεσθαι, to *abide in* the city of Jerusalem, here μὴ χωρίζεσθαι ἀπὸ, *not to depart from Jerusalem*, ἀλλὰ παραμένειν, but to abide there; and it is added in both places, that having spoken this, *he led them out* (of Jerusalem) *to Bethany*, (Luke xxiv. 51. Acts i. 9.) and there was taken up into heaven, and that thence, ὑπέστρεψαν, *they went back* (from Bethany) *to Jerusalem;* (Luke xxiv. 52. Acts i. 12.) they must be therefore at Jerusalem when Christ thus conversed with them, and there abiding, were to expect the promise of the Father. (Luke xxiv. 49.) Al. κοινωνῶν ἁλῶν καὶ τραπέζης, Chrys. Œcum.

[6] Ver. 5. Βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, *Ye shall be baptized with the Holy Ghost.*] The word *ye*, and the time affixed to this baptism, the day of Pentecost, shew that this baptism relates only to the disciples then present, and conversing with the holy Jesus: and to them the Holy Spirit was given, (1.) to render them powerful or able witnesses of our Lord's resurrection, (Luke xxiv. 48. Acts i. 8.) and consequently that he was the true Messiah, or that Prophet, *which was to come into the world*, and was to be the Saviour of it. (John xvi. 8—10.) And therefore Peter speaks thus to the Jews, *Ye have killed the Prince of life, whom God hath raised from the dead, of which we are witnesses:* (Acts iii. 15.) and he with the apostles says to them, *The God of our fathers hath raised Jesus from the dead, whom ye killed and hanged on a tree, him hath God exalted to his own right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey him,* Acts v. 30—32. (2.) To render them able to give us an exact account, as far as Divine wisdom saw it necessary, of what our Saviour did and taught. *The Spirit* (saith he) *shall bear witness of me, and you also shall be my witness, because you have been with me from the beginning:* (John xv. 26, 27.) and because, were they never so faithful, yet could we not so trust to the strength of their natural memories, as to depend on those long discourses we meet with in the Gospels of St. Matthew, Luke, and John, as the very words of Christ, or be assured thence, that they delivered all the circumstances of Christ's miracles exactly as they were transacted; therefore hath he assured us that he would send *the Spirit of truth* to them, *to bring those things to their remembrance*, which he had said unto them, John xiv. 26. (3.) To make them able ministers of the new testament, able to acquaint all Christians with all saving truth, and teach them all things, which he had commanded to be observed throughout all ages of the church; and to declare unto them by the spirit of prophecy what should be hereafter: and hence he promiseth them the *Spirit to teach them all things*, (John xiv. 26.) *to lead them into all truth*, (xvi. 13.) and *to teach them things to come;* and upon the strength of this promise all Christians of all ages have believed that the apostles, and writers of the New Testament, both spake and wrote *as they were moved*, or *directed, by the Spirit of God;* and received those doctrines they taught, and indited, *not as the words of men, but, as they were in truth, the word of God.* (1 Thess. ii. 13.)

[7] Ver. 6. Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; *Wilt thou at this time restore?*] That temporal dominion over all other nations, which the Jews then expected, being never before granted to them, the word here cannot well be rendered *restore*, but rather, *grant*, or *establish*, as it may be rendered; for ἀποκαθιστῶν, say Suidas and Phavorinus, is, διδοὺς, χαριζόμενος, *giving*, or *granting;* and in the Sep-

* Clio, cap. 126. † Cap. 111. ‡ Cap. 12.

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tuagint the word signifies to *establish:* so Amos v. 15. ἀποκαταστήσατε, *ye shall establish judgment in the gates;* and Psal. xvi. 5. σὺ εἶ ὁ ἀποκαθιστῶν, *thou sustainest,* or establishest, *my lot.* Ingenious here is the conceit of Dr. Lightfoot, that the reason of the question, *Wilt thou do it at this time?* arose from their reflection on the indignities the Jews had done to Christ, and was to this effect: *Lord, wilt thou restore the kingdom to those who have dealt so basely with thee? what! to this generation so unworthy of that honour, as lying under the guilt of thy bloodshed!*

[8] Ver. 7. *Which the Father hath put in his own power.*] *i. e.* Reserved to himself: for, *secret things belong to God;* (Deut. xxix. 29.) and not revealing the critical moment when they shall come to pass to any of his prophets, he left himself free to choose his own season when he will effect them. Grotius here saith, this kingdom was granted to the true Israel, *i. e.* the Christians, when Constantine and other Christian kings began to reign; but this agrees not with the predictions of the prophets, which plainly speak of a glorious kingdom belonging to the Jewish nation coming in to the faith of Christ. Dr. Lightfoot is positive that this place hath no relation to such a kingdom, and if he only means a temporal kingdom, this may be granted; but this answer speaking of times and seasons relating to a kingdom to be set up, or granted to Israel, I know not why he may not respect that time when the Jews generally shall be converted, and *all nations shall flow in to them, and make Christ's kingdom glorious.*

[9] Ver. 8. Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. *Ye shall receive power after that the Holy Ghost is come upon you.*] Or, ye shall receive *the power of the Holy Ghost coming upon you:* for δύναμις, in the New Testament, when it relates to God the Father, Christ, or the Holy Ghost, imports generally some miraculous or extraordinary power; and what is here, *ye shall receive power, the Holy Ghost coming upon you,* is, Luke xxiv. 50. *Ye shall be endued with power from on high,* and then ye shall be my witnesses, enabled to confirm what you say of my words and actions, and especially of my resurrection, with signs and wonders, and divers distributions of the Holy Ghost. (Heb. ii. 4.)

[10] *And to the uttermost parts of the earth.*] That is, to the Jews first, then to the Samaritans, and, lastly, *to all the nations of the world;* and yet it is evident that the apostles, and converted Jews, at the first understood this of their preaching only to the Jews dispersed through the earth, for they preached the word *to the Jews only,* (Acts xi. 19.) and thought it unlawful, till by a vision from heaven they were taught otherwise, to preach to the gentiles.

[11] Ver. 11. Οὕτως ἐλεύσεται ὃν τρόπον, *Shall so come in like manner as to have seen him go up into heaven.*] We are told, 2 Thess. i. 7, 8. that he shall come down from heaven *with his mighty angels in a flame of fire;* and 1 Thess. iv. 16, 17. that *he shall come* down from heaven, *and snatch us up into the clouds;* as therefore here the angels attended on him ascending to heaven, so the cloud that received him, (ver. 9.) must be such a cloud of fire in which God was wont to appear with the attendance of his holy angels: of which see note on Phil. ii. 6. and this makes out the parallel; he being then to come also with a cloud of glory, in his body, and with the attendance of his holy angels. And thus Elias went up to heaven in a fiery chariot. (2 Kings ii. 12.)

[12] Ver. 12. *Which is from Jerusalem a sabbath-day's journey.*] Note here, (1.) that St. Luke doth not intend to give us the distance of the place of Christ's ascent from Jerusalem, that being from Bethany, (Luke xxiv. 50.) which was *from Jerusalem fifteen furlongs,* (John xi. 18.) but only from the foot of Mount Olivet, which was, say the Syriac, and Theophylact from Josephus,* *seven furlongs,* though now we read in Josephus only *five furlongs.* Now, say the Jews, a sabbath-day's journey is two thousand cubits, that is, a thousand yards, which is about *eight furlongs,* or a mile. (See of this Buxt. Lex. Talm. p. 2582.)

Note also, that the day of Christ's ascension seems not settled in the church then, or that Chrysostom thought not of it when he here said, That because Christ's ascension was on the sabbath-day, therefore St. Luke informs us, that the way the disciples went out with him exceeded not *a sabbath-day's journey.* (Hom. 3. in Acts iii. 12.)

[13] Ver. 13. *They went up* εἰς ὑπερῷον, *into an upper room.*] Where and what this upper room was, as it is not much material, so it is difficult to determine; that it was not the room in which Christ celebrated his last supper, appears from this, that that is called ἀνώγεον, Mark xiv. 15. Luke xxii. 12. which difference of names argues a difference in the thing itself. For ἀνώγεον is any room above stairs, be it only one story high, but ὑπερῷον is the highest room in the house. (Acts xx. 8, 9.) Note,

Secondly, That there was ὑπερῷον ἐν τῷ ἱερῷ, *an upper room in the second temple,* in which Ezra sat with the chief of the fathers of the people, as Josephus† testifies; it is therefore supposed there might be many such, in one of which Christ's apostles, and the other Christians with them, might abide.

It was also common among the Jews, not only for their rabbins to have an upper room for their Beth-Midrash, but also for others to have such an upper room where they discoursed of the law, or exercised other parts of religion; now in which of these two the apostles and disciples abode, is the question.

That it was an upper room in the temple is argued, (1.) Because St. Luke tells us, that after their return to Jerusalem, they were διαπαντὸς ἐν τῷ ἱερῷ, *always in the temple,* (Luke xxiv. 52, 53.) and here, that after their return to Jerusalem, they went up into this upper room, that they were καταμένοντες, *abiding there;* and ii. 46. it is said of them convened, and remaining in this upper room, that they were daily προσκαρτεροῦντες ἐν τῷ ἱερῷ, *abiding in the temple.* But to this it is answered,

1. That the phrase, they were *always in the temple,* doth not prove this: for Christ saith of himself, John xviii. 10. I taught πάντοτε ἐν τῷ ἱερῷ, *always in the temple,* and yet he had no habitation in any part of it.

2. We read, iii. 1. that Peter and John ἀνέβαινον, *went up into the temple at the hour of prayer,* whereas, had they been in an upper room of the temple, it should have rather been said that *they went down into it.* It is also said, that they continued there καθ' ἡμέραν, *day after day,* which seemeth to import that they lodged not there by night.

3. It follows that they broke bread, κατ' οἶκον, that is,

* Antiq. lib. xx. cap. 6. † Ibid. lib. xv. cap. 5.

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saith Dr. Hammond, *in the temple;* but both these and the former words are spoken of the whole number of Christians, which were now at least three thousand one hundred and twenty, too many sure to lodge together in one upper room. Moreover, that κατ' οἶκον refers to houses distinct from the temple, we learn from this evangelist, saying, v. 42. they were teaching all the day, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, *in the temple, and from house to house.*

4. That there were ὑπερῷα *upper rooms* in the temple is granted, but then that they belonged to any besides the priests and Levites is not proved: the ὑπερῷον mentioned by Josephus was that of Johanan the *son of the high-priest.* And Maimonides in his book de Ædificio Templi, mentions sixteen *conclavia,* or chambers, but saith, they were all appointed for sacred things or persons. How improbable therefore is it, that poor fishermen and Galileans, odious for their Master's sake, should be permitted to crowd in such numbers into one of these rooms? (See the note on Luke xxiv. 53.)

[14] Ver. 14. *And Mary the mother of Jesus.*] Here is the last time that we have any mention of this blessed mother: of her ascension St. Luke saith nothing, because he knew nothing of it; that idle tale being the invention of latter ages from apocryphal writings and vain revelations.

And with his brethren.] They therefore then believed, though before they did not. (John vii. 5.)

[15] Ver. 15. *The number* ὀνομάτων *of names.*] *i. e.* Of persons. So Rev. iii. 4. Thou hast ὀλίγα ὀνόματα, *a few persons in Sardis,* which have *not defiled their garments:* so in Æschylus, τὸ Θηβαίων ὄνομα, is *one of Thebes:* in Cicero,* "Romanorum nomen," is a *Roman citizen;* and in Virgil,† "Silvius Albanum nomen," *a man of Albania.*

[16] Ver. 18. *This man purchased a field,* ἐκτήσατο χωρίον, *with the wages of iniquity.*] As in the Old Testament men are said to get or *purchase to themselves shame,* (Prov. ix. 7.) and in the New, to *receive* to themselves damnation, and in profane authors, κτήσασθαι ἔχθραν, καὶ συμφορὰν, to *purchase enmity and calamities;* and we in our language are said, to *create trouble to ourselves,* when this is the event, though it is not the intention of the action: so is Judas here said to *purchase* this *field,* by the wages of his iniquity, which was bought with the money he received as the reward of his iniquity, though he neither intended this, nor was he instrumental to it.

[17] *And falling headlong he burst asunder.*] See note on Matt. xxvii. 5.

[18] Ver. 20. *For it is written in the book of Psalms,* (Psal. lxix. 26.) *Let his habitation be desolate; and,* (Psal. cix. 1.) *His bishoprick* (or office) *let another take.*] That the first of these Psalms refers to that Messiah, of whom David was a type, we learn from the twenty-first verse, where it is said, *they gave me gall to eat, and when I was thirsty they gave me vinegar to drink,* which was true only of Christ, and is applied to him, John xix. 29. and from the ninth verse, where it is said, *the zeal of thy house hath consumed me, and the reproaches of them that reproached thee fell on me,* which is applied to Christ, John ii. 17. Rom. xv. 3. and therefore what is said, ver. 26. of the enemies of David, may reasonably be applied to Judas, the great enemy of Christ; what is said, Psal. cix. 8. if it primarily relate either to Doeg or Ahithophel, the mortal enemies of David, might by the Holy Spirit be intended to have its full completion in the betrayer of the Son of David, and this intention might be suggested to St. Peter by the same Spirit. (See the appendix to the second chapter of St. Matthew.)

[19] Ver. 21. Δεῖ οὖν, τῶν συνελθόντων ἡμῖν ἀνδρῶν, &c. *Wherefore of these men who have accompanied with us all the time, one must be ordained to be a witness.*] One must be chosen to make up the number twelve, answerable to the twelve tribes of Israel: he must be one who always had conversed with them, that he might be a witness of all that Jesus said and did, John xv. 27. whilst he discharged his office among them; for that is the import of the phrase, *go in and out;* as when Moses says, *I am grown old, I can no more go in and out before you,* Deut. xxxi. 3. and when Solomon prays for wisdom, *that he might go in and out before that great people,* 2 Chron. i. 10. (See Deut. xxviii. 6. Psal. cxxi. 8.)

[20] Ver. 24. *And they praying said,* Κύριε καρδιογνῶστα, *Lord, who knowest the hearts of all men,* &c.] Here Woltzogenius truly notes, that they prayed to the Lord Jesus, because the apostles were at first chosen by him, were his apostles, and were to be his witness, and then they must ascribe to him the knowledge of all hearts, which is the property of God alone.

[21] Ver. 25. Πορευθῆναι εἰς τὸν τόπον ἴδιον, *That he might go to his own place.*] *i. e.* To the place worthy of him, and which he had deserved by his sin. So the Jews said of Balaam, ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ, *he went into his own place,* (Numb. xxiv. 14, 15.) that is, saith Baal Turim, *to hell.* So Ignatius* saith, ἕκαστος εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει, *every one must hereafter go to his own place;* Barnabas† saith of those that walk in the light, that they do afterward ὁδεύειν εἰς τὸν ὡρισμένον τόπον, *go to the place appointed for them;* Clemens R. that they do go εἰς τὸν ἅγιον τόπον, *to the holy place,* εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, *to the place of glory due to them;* and Polycarp, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, *to the place appointed for them;* according to the Hebrew phrase here cited by Lightfoot, *he came from his own place, that is, from hell, appointed for idolaters.*

Obj. 1. Hell is not the proper place of Judas, but common to him with all the wicked.

Ans. St. Peter doth not expressly say he went to hell, but into a place proper for him; now Ignatius saith, there is appointed for every man, ἴδιος τόπος, *a proper place; i. e.* a place worthy of him, or agreeable to his actions. This in Plato‡ is the place whither the genius which he had chosen whilst he lived was appointed to bring him, *viz.* the incorrigible wicked soul, εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν, *into a habitation fitted for it,* but the pure soul, εἰς τόπον προσήκοντα, *to a place convenient for it.*

Obj. 2. Secondly, It is said that it belonged not to Peter to pass sentence on Judas, or affirm any thing of God's secrets, such as Judas's going to hell.

Ans. This is wonderful, that when Christ had pronounced him a devil, (John vi. 71.) *a son of perdition,* (John xvii. 12.) and declared, *that it had been better for him that he had never been born,* (Matt. xxvi. 24.) it should be thought a diving into God's secrets to say, he went into a place pre-

* Lib. i. de Fin. † Æn. vi. 763.

* Ep. ad Magn. sect. 5. † Sect. 19. ‡ In Phæd. p. 80. B. D. E.

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pared for, or due to, such miscreants. Moreover, doth not our Saviour say, this fall of the son of perdition was foretold by the Scripture? (John xvii. 12.) Doth not St. Peter here apply those Scriptures to him which foretell the most dreadful things? Does not Luke shew the dreadful issue of his iniquity upon his body? and after all this might he not say, he went *to a place proper for him? Whosoever betrays an Israelite into the hands of the gentiles* (say the Jews), *hath no part in the world to come;* how much less he who betrays the Messiah, the King of Israel, into the hands of the gentiles? (Matt. xx. 19. xxvi. 24.)

Obj. 3. It seems improper to say such a one sinned that he might go to hell.

Ans. This is even such an impropriety of speech as God is pleased to use to his own people, when he saith by Hosea, viii. 4. *Of their silver and gold they made them idols that they might be cut off;* and by the prophet Micah, vi. 16. *The statutes of Omri are kept, and ye walk in their counsels, that I should make you a desolation;* and as Christ useth, when he saith, The Jews had shut their eyes and hardened their hearts, *lest they should be converted and healed,* or *lest their sin should be forgiven them.* (Mark iv. 12. John xii. 39, 40.) By all which places it appears, that in Divine construction any man may be said to do an action to that end which he knows will be the event of it, and which by God is threatened to the doers of it.

Moreover, the other exposition, *viz.* that the κλῆρος διακονίας καὶ ἀποστολῆς, *portion of the ministry and apostleship,* is the province which fell to the lot of Judas in the distribution of them among the apostles, and that this is called the proper place from which Judas fell by his sin, and into which Matthias is here said to go; I say this exposition is founded upon an evident mistake, *viz.* that the several provinces into which the apostles were to go for preaching the gospel, were distributed among them before they were filled with the Holy Ghost, which is abundantly confuted by Dr. Stillingfleet, Iren. lib. ii. cap. 6. §. 2. And when, where, and to what end, should a province of preaching the gospel after our Lord's ascension be distributed to him, who was before to be a son of perdition? (2.) To succeed in the office of Judas, is not πορευθῆναι, *to go into his place,* but λαμβάνειν, *to take his place;* according to the words of the Psalmist, *His office,* λάβοι ἕτερος, *shall another take.* And, lastly, had this been intended, a conjunction copulative should have been put before πορευθῆναι, and the words should have run thus, λαβεῖν τὸν κλῆρον—καὶ πορευθῆναι, *to take the share of his apostleship, and to go into his place.*

[22] Ver. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, *And they gave forth their lots.*] That is, saith Grotius, they put two lots into two urns, the one containing the two names of Joseph and Matthias, the other the name of an apostle, and a void lot; and then drawing forth the name of Joseph, and the void lot, they knew that the lot containing the name of an apostle belonged to Matthias. (See Lucian's Hermotimus, sive de Sectis, p. 232, 233.)

CHAP. II.

1. [1] AND when the day of Pentecost was fully come, they were all with one accord *(together)* in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind (Gr. *as of a strong wind brought or coming thence),* and it filled all the house where they were sitting.

3. And there appeared to them cloven tongues, like as of fire, and it sat (Gr. καὶ ἐκάθισε *sub.* γλῶσσα, *and a tongue sat)* upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues *(than those which they had learned),* as the *(gift of the)* Spirit gave them utterance.

5. And there were *(then)* dwelling at Jerusalem Jews, *(by nation and by proselytism,* ver. 10.) devout men out of every nation under heaven *(where the Jews dwelt).*

6. Now when this was noised abroad, the multitude came together, and was confounded *(or, astonished at the strangeness of the thing),* because that (ὅτι, *for)* every man *(of them, who were of several nations,)* heard them speak in his own language.

7. And they were *(therefore)* all amazed and marvelled, saying to one another, Behold, are not all these that speak *(these strange tongues by birth)* Galileans?

8. And how *(then)* hear we every man *(of us them speaking)* in our own tongue, wherein we were born?

9. *(For being)* Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they *(who said this)* were all amazed, and were in doubt *(what the issue of this might be),* saying one to another, What meaneth this? *(What importeth this great matter?*

13. *But)* others mocking, said, These men are full of new wine *(and this causes them to speak thus).*

14. But Peter, standing up with the eleven, lifted up his voice, and said to them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known to you, and hearken to my words *(which I am about to speak):*

15. For these *(men)* are not drunken, as ye *(scoffers)* suppose, seeing it is but the third hour of the day *(i. e. the ninth hour, or the time of the morning sacrifice, to which we Jews usually come fasting).*

16. But this *(which is come to pass)* is *(the completion of)* that which is spoken by the prophet Joel (ii. 28. *in these words);*

17. [2] And it shall come to pass in the last days *(i. e. the times of the Messiah),* saith God, I will pour out of my Spirit upon all flesh *(i. e. upon persons of all ranks):* and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19. And *(for the terror and condemnation of those who will not be convinced by this effusion of the Holy Ghost)* [3] I will shew wonders in heaven above, and signs in the earth beneath; *(an extraordinary effusion of)* blood, and (Matt. xxiv. 6, 7. *strange appearances of lightnings and of)*

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fire, *(devouring towns and cities, and causing)* pillars of smoke *(to ascend up):*

20. The sun shall be turned into darkness, and the moon into blood *(the government in church and state shall be dissolved)*, before that great and terrible day of the Lord *(be fully)* come:

21. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved *(from these direful judgments)*.

22. Ye men of Israel, hear these words *(which I am now about to speak; viz.)* Jesus of Nazareth, a man approved of *(i. e. declared to be sent from)* God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23. [4] Him, being delivered *(into your hands)* by the determinate counsel and foreknowledge of God *(declaring by his prophets that he should lay down his life for sinners)*, ye have taken, and by wicked hands have crucified and slain:

24. *(And he is that very person)* whom God hath raised up *(from the grave)*, having loosed the pains *(or bands)* of death: *(as you may be assured he hath done,)* because it was impossible that he *(who had life in himself,* John v. 26. *and the promise of a speedy resurrection,* ver. 25.) should be holden of it.

25. For David speaketh *(thus, not of himself, but)* concerning him, (Psal. xvi. 8, &c.) I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27. Because (ὅτι, *that)* thou wilt not leave my soul in hell (Gr. *hades,* i. e. *my life in the grave)*, neither wilt thou suffer thy Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou hast made me full of joy with thy countenance.

29. Men and brethren, let me freely speak to yo uof the patriarch David, that he is both dead and buried, and his sepulchre is *(stillseen)* with us to this day *(from whence his body never rising, this cannot personally belong to him)*.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ *(from the dead)* to sit upon his throne;

31. He *(I say)*, seeing this before, spake of the resurrection of Christ's *(body thus)*, that his soul [5] was not *(to be)* left in hell *(i. e. the grave)*, neither his flesh did *(should)* see corruption.

32. This Jesus *(I say)* hath God raised up, whereof we are all witnesses.

33. Therefore being by the right hand of God exalted (Gr. *exalted to the right hand of God)*, and having [6] received of the Father the promise of the Holy Ghost, he hath shed forth this *(gift, of)* which younow see and hear *(the effects)*.

34. For *(this passage, which I am about to cite, cannot belong to)* [7] David *(himself, seeing he)* is not *(yet)* ascended into the heavens: but he saith himself *(of Christ)*, The Lord said to my Lord, [8] Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that *(by this exaltation of him to his right hand)*, [9] God hath made that same Jesus, whom ye have crucified, both Lord *(of all things,* x. 36.) and Christ, *(i. e. the king of Israel,* John i. 50.)

37. Now when they heard this, they were pricked *(or filled with sorrow)* in their hearts *(for this sin)*, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do *(to obtain the pardon of so great a crime)?*

38. Then Peter said to them, Repent, and be baptized every one of you in the [10] name of Jesus Christ for the remission of *(your)* sins, *(which by this baptism will be washed away,* xxii. 16.) and *(then)* ye *(also)* shall receive the gift of the Holy Ghost.

39. For the promise *(of him, mentioned* Joel ii. 28.) is *(made)* to you, and to your children, and *(not to them only, but also)* to all that are afar off *(i. e. the gentiles)*, even *(to)* as many as the Lord our God shall call.

40. And with many other words did he testify and exhort *(them to repentance)*, saying, Save yourselves from *(the evils coming on)* this untoward generation.

41. Then they that gladly received the word were baptized: and the same day there were added to them *(of the church)* about three thousand souls *(i. e. persons)*.

42. And they continued steadfastly in the apostles' doctrine, and *(in)* fellowship *(with them, and one another,* 1 John i. 3. 7.) and in [11] breaking of bread, and in prayers.

43. And fear came upon every soul *(that was acquainted with these things):* and many wonders and signs were done by the apostles.

44. And all that believed [12] were together, and had [13] all things common;

45. And sold their possessions and goods, and parted them to all men as every man had need.

46. And they continued daily with one accord in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart *(or sincere liberality one towards another)*,

47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be [14] saved (Gr. *the saved)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΚΑΙ᾽ ἐν τῷ συμπληροῦσθαι, *And when the day of Pentecost was fully come, they were* ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *with one accord in one place.*] Here the critical notes are these; (1.) that πληροῦσθαι and συμπληροῦσθαι, when they relate to time, signify only the coming of that time. (See Dr. Hammond.) But Dr. Lightfoot here more critically observes, that the phrase hath a particular respect to the words of the institution of the feast of Pentecost, Lev. xxiii. 15. where it is said, *You shall count to you from the morrow after the sabbath* (that is, from the morrow of the first day of unleavened bread, which always was a sabbath, because no servile work was to be done in it; or from the sixteenth of Nisan), *seven sabbaths* תמימת *complete,* ὁλοκλήρους, saith the LXX. *even to the morrow, after the sabbath, shall ye number fifty days.* Now it is to be noted from R. Solomon, that this account of the seven weeks complete, was to begin at the evening: *They reckoned* (saith Maimonides) *from the night of the sixteenth of Nisan;* for else the weeks would not be complete; and so this day, after

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the sabbath, was none of the forty-nine, which made seven sabbaths complete; but that even and Sunday made the first day of the first week, and so Friday even and Saturday the forty-ninth, and Saturday evening and the Lord's day the fiftieth; and so on that day Pentecost was fully come, as our translation truly saith: so that the evening beginning the account, Pentecost was on the fiftieth day; but the day was not complete till the fifty-first.

So that two things may be noted for the dignity and honour of this day, *which the Lord hath made:* that on this day he rose from the dead, *and became the first-fruits of them that slept:* and, (2.) that on this day he poured forth the Holy Ghost on his apostles, and sent them forth to speak the *wonderful works of God* to men of every language and nation. It also is observable, that as the confusion of tongues in Babel spread idolatry through the world, and made men lose the knowledge of God and true religion; so God provided by the gift of tongues at Sion, to repair the knowledge of himself among those nations.

Secondly, Dr. Hammond, note on i. 15. saith, that ἐπὶ τὸ αὐτὸ, signifies *assembling for the service of God;* but though this sometimes happens so to be, as when men meet ἐπι τὸ αὐτὸ, together to pray, to celebrate the Lord's supper, as 1 Cor. xi. 20. yet the phrase signifies only to meet ὁμοῦ ἢ εἰς τὸν αὐτὸν τόπον, *together, or in the same place,* without any relation to the business of the meeting; and indeed, I might as well argue that it signifies meeting after religious exercises are ended, because it is said, 1 Cor. vii. 5. *Let them not separate, except for prayer or fasting, and then let them come again* ἐπὶ τὸ αὐτὸ *together.* (See Deut. xxii. 10. Luke xvii. 35. Acts iii. 1.)

But the great important question here is this, Whether *they all,* here signify, all the hundred and twenty mentioned i. 15. as Grotius and Dr. Lightfoot think, or only the twelve, as Dr. Hammond in his paraphrase? This is a question of some importance: for if the whole hundred and twenty be here intended, the cloven tongues must sit upon every one of them, as well as upon the twelve apostles, and so must give them a right, though not an equal power to be Christ's witnesses; for a tongue sat upon *every one of them,* (ver. 3.) who were met together in the house.

The arguments of Dr. Lightfoot seem only probable; but this is certain, that there were many besides the apostles of their company, who had these gifts of the Holy Ghost: for when the apostles came to appoint seven deacons, they command the assembly *to look out among them seven men full of the Holy Ghost and wisdom;* there must therefore be many such persons among them, known to them by the exercise of these gifts, who therefore must have received them either at this time, or when they praying, that *God would stretch forth his hands to heal, and to work signs and wonders by the name of Jesus, were all filled with the Holy Ghost, and spake the word with great freedom.* (Acts iv. 30, 31.) Now, if these gifts were given then to others for this end, we may reasonably conceive, that when that great promise of him was to be fulfilled, they might be given to others also. And if we consider what multitudes of several languages were then met, and even living at Jerusalem, it seems but rational to conceive this gift should be conferred on many, to enable them to discourse intelligibly for their conversion in the several synagogues, in which men of so many divers languages must meet for Divine service. Moreover, seeing the apostles themselves imparted the same gift, by the imposition of hands, to those whom they ordained ministers in particular churches, it seems unreasonable to think, that those extraordinary persons, who had been all along in company with Christ and his apostles, and were to be the great preachers of the gospel in several parts of the world, should not be enriched with the same gifts.

And, lastly, this seems to have obtained as a tradition, or a received opinion in the church; for, saith St. Jerome,* when Paula *came to Sion, they shewed her the place where the Holy Ghost fell upon the hundred and twenty, to complete the prophecy of Joel:* and St. Chrysostom† and Œcumenius on the place say, *He fell not only upon the apostles, but also upon the hundred and twenty;* and that St. Luke would not have said πάντες, *all,* when the apostles were present, εἰ μὴ καὶ ἄλλοι μέτεσχον, *if others also had not been made partakers of the Holy Ghost.*

Concerning this gift of tongues, let it be farther noted:

First, That they mistake the matter, who imagine, that the apostles only spake in their own mother tongue; and that the hearers, of what tongue soever they were, understood them as well as if they had spoken in their native language: for, as Greg. Nazianzen well notes, this makes the miracle to be wrought rather upon the hearers than upon the apostles; it also contradicts the words of the text, which saith, *the apostles began to speak* ἑτέραις γλώσσαις, *with other tongues,* not *as the Spirit* gave the auditors ability to hear, but as he *gave the apostles utterance.* Nor could the several auditors hear the apostles speak τῇ ἰδίᾳ διαλέκτῳ, *in their own proper dialect,* unless they had spoken in the language of those nations who heard them. Nor,

Secondly, Are we to admit of the criticism of those who, instead of οἱ κατοικοῦντες Ἰουδαίαν *the dwellers in Judea,* (ver. 9.) read οἱ κατοικοῦντες Ἰνδίαν, *the dwellers in India,* because, say they, it was no miracle for the men of Judea to hear the apostles speaking in their language: for, (1.) this criticism is confuted by the following verse, which saith, *all those men were Jews and proselytes.* And, (2.) the Jews are mentioned only, to shew that men of all nations heard them speak in their own language, and in that consists the miracle; not that the Jews, but that every nation, heard and understood them.

Note also, That the nations here reckoned up, living some in Asia, some in Africa, some in Europe, are said, though not without an hyperbole, to be *men of every nation under heaven,* (ver. 5.) And this phrase is not only used in the Scriptures, as when God saith, He would make the dread of the Jews fall *upon every nation under heaven;* (Deut. ii. 25.) but it is frequent in Jewish writers, who lived about this time; for Philo‡ often speaks of the Jews dwelling πανταχόθεν τῆς οἰκουμένης, *every where through the whole earth;* and says, *that* § πᾶσα οἰκουμένη, *almost the whole earth was inhabited by them.* Agrippa also in Josephus saith, Οὐκ ἔστιν ἐπὶ τῆς οἰκουμένης δῆμος, *There is*

* "Ubi super centum viginti credentium Spiritus Sanctus cecidisset." Epitaph. Paulæ, F. 61. M.

† Τί δαί, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ ἐπὶ τοὺς λοιπούς; οὐδαμῶς· ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

‡ Orat. in Flaccum, p. 752. § Leg. ad Caium, p. 791. 802.

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not a people upon earth, among whom some Jews do not inhabit. (See the note on Coloss. i. 23.)

Note, fourthly, That it seems incredible, that they, who said, *These men are full of new wine,* (ver. 13.) should be so foolish as to think, that new wine should enable them to speak all languages, or to declare the wonderful works of God: it is therefore well conjectured by Dr. Lightfoot, that they who said this, were men of Judea; who, not understanding what the apostles spake in other languages, imagined they had babbled some foolish gibberish they could make nothing of; as drunken men are used to do. Note,

Fifthly, That St. Peter well confuteth this surmise, by saying, ver. 15. It is not yet the third hour of the day, or nine of the clock; because, before that time, especially on the sabbath, and other feast-days, the Jews were not wont so much as to taste any thing of meat or drink, as Dr. Lightfoot here shews. And, saith Josephus,* by their tradition, they were not to eat on their sabbaths till the sixth hour.

[2] Ver. 17, 18. *And it shall come to pass in the last days, I will pour out of my Spirit upon all flesh,* &c.] For explication of these two verses, let it be observed;

First, That even Kimchi owns, that *achaire cen* in the prophet Joel, is here all one with *beacharith hayamim, in the last days,* in the prophet Isaiah, ii. 2, 3. where is a plain prophecy of the exaltation of Christ's kingdom, and of the flowing in of the nations to it; and so St. Peter hath truly rendered what is in the prophet *afterward,* by ἐν ἐσχάταις ἡμέραις, *in the last days;* and so it follows, that as there was no time before in which this promise fully was made good, so are we not to expect any aftertimes for the completion of it. Note,

Secondly, That as the words *all flesh* must be restrained to all men, they only being capable of spiritual gifts, as when the Psalmist saith, Psal. cxlv. 50. *Let all flesh bless his holy name;* and the prophet Isaiah, lxvi. 23. *All flesh shall come, and worship before me, saith the Lord:* so must all *men* be here restrained to some of *all ranks of men;* as when Hazael is said to bring to the prophet Elisha, *col tob, all the good of Damascus,* (2 Kings viii. 9.) *i. e.* some of every good thing: so Christ healed πᾶσαν νόσον, *all kinds of diseases,* Matt. iv. 23. (See Glass. Phil. S. p. 437.) So that the phrase includes all sorts of men, without exclusion of age, young or old; without exclusion of sex, *viz.* sons and daughters; without exclusion of conditions, servants and maidens; without exclusion of nations, Jews or gentiles, *even as many as the Lord shall call,* (ver. 39.) This promise being fulfilled as well upon the Samaritans, (viii. 17.) and upon Cornelius and his kinsfolk, (Acts x.) as upon the Jews; and so this promise contradicts the Jewish rules, that *prophecy belonged only to Israelites, and to them only dwelling in Judea, and them only being* muchanim, *fitly prepared for it;* that is, say they, *upon those who are wise, and valiant, and rich, and who are free from sorrow.* (See all this in Dr. Pocock on Joel ii. 28.) Moreover, this effusion of this Spirit upon all flesh, as it denotes an inexhaustible fulness in that Spirit, who was to fill all men with all diversity of gifts, as the glory of God, and the good of the church required; so the effusion of it upon all the several ranks of men and women mentioned, is a full confutation of all the Jewish rules and glosses, requiring such qualifications as they do to make men capable of the gifts here promised. Again, these gifts being here styled *prophecy, visions, dreams,* it is apparent, that the promise of distributing them to all flesh, could be meant only of the distribution of them to some of all ranks of men; for it being never so, that all men individually had the gifts of *prophecy, dreams, visions,* or *revelations,* (1 Cor. xii. 29, 30.) this could never be promised; it being certain, that God did punctually fulfil his promise.

[3] Ver. 19, 20. *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.*] Τέρατα καὶ σημεῖα, *the first relating to signs in the heavens, the second to those on earth.* (See note on Heb. ii. 4.) So Josephus,* speaking of the calamities of the Jews, mentions πρὸ ταύτης σημεῖα καὶ τέρατα, *the signs and wonders* that preceded them, (Pref. ad Bell. Jud. p. 708. C.) καὶ ἐναργῆ τέρατα, *the prodigies* which manifestly portend their destruction, and the dreadful thunderings and lightnings, καὶ μυκήματα σειομένης τῆς γῆς ἐξαίσια, *and the vast earthquakes, which in the judgment of all men portend no small evil to them.* (See note on Matt. xxiv. 7, 8. and on Luke xxi. 11.) The *blood* very probably relates to that great effusion of blood which was then made, partly by their continual conflicts with other nations, and the insults of other nations upon them; the wars betwixt them and the Samaritans, (Joseph. Antiq. lib. xx. cap. 5.) betwixt them and the Syrians at Cæsarea, (ibid. cap. 6. p. 695.) betwixt them and the Greeks and Syrians, (lib. xviii. cap. 12. p. 649, 650.) the sedition betwixt them and the Greeks at Alexandria, (Antiq. lib. xix. cap. 4.) the vast slaughter of them there, mentioned by Philo in his oration against Flaccus, where τὰς μὲν ἡμέρας ἐν αἵματι διῆγον. and by Josephus, in almost all the cities round about them: and partly by the zealots and Sicarii, of which Josephus† speaks very tragically. The *fire* here mentioned may relate either to the fiery meteors spoken of by Josephus, *viz. The flaming sword hanging over the city, and the fiery comet pointing down upon it for a year; the light that shone upon the temple and the altar, in the night, as if it had been noon-day, and the terrible lightnings now mentioned;* or to the continual burnings of their synagogues, their oratories, their cities, villages, and houses, mentioned by Philo, as done at Alexandria by Flaccus; by Josephus,‡ as done there by Tiberius; in Galilee and in Judea, by Cestius and Vespasian: from whence must arise *pillars of smoke.*

Of the import of *the sun's being darkened, and the moon turned into blood,* see the note on Matt. xxiv. 20.: and of the wonderful preservation of those, who then called upon the name of the Lord, as the Septuagint hath it, of the εὐαγγελιζόμενοι, i. e. *of those who had embraced the gospel,* see the note on ver. 12.

[4] Ver. 23. *Him being delivered by the determinate counsel and foreknowledge of God,* τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.] Here note, (1.) that in Scripture, that is said to be done by the determinate counsel of God, which is done according to what he had written and declared in

* Τὴν Σύνοδον διέλυσεν ἐπελθοῦσα ἕκτη ὥρα, καθ' ἣν σάββασι ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν. De Vitâ suâ, p. 1320. D.

* De Bello Jud. lib. vii. cap. 31. † Lib. ii. cap. 34. 35.
‡ De Bello Jud. lib. ii. cap. 36.

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his word, all his predictions concerning things future being declarations and determinations that they shall come to pass; *The Son of man goeth as it is written of him,* saith St Matthew, xxvi. 24. κατὰ τὸ ὡρισμένον, *as it is determined by God concerning him,* Luke xxii. 22. Note, (2.) That in order to the completion of this prediction, it was necessary that God should suffer Christ to fall into the hands of wicked men, for they could have no power over him, *unless it were thus given them from above,* (John xix. 11.) and that he should lay no restraints upon them from executing their malicious designs upon him; and this unrestrained permission is all that is or can be signified by God's delivering Christ up into their hands. Note, (3.) That this permission doth neither hinder nor abate their sin in crucifying Christ; for notwithstanding this, it is plainly said, that they by wicked hands had crucified him. Hence therefore it doth only follow, (1.) That God foresaw what he foretold, that Christ would suffer by the hands of wicked men. (2.) That when their malice should incline them to bring him to these sufferings, he had determined not to interpose by his immediate power to hinder them from doing it, but rather to permit them so to do. But then it must be noted, that every Divine permission of what God hath forbidden men to do, and of what he requires them to repent of when they have done it, as God doth by Peter here, is a permission of what he would not have done by them, whom he forbids to do it, and a permission of that which cannot be done by them without sin, for of that only are we called to repent. Hence therefore it must follow, that this foreknowledge and determinate counsel of God can be no intimation of his will, that any man should do what he forbids him to do, but only of his will to permit the action to be done: for God cannot will that any one should do what he forbids, *i. e.* wills he should not do. Nor, secondly, can it lay on any person a necessity of doing what he thus determines to permit; for then it must remove the sin, because it takes away the freedom of the action, and renders it not mine, but his, that laid upon me the unavoidable necessity of doing it. It only doth suppose that God can see and foretell what man, not hindered by him, but left to his own inclinations, will do; and if that foresight hath any influence upon the will to make the action necessary, then (1.) not only all our actions must be necessary, they being all foreseen, but also God must foresee that they are necessary, for he foresees them as they are in their causes, and doth not by foreseeing make them, *i. e.* cause them so to be, since that must necessarily make him the cause of all the sinful actions he foresees.

[5] Ver. 26. *My flesh shall rest in hope,* Ver. 27. *that thou wilt not leave* τὴν ψυχήν μου εἰς ᾅδου, *neither wilt thou suffer thy Holy One to see corruption.*] That is, saith Dr. Hammond, *I am confident that though I die, yet shalt thou not leave me so long dead, as that my body shall be putrefied;* or, thou wilt not *leave my life in the grave,* or in the state of death. To explain and confirm this interpretation, let it be considered,

First, That the Hebrew word *nephesh,* translated by the Septuagint ψυχὴ, doth, many hundred times, both in the Old and the New Testament, signify *life:* so σῶσαι, τηρεῖν, φυλάττειν τὴν ψυχὴν is *to preserve life,* Gen. xix. 17. xxxii. 30. 1 Sam. xix. 11. Job ii. 6. Psal. lxxxv. 2. Jer. xlviii. 6. li. 6. (See the note on Matt. xvi. 25, 26.)

Ζητεῖν τὴν ψυχὴν, is *to seek the life of a man* to destroy it, Exod. iv. 19. 1 Sam. xx. 1. xxiv. 9. xxv. 29. 2 Sam. iv. 8. 1 Kings xix. 10. 14. Psal. xiv. 4. xxiii. 3. xxxvii. 15. xxxix. 19. lxix. 2. cxli. 6. Jer. iv. 30. xi. 23. xxii. 25. xliv. 30.

Ῥῦσαι, ἐξέλεσθαι, λυτρῶσαι τὴν ψυχὴν, is *to save life, or preserve it from death,* Josh. ii. 13. 2 Sam. iv. 9. 1 Kings i. 12. 29. Psal. xvi. 14. xxi. 21. xxxii. 19. xl. 4. liv. 25. lvi. 5. lxxi. 13. lxxxv. 12. lxxxviii. 47. cviii. 30. cxiv. 5. cxix. 2. Isa. xliv. 20.

Δοῦναι λύτρον τῆς ψυχῆς, is *to give ransom for his life,* Exod. xxiii. 30. xxx. 12.

Ψυχὴ ἀντὶ ψυχῆς, is *life for life,* Exod. xxi. 23. Lev. xxiv. 18. Deut. xix. 21. 1 Kings xxiii. 39. 42. (see the note on Matt. xxviii. 20.) and ψυχὴ ἡμῶν ἀνθ' ὑμῶν, is *our life for yours,* Josh. ii. 13.

Τιθέναι τὴν ψυχήν μου ἐν τῇ χειρί μου, is *to put my life in jeopardy,* Judg. xii. 3. 1 Sam. xix. 5. xxviii. 21. (See for this sense in the New Testament, the note on 1 Thess. ii. 8.) Note,

Secondly, That when a man dies, *his life,* in the Scripture phrase, is said to go down to *hades,* to the *pit,* or *into the house of silence;* and when he is snatched from the gates of death, *his life* is said to be *brought or lifted up from hades,* or the grave; and therefore, when their bodies remain unquickened in the grave, their *life* may properly be said to *be left* in it. Thus Jacob saith, Gen. xxxvii. 35. *I will go down to* sheol *to my son mourning,* καταβήσομαι εἰς ᾅδου, *I will descend to hell,* saith the LXX. "lebi chebortha," *to the sepulchre:* so Jonathan, That I may be in the state of the dead as my son is: so again, xlii. 38. *If mischief befal my son Benjamin, you will bring down my gray hairs with sorrow to* sheol, κατάξετε εἰς ᾅδου, *you will bring me down to hades, into the house of the sepulchre,* saith B. Uziel again; and that to bring down his gray hairs, was to bring down his *life to the grave,* is evident, because, when Judas repeats these very words, xliv. 29. 31. he gives this reason of them, because ἡ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς, *his life depended on the lad's life:* so 1 Sam. ii. 6. *The Lord* (saith Hannah) *killeth, and he maketh alive,* κατάγει εἰς ᾅδου καὶ ἀνάγει, *he bringeth down to the hades, and he raiseth up again;* where note, that these words are by Josephus * used as a proof of the resurrection; and that the Chaldee paraphrast was of the same opinion, his words testify, for thus he renders them, *He killeth, and he hath said we shall live again; he bringeth down to hades, and he will after bring us up to life eternal:* so again, Job vii. 9. If a man καταβήσῃ εἰς ᾅδην *shall go down to hades,* shall he rise up again? And Job xxxiii. 18. we find these very words, *If God will teach him discipline, he will deliver* נפשו מני שחת *his life from the pit; from corruption,* saith the Chaldee; ἀπὸ θανατου, *from death,* saith the Septuagint; and ver. 22. *If his life draweth nigh to the pit,* נפשו לשחת ἡ ζωὴ αὐτοῦ εἰς θάνατον, *to death,* and he says, *Redeem me from going down* שחת *into corruption,* ἐν ᾅδῃ, *to hades, he shall return to the days of his youth.* And Jonah, who was a type of Christ in this very thing, (Matt. xii. 39, 40.) saith, *When* naphshi *my soul failed in me,* taal mishechatz chaii, *thou causedst my life to ascend out of the pit.* (Jonah ii. 6, 7.) In the Psalmist this expression is very frequent, *O Lord,* saith he, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, *thou hast*

* Lib. de Maccab. p. 1101.

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brought up min sheol naphshi, *my life from hell,* or *hades, thou hast preserved me from going down into the pit,* Psal. xxx. 3. And again, Psal. lxxxvi. 13. *Thou hast delivered my life* τὴν ψυχήν μου, *from the nethermost hell,* or hades misheol haragitha, *from sheol beneath,* or from the low earth, saith the Chaldee; *from the state of death,* Ainsworth; *from the sepulchre,* I. T. into which Christ is said to have *descended,* Eph. iv. 9. (see the note there); and into which David, had he then died, would only have descended, and not into *hell* properly so called, Psal. lxxxviii. 3. chajah lesheol, *My life draweth nigh to hell;* ἡ ψυχή μου τῷ ᾅδῃ, *to hades;* and Psal. xciv. 14. *If the Lord had not been my helper, my life had dwelt in silence,* ἐν ᾅδῃ, *in the grave,* the house of silence, as appears from those words, Psal. cxv. 17. *The dead cannot praise thee,* nor οἱ καταβαίνοντες εἰς ᾅδου, *they that go down into hades,* LXX. *into silence,* Heb. *into* " beth cheborah," *the house of the sepulchre,* Chaldee; and Psal. lxxxix. 40. *What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of hell,* τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου, *his life from the hand of hades, i. e.* the grave? *Shall he be delivered from the angel of death, shall he not descend into the house of the sepulchre?* Parallel to which are the words of Hezekiah, Isa. xxxviii. 18. οἱ ἐν ᾅδῃ, *They that are in hades,* or sheol, *shall not praise, neither shall the dead bless thee:* so Tob. iii. 10. *I shall bring the old age of my father with sorrow* εἰς ᾅδου, that is, εἰς τάφον, *to the grave,* vi. 14. so David saith to Solomon of Joab and Shimei, κατάξεις εἰς ᾅδου, *Thou shalt bring down their gray hairs to the grave.* (1 Kings ii. 6. 9.)

Note, thirdly, that *sheol* throughout the Old Testament, and ᾅδης in the Septuagint, answering to it, signifies not the place of punishment, or of the souls of bad men, but the grave only, or the place of death, appears,

1. From the root of it, *shaal,* which signifies *to ask, crave,* and *require,* because it *craves for all men,* (Prov. xxx. 16.) and will let no man escape its hands, (Psal. lxxxviii. 49.) it is that *sheol,* or *hades, whither we are all going.* (Eccles. ix. 10.) *The Hebrew sheol* (saith Buxtorf) *signifies, in general, the place of human bodies, when they are separated from their souls,* ἅιδην νεκρῶν χωρίον, exponunt Græci, *the Greeks say, that hades is the place of the dead,* saith D. Windet; it is ὁ τάφος, ὁ τύμβος, *the tomb, or sepulchre,* saith Phavorinus; thus, *to go to the gates of hades,* in Homer, is, saith the scholiast, περίφρασις θανάτου, *a description of death; He shall knock at the gates of hades,* saith Theocritus, τούτεστι ἀποθανεῖται, *he shall die,* saith the scholiast. (See the note on Matt. xvi. 18.)

2. Because it is the place to which the good, as well as the bad, go, for they whose souls go upwards descend into it; thither went Jacob, Gen. xxxvii. 35. there Job desired to be, xvi. 13. *for he knew that* sheol *was his house,* xvii. 13. and *that to descend into the dust, was to descend into hades;* where Olympiodorus brings him in speaking thus, Οὐ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκος; *Is not death common to all men? Is not hades the house of all men?* Hezekiah expected to be there after he went hence; for he said, *I will go to the gates of hades,* Isa. xxxviii. 30. that is, saith Jerome, *to those gates of which the Psalmist speaks, saying, Thou wilt lift me up from the gates of death.* The ancient Greeks assigned one hades to all that died, and therefore say, πάντας ὁμοῦ θνητοὺς ἅιδης δέχεται, *hades receives all mortal men together,* εἰς κοινὸν ᾅδην πάντες ἥξουσιν βροτοὶ, *all men shall go to hades.*

3. Had the penmen of the Old Testament meant by *hades* any receptacle of souls, they could not truly have declared there was *no wisdom or knowledge in sheol,* Eccles. ix. 10. *no remembrance of God there,* Psal. vi. 6. *no praising in sheol,* Isa. xxxviii. 18. for those heathens who looked upon it as the receptacle of souls, held it to be a place in which they would be punished or rewarded.

Seeing then κατάγειν τὴν ψυχὴν εἰς ᾅδου, is *to bring down the life to the grave,* ἀνάγειν τὴν ψυχὴν ἐξ ᾅδου, is *to bring the life up from the grave;* μὴ ἐγκαταλείπειν τὴν ψυχήν μου εἰς ᾅδου, may very properly here import, *not to leave the life of Christ in the grave,* but to revive his dead body by giving a new life and motion to the animal spirits, now dormant in it, and a reunion of his soul to it; and so this first part of the sentence, *Thou wilt not leave my life in the grave,* will be in sense the same with the ensuing words, *Thou wilt not suffer the Holy One to see corruption;* as are those words in the Psalmist, *What man is he that shall not see death?* the same with the following words, *Shall he deliver his life from the hand of hades?* and those of Job, xvii. 18. *The grave is my house, I have made my bed in the darkness;* and those of Elihu, xxxiii. 28. *He will deliver his life from going down into the pit, and his life shall see the light;* and those of David, *Thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down into the pit,* xxx. 3. *My life draweth nigh to the grave, I am counted with them that go down into the pit,* Psal. lxxxviii. 3. (See Psal. cxv. 17. Isa. xxxviii. 10—12.) And that this must be the true import of the words, will be still farther evident,

1. From the precedent words, *my flesh shall rest in hope,* that thou wilt not leave my soul in hell, it being a very proper prosopopœia to bring his dead flesh, hoping it shall be revived, but not so proper to introduce it, hoping that its soul shall not be left in hell, or in the place of the damned; and also from the following words, *thou wilt not leave my soul in hell, for thou wilt shew me the path of life:* for, as life is opposed to death, so shewing to one dead, or in danger of it, the path of life, must signify the preserving him from death, or the restoring him to life when dead. And,

2. From the consideration of the person to whom these words do in the primary sense belong: for being spoken by king David, when his life was continually in his hand, and he was still in danger of death from a persecuting Saul, they in respect of him can only signify his hope, that God would not give him over unto death; and so in reference to the Son of David will very naturally import, that though thou sufferest men to kill me, and lay me in the grave, yet wilt thou raise me from the dead. In a word, this phrase is by St. Peter imported of our Lord's resurrection: for so he speaks, *Him, whom you by wicked hands have slain, God hath raised up, loosing the bands of death,* ver. 23, 24. *for David saith of him, Thou wilt not leave my soul in hell, i. e.* my life in the grave; and it is opposed to David's continuing in the grave, and in the state of death, thus, *David is both dead and buried,* and *his* body lies still in the sepulchre; he therefore could not say this of himself, but *being a prophet,* and so foreseeing *that God would raise up Jesus from the dead,* he said this of the

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resurrection of Christ, Thou wilt not leave my soul in hell, or, my life in the grave. (See the appendix to this verse at the end of the Acts.)

[5] Ver. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.] Here Dr. Mills is confident that the words ἡ ψυχὴ αὐτοῦ, were inserted from ver. 26. because they are wanting in Irenæus, lib. iii. cap. 12. p. 299. in the Vulgate, Syriac, and Cod. Alex. but as these words are owned by the Arab. Chrysostom, and Œcumenius, in locum, and by Origen,* in his commentary on the Kings, where he says, that they are read in the Psalms, and are interpreted in the Acts of the Apostles; so is it evident from the very words that they ought to be retained, for the words of the Psalmist being these, οὐκ ἐγκαταλείψεις τὴν ψυχην μου εἰς ᾅδου, the apostle here saying that David spake this of the resurrection, ought to use the words that David spake: and, 2. this is farther evident from the words following, οὐδὲ σὰρξ αὐτοῦ, *nor did his flesh see corruption,* they having a plain relation to ἡ ψυχὴ αὐτοῦ going before.

[6] Ver. 33. *He received the promise of the Spirit from the Father.*] *i. e.* The Spirit promised by him, and therefore styled his promise, Luke xxiv. 49. and received from him by Christ, who, as mediator betwixt God and man, is to convey all blessings to man, from that *Father of light from whom comes every good and perfect gift;* and thus this one mediator betwixt God and man, *the man Christ Jesus,* (1 Tim. ii. 5.) is fitly said to have received this Spirit from the Father, though as to his Divine nature he also is the Spirit of Christ, (1 Pet. i. 11.) and he receives *of his to give unto us,* (John xvi. 14. see the note there); yea, he hath so received him as to be the Lord of the Spirit, (2 Cor. iii. 18.) and of all his administrations: (1 Cor. xii. 5.) so that all Christians ever did receive him *according to the measure of the gift of Christ.* (Eph. iv. 7.)

[7] Ver. 34. *David is not ascended into heaven.*] *i. e.* With his body, as Enoch and Elias did; but as Jesus, who is the Son and Lord of David, and was to sit upon his throne, (ver. 33.) and reign over the house of Jacob for ever, (Luke i. 32, 33.) must have ascended thither: for thus did David prophesy concerning him when he said, *The Lord said to my Lord,* &c. of which words see the notes on Matt. xxii. 46. Heb. i. 13.

[8] *Sit thou on my right hand.*] Christ's session at the right hand of God, imports, (1.) the unspeakable felicity which Christ, according to his human nature, now enjoys; for, God's right hand is represented as the place of everlasting happiness and joy, as in those words, Psal. xvi. 11. *In thy presence there is fulness of joy, at thy right hand there are pleasures for evermore;* and hence the Psalmist having prophesied of our Lord's resurrection, adds these words, *Thou wilt make me full of joy with thy countenance,* ver. 28. (2.) The glorious majesty to which our Saviour is advanced; God's right hand being styled in Scripture, *the right hand of majesty,* Heb. i. 3. and as the most honourable place among men is the right hand, and Solomon shewed his mother Bath-sheba the highest honour, when he made her *sit on the right hand of his throne;* (1 Kings ii. 19.) so hath the Father advanced Christ's human nature to the highest dignity, by causing it to sit *on the right hand of the throne of the Majesty in the heavens,* Heb. viii. 1. (3.) It signifies that fulness of power with which he is invested over all things in heaven and earth; (Matt. xxviii. 18.) for so the Scripture represents the greatness of his Divine power by *the strength of his right hand:* (Psal. xx. 6. lxxxix. 13.) and hence our Lord is said to *sit on the right hand of power,* Matt. xxvii. 64. (4.) Because princes sit on their thrones to execute judgment, and exert that dominion which God hath given them over their subjects; therefore this session at the right hand of God, imports his authority to judge both the quick and dead, as being by it constituted Lord of the dead and of the living. (Rom. xiv. 9. 12.)

[9] Ver. 36. *God hath made the same Jesus both Lord and Christ.*] Here the word Christ signifies the Messiah, according to his regal office, in which sense he is still styled by the Chaldee paraphrasts and Jewish writers, משיח מלכ, *Messias,* or Christ the king, as Buxtorf* shews in the word *Messias;* under which title the prophets frequently speak of him as of a King to reign over God's people, Psal. xxiv. 7. xlv. 1. Isa. xxxii. 1. Zech. ix. 9. and not the Jews only, but the whole east under that title did expect him. (See the note on Luke ii. 38.)

[10] Ver. 38, 39. *Be baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children.*] Here let it be observed,

First, That St. Peter exhorts the Jews to be baptized, not in the name of the Father and the Holy Ghost, but only in the name of Jesus, because they did already believe in God the Father, and in the Holy Ghost, and profess obedience to the laws of God, and of the Holy Ghost speaking by the mouth of his prophets.

Secondly, That when it is said, *You shall receive the Holy Ghost,* it is not intended that every one of them upon their baptism should be endued with the extraordinary gifts of tongues and prophecy: for it is manifest from the history of the Acts, and especially from vi. 3. that he was given only to some among them, though that was for the benefit of all; and hence is that inquiry of St. Paul, 1 Cor. xii. 29, 30. *Are all prophets? do all speak with tongues?* But the meaning of St. Peter is, that he should fall upon some of all ranks of them, according to the true purport of the words of Joel. Note,

Thirdly, That these words will not prove a right of infants to receive baptism: the promise mentioned here being that only of the Holy Ghost, mentioned ver. 16—18. and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons, who by age were made capable of these extraordinary gifts.

[11] Ver. 42. *And in breaking of bread.*] I see no necessity to think these words relate to the receiving of the sacrament; not from the phrase of breaking bread, for this is used by the evangelists when they relate Christ's miraculous feeding of the multitude, Matt. xv. 36. Mark viii. 19, 20. and in the forty-sixth verse of this chapter, they are said *to break bread from house to house, and to eat their meat with singleness of heart;* where it can only signify their friendly converse with one another: but, (2.) allowing this to relate to the receiving of the sacrament, and not to their breaking bread at the feast of Pentecost, either wine was also consecrated with the bread, or it was not; if it was, then must

* Apud Huet. tom. i. p. 32.

* P. 1267.

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bread signify, by a synechdoche, very usual in the Scripture,* bread and drink; and therefore, when that drink is wine, as in the sacrament it is, bread and wine; and then, if both were consecrated, both might be distributed, according to our Saviour's precept, *Drink ye all of this;* if it was not, the officiator, even according to the principles of the church of Rome, must be guilty of sacrilege. (See the notes on Luke xxiv. 30. Acts xx. 7.)

[12] Ver. 44. *They were ἐπὶ τὸ αὐτὸ, all together.*] There being added to the one hundred and twenty, three thousand souls, (ver. 41.) it seemeth inconvenient to say, they were all together in one place, unless it were in one of those apartments in the towers of the temple, which, saith Josephus,† would receive a hundred beds; and therefore it seems better to refer this to their communion in the same action, in which sense all the Jews are said to build *ἐπὶ τὸ αὐτὸ, together,* (Ezra iv. 3.) though they were far separated from one another, (Nehem. iv. 19.) and Joab and Abner's men to be *ἐπὶ τὸ αὐτὸ, together,* (2 Sam. ii. 12.) though one were on the one the other on the other side of the pool. (See Psal. iv. 9. xlix. 2. Isa. lxvi. 17. Jer. vi. 12.)

[13] *And had all things common.*] These words here, and iv. 32. do not signify that they had no longer any property in what belonged to them, for then they could not sell them afterward; but that they used and disposed of them as things common, freely imparting of them to all that had need. And that this making sale of them was not done by command, St. Peter declares, by telling Ananias he was under no obligation so to do. (Acts v. 4.) Nor was it ever intended for an example or precedent to other Christians, as is evident from all the Epistles, in which we have frequent mention of the distinction betwixt rich and poor; and frequent exhortations to the wealthy to be rich in good works, but not the least intimation that they ought to sell their possessions; this being now done on a particular account, either by them who had lands out of Judea, as Barnabas had his in Cyprus, and being resolved not to return thither, but to cleave to the apostles, could make but little benefit from them there; or else in Judea, and therefore they knowing, from our Saviour's prophecy of the destruction of Jerusalem, and from his exhortation, that they were shortly to fly from and quit them to the enemy, were willing to part with their estates for the benefit of the church, before they were snatched from them by the enemy.

[14] Ver. 47. *Τοὺς σωζομένους, The saved.*] The Christians are so styled elsewhere: so 1 Cor. i. 18. *τοῖς σωζομένοις ἡμῖν, to us the saved Christ crucified is the power of God;* and when the means of salvation, or that *grace of God which brings salvation,* was vouchsafed to them, salvation is said to come, (Luke xix. 9. Rom. xi. 11.) or to be sent to them. (Acts xiii. 16. xxviii. 28. see the note on Eph. ii. 18. Tit. iii. 5.)

CHAP. III.

1. NOW (Gr. *and*) Peter and John went up together into the temple at the hour of prayer, *(being)* [1] the ninth hour (Gr. *at the ninth hour of prayer*).

2. And a certain man *(who had been)* lame from his mother's womb was carried *(thither)*, whom they *(who brought him)* laid daily at the [2] gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; *(by which means he became well known to all who entered into it,* ver. 10.)

3. Who seeing Peter and John about to go into the temple asked (Gr. *to receive*) an alms *(of them).*

4. And Peter, fastening his eyes upon him with John *(to raise his expectation of receiving some benefit from them)*, said *(to him)*, Look on us.

5. And he gave heed unto (Gr. *looked on*) them, expecting to receive something of them.

6. Then Peter said *(to him)*, Silver and gold have I none *(to give);* but such as I have (Gr. *what I have*) give I to thee: *(saying to thee,)* In the name of Jesus Christ of Nazareth rise up and walk.

7. And he *(having said this)* took him by the right hand, and lifted him up (Gr. *and taking him by the right hand, he arose):* and *(for)* immediately his feet and ancle-bones received strength *(to arise).*

8. And he leaping up *(from his bed)* stood *(up)*, and walked, and entered with them into the temple, walking, and leaping, and praising God, *(according to the prophecy,* Isa. xxxv. 6. *Then the lame shall leap as the hart).*

9. And all the people saw him walking, and *(heard him)* praising God.

10. And they knew that it was he that sat for *(to beg)* alms at the Beautiful gate of the temple: and *(therefore)* they were filled with wonder and amazement at that which had happened to him.

11. And as the lame man which was healed held Peter and John, all the people *(present)* ran together to them in the porch called Solomon's, greatly wondering *(at what was done).*

12. And when Peter saw it, he [3] answered *(or, spake thus)* unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power [4] or holiness we had made this man to walk?

13. *(This miracle is wholly to be ascribed to the Lord Jesus; for be it known to you, that)* the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; *(placing him at the right hand of his Majesty in the highest heavens,* Heb. i. 3. *and giving him all power in heaven and earth,* Matt. xxviii. 18. *even that Jesus)* whom ye delivered up *(to be crucified)*, and denied him *(or, refused him)* in the presence of Pilate, when he was determined to let him go, *(κρίναντος ἀπολύειν, judging him rather fit to be released;*

14. *He, I say, would have released him,)* but ye [5] denied the Holy One and the Just *(i. e. him who was truly so)*, and *(instead of him)* desired a murderer *(i. e. Barabbas,* Luke xxiii. 19.) to be granted to you,

15. And *(ye)* killed [6] the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, through *(our)* [7] faith in his name, hath made this man strong *(to walk)*, whom ye see and know *(to have been unable from his birth to go):* yea, the faith which is by him *(i. e. which we have in him, or which is efficacious by his power)* hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that [8] through ignorance

* Gen. xliii. 16. 25. Exod. ii. 20. xvi. 3. xviii. 12. Luke xiv. 1. Matt. xv. 2. Mark iii. 10. Acts xxvii. 35.

† De Bello Jud. lib. vi. cap. 13. p. 915.

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(of his mission from God) ye did it *(i. e. these things)*, as did also your rulers *(through the like ignorance, arising not from want of evidence that he was sent of God, but from those prejudices which obstructed their discerning it)*.

18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled *(as that you, through this ignorance, have been the very means of fulfilling what they had foretold,* Acts xiii. 27.)

19. Repent ye therefore *(of the murder of the Just One)*, and be converted *(from your opposition to his name and doctrine to faith in him)*, that your sins may be blotted out, when [9] the times of refreshing shall (ὅπως ἂν ἔλθωσι, *that times of refreshing may)* come from the presence of the Lord.

20. And he shall send (καὶ ἀποστείλῃ, *and that he may send)* Jesus Christ, who [10] before was preached to you, *(to give you a final absolution from them at the great day; him, I say,)*

21. [11] Whom the heavens must receive till the [12] times of restitution *(or completion)* of all things, which God hath spoken by the mouth of all his holy prophets [13] since the world began.

22. [14] For Moses truly said *(or, said indeed)* to the fathers, A Prophet shall the Lord your God raise up to you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say to you.

23. And it shall come to pass, that every soul *(i. e. person)* who will not hear that Prophet, shall be destroyed from among the people.

24. Yea, and [15] all the prophets from Samuel and those that follow after *(or, and the times following)*, as many as have spoken *(of that Prophet)*, have likewise foretold of these days *(of grace and refreshment by him.*

25. *Now)* [16] ye are the children of *(your fathers)* the prophets, and of the covenant which God made with our fathers, saying to Abraham, (Gen. xxii. 18.) And in [17] thy seed shall all the kingdoms of the earth be blessed.

26. Unto you *(therefore)* first God, having raised up his Son Jesus, *(as he promised by Moses,* ver. 22.) sent him to bless you, in turning every one of you from his iniquities.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. *AT the ninth hour of prayer.*] Among the Jews there were three stated hours of prayer; the first at the third hour of the day, (Acts ii. 15.) which answers to our ninth; at which time they offered their morning sacrifice: (Exod. xxix. 39. Numb. xxviii. 3, 4.) at the ninth hour, or at three in the afternoon, when they offered their evening sacrifice. (Acts x. 3. 30.) Of these two, the Hebrew doctors say, The continual sacrifice of the morning made atonement for the iniquities that were done in the night, and the evening sacrifice for the iniquity that was done by day: but Philo* saith, *They were both sacrifices of thanksgiving for the blessings God was pleased continually to confer upon mankind by day and night.* At both these times, special favours were shewn by God to his people; thus, πρωὶ ἀναβαινούσης τῆς θυσίας, *in the morning when the mincha was offered,* the thirsty land was miraculously filled with water; (2 Kings iii. 20.) and about the time of the evening oblation, God answers Daniel's prayer, by sending the angel Gabriel to him. (Dan. ix. 21.) Hence David says, *Let my prayer ascend to thee as incense, and the lifting up of my hands as an evening sacrifice;* (Psal. cxli. 2.) either because that also comprehends the morning sacrifice, as Kimchi conjectures, or, as R. Saadias, because by that all things were atoned, there being no sacrifice offered after that: and upon this account it might be, that the apostles and other persons went always up into the temple *at these hours of prayer.* (Acts ii. 46.)

The third time of prayer was the sixth hour, that is, at twelve of the clock before they dined, or after dinner; at which time we find Peter at his prayers, Acts x. 9. Of these three times, the royal Psalmist speaketh thus, *At evening, and at morning, and at noon, will I pray to thee:* (Psal. lv. 17.) and of Daniel it is recorded, that *he kneeled down three times a day, and prayed, and gave thanks.* (Dan. vi. 10. 13.) And the Jews say, they received these stated hours of prayer from Abraham, Isaac, and Jacob: but yet as their going to the temple is no precedent for us Christians to perform our private devotions in the church, which by our Lord's directions we rather are to do *entering into our closets;* God not being so present in our churches, as in a place of his perpetual and glorious residence, as he was in the tabernacle and the temple; so neither is their observation of these hours of prayer any warrant for our institution of canonical hours of prayer, much less an evidence, that the apostles by going thither did institute these canonical hours, as Baronius fancies. Notwithstanding, seeing we Christians are as much obliged to perform both our public and private devotions to God, as the Jews could be, it must be laudable in us also to set apart solemn times for the performance of those duties, as they did. And hence the Constitutions* of the apostles, having cited the Lord's prayer, Τρὶς τῆς ἡμέρας προσεύξεσθε, *Pray thus thrice a day:* and Tertullian† says, that these three hours, morning, noon, and evening, were "insigniores in orationibus diurnis," *the most celebrated in their daily prayers.* And these three times, saith Theodoret,‡ we glorify God, τὰς θείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, *using the sacred liturgies in the churches.*

[2] Ver. 2. Πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, *To the gate of the temple called Beautiful.*] This gate being the very front and entrance into the temple, was built with such sumptuousness and glory, as became the frontispiece of that place, where the Divine Majesty vouchsafed to dwell, and hence bearing the name of the *Beautiful gate:* the other three gates, belonging to the entrance into the court of the women, were, saith Josephus, χρυσῷ τε, καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν, *covered over with silver, and then gilt;* but this gate, which he called the Corinthian gate, as being made of Corinthian brass, was, saith he,§ πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα, *much exceeding in glory those of gold and silver.*

[3] Ver. 12. Ἀπεκρίνατο, *He answered.*] This word is often used without relation to any precedent question, and some-

* Ὑπὲρ εὐχαριστίας ἑκάτερον, τὸν μὲν ὑπὲρ τῶν μεθημερινῶν, τὸν δ' ὑπὲρ τῶν νυκτὸς εὐεργεσιῶν, ἃς ἀπαύστως, καὶ ἀδιαστάτως τῇ γένει τῶν ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, lib. i. p. 647. B.

* Lib. vii. cap. 24.
† D. Oral. C.
‡ Ep. 145. p. 1023.
§ De Bello Jud. lib. vi. cap. 14. p. 916. C.

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times only signifies, that such a one began to speak, and is usually joined with λέγω or εἶπω, *to speak:* so Matt. xi. 25. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Jesus Patrem compellans dixit," *Jesus speaking to his Father, said;* or, Jesus began to say, Matt. xii. 38. Some of the scribes, ἀπεκρίθησαν λέγοντες, *spake, saying,* xvii. 4. ἀποκριθεὶς δὲ ὁ Πετρὸς εἶπεν, *and Peter speaking, said to Jesus:* see xxii. 1. xxvi. 63. xxvii. 21. xxviii. 5. Mark ix. 38. x. 51. xi. 14. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, *Jesus speaking, said to the fig-tree;* xii. 35. xiv. 48. John v. 19. Acts v. 8. viii. 34. x. 46. xv. 13. xxiv. 25. xxv. 9. so the Hebrew word אמר often signifies, as in Exod. xv. 21. so Exod. xxi. 5. ἐὰν ἀποκριθῇ, *if the servant say:* so 1 Kings ii. 1. Ἀπεκρίνατο, *David speaks;* and iii. 26. ἀπεκρίθη ἡ γυνὴ, *the woman said,* Psal. cxix. 172. and frequently in the book of Job. Sometimes, though no question is asked, and no discourse requiring an answer preceded, yet our Lord answers to the secret thoughts and inward reasonings of the Jews, or to their admiration touching his words or works, as Matt. xvii. 4. xxviii. 5. Mark x. 24. Luke iii. 16. v. 22. viii. 40.

[4] Ἡ εὐσεβεία, *Or holiness.*] This is the reading of Chrysostom, and Œcumenius, and of all the MSS. and ancient versions, excepting only the Syriac: for it is confessed by Lorinus, that the ancient Latin copies, both MSS. and printed, read not *potestate,* but *pietate.* Here then is a plain evidence of the variation of the Roman doctrine from that of the apostles, assisted by the Holy Ghost; for the apostles here plainly disclaim any excellency or piety in them, which might make them worthy to be God's instruments above any others, in working such miracles as these: but the catechism of the Trent council * plainly declares, that God confers upon us many benefits, "eorum merito," *by virtue of the merits of the saints;* and Lorinus on the place declares, that innumerable histories, and the practice of the church, shew, "quod sanctorum merita ad impetranda miracula valeant," *that the merits of the saints are prevalent for the working miracles.*

[5] Ver. 14. Τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε.] These words I would render thus, *You refused the Holy One:* so styled by good angels, Luke i. 35. and by evil angels, Luke iv. 34. and even by Pilate's wife, *that Just One,* Matt. xxvii. 19. for so ἀρνέομαι doth often signify both in Scripture and profane authors. So Acts vii. 25. *This Moses,* ὃν ἠρνήσαντο, *whom they refused:* Heb. xi. 24. ἠρνήσατο, *He refused to be called the son of Pharaoh.* So in Phavorinus, ἀρνεῖται ὁ μὴ θέλων ποιῆσαί τι, is, *he that is unwilling,* and refuseth *to do any thing:* in Suidas, τὸ ἀρνεῖσθαι δανειστὰς, is, *to reject the usurers.* And to this sense, the very derivation of the word seems to lead: it being, say grammarians, ἀπὸ τοῦ αἴρειν τὰς χεῖρας ἐπὶ τῇ παραιτήσει, done *by lifting up the hands in way of refusal.*

[6] Ver. 15. Ἀρχηγὸν τῆς ζωῆς, *The Prince of life.*] The person sent by God to lead you in the way to life eternal, having first declared it fully to the world, 2 Tim. i. 10. proposed it to believers, John vi. purchased it for them by his death, shewed the way to it by his doctrine, and being appointed to give it to his faithful servants, John xvii. 2. whence he is styled, ἀρχηγὸς τῆς σωτηρίας, *the Captain of our salvation,* Heb. ii. 10. ὁ ἀρχηγὸς, *a Prince and a Saviour, to give repentance to Israel, and remission of sins,* v. 32. Or, as Grotius here hath it, he is styled *a Prince of life,* as having life in himself, and power to raise all men from the dead, John v. 26. 29. To which sense the whole phrase, *Ye have killed the Prince of life,* seems to lead us.

[7] Ver. 16. Ἡ πίστις ἡ δι' αὐτοῦ, *The faith which is by him.*] For ἐν αὐτῷ, *in him:* so Rom. xv. 20. *nothing is unclean* δι' αὐτοῦ, *in itself;* δι' ὕδατος, *in the water,* 2 Pet. iii. 5. τὰ διὰ τοῦ σώματος, *the things done in the body,* 2 Cor. v. 10. *they that sleep* διὰ τοῦ Ἰησοῦ, *in Jesus,* 1 Thess. iv. 14. and in this book, διὰ τῆς νυκτὸς, *in the night,* v. 19. xxiii. 31.

[8] Ver. 17. *Through ignorance ye did it, as did also your rulers.*] Though the ignorance of the whole nation, and especially of the *rulers* in this case, was such as took away all just excuse in them on the account of their infidelity; (John xv. 22. 24.) yet, because it was occasioned by those prejudices they had contracted through the meanness of his character, and their imaginations that Christ should not die, and that his kingdom should be temporal, Christ bears with it till the time of the effusion of the Holy Ghost, and then calls them again by his apostles to repentance. See the discourse of the sin against the Holy Ghost in the appendix to Matt. xii.

[9] Ver. 19. Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the times of refreshing shall come upon you.*] Here the critical notes are these, (1.) that ὅπως ἂν ἔλθωσι, is to be rendered *that,* or, *so that they may come: ut veniant;* so Irenæus, lib. ii. cap. 12. p. 363. *ut superveniant,* Tertul. de Resur. Carn. cap. 23. So the phrase is often used both in the Old and New Testament, and in profane authors: in the Old Testament it answers to the לְמַעַן, and is often rendered *that:* so Psal. ix. 14. ὅπως ἂν ἐξαγγείλω, *that I may shew forth thy praises:* Psal. xcii. 7. ὅπως ἂν ἐξολοθρευθῶσιν, *that they may be destroyed for ever:* Psal. cxix. 101. ὅπως ἂν φυλάξω, *that I may keep thy words.* In the New Testament, ὅπως ἂν ἐκζητήσωσιν, *that the residue of men may seek after the Lord,* Acts xv. 17. ὅπως ἂν ἀποκαλυφθῶσιν, *that the thoughts of many hearts may be revealed,* Luke ii. 35. ὅπως ἂν δικαιωθῇς, *that thou mayest be justified,* Rom. iii. 4.: so in Aristophanes, ὅπως ἂν εἰδῇ, *that he may know.* (See Budæus.) (2.) Οἱ καιροὶ ἀναψύξεως, are times of rest, refreshment, consolation: sometimes after great danger and trouble, as when God had taken away the plague of frogs, *Pharaoh saw there was* ἄνάψυξις, *refreshment,* or, as we say, a breathing-time: so when the evil spirit was on Saul, David played on the harp, καὶ ἀνέψυξε, *and Saul was refreshed,* 2 Sam. xvi. 14.) The king and all the people came weary, καὶ ἀνέψυξαν ἐκεῖ, *and were refreshed there:* so Psal. xxxviii. 13. *O spare me,* ἵνα ἀναψυξῶ, *that I may revive:* Psal. lxv. 11. *We have gone through fire and water, and thou hast brought us forth,* εἰς ἀναψυχὴν, *to a place of rest:* (see 2 Macc. xiii. 13.) and sometimes without relation to it, as, a nation at ease, and without care, is ἔθνος καθήμενον εἰς ἀναψυχὴν, Jer. xlix. 30. I have found ἀναψυχὴν, *rest* to myself, Hos. xii. 8. (See 2 Macc. iv. 46.) Now these times of refreshing, rest, and comfort, are by some referred to the times of the gospel, in which Christ saith, *Come to me, ye that are weary and heavy laden,* καὶ ἀναπαύσω, *and I will refresh you,* (Matt. xi. 28.) *and ye shall find,* ἀνάπαυσιν, *rest to your souls,* (ver. 30.) So Dr. Lightfoot, who gives the import of the words thus, *Repent,* &c. *that your sins may be blotted out, that the times of refreshing from the gospel may come upon you.* But against this interpretation there lies this objection, That

* Par. iii. cap. 2. §. 12.

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these times of refreshing were to come by the sending of that Jesus, who was ascended into heaven, and was not to come thence till the day of judgment, (ver. 21, 22.) Grotius and Dr. Hammond refer this to their deliverance from the destruction which shortly was to come on the obdurate Jews; but though that was then future, and there is frequent mention of a παρουσία, or *coming of Christ*, then, yet was it no coming of Christ from heaven, but only a coming by the Roman army. I therefore incline rather to the opinion of the ancients, which refers this to the time of Christ's second coming, to give all his servants, after their troubles and persecutions in this world, rest with him, (2 Thess. i. 6—8.) which he shall do by descending from heaven, raising them from the dead, and causing them to enter into everlasting rest. (1 Thess. iv. 15, 16. 1 Cor. xv. 47.) So the times of the resurrection are by the Jews styled the days of consolation, Targum in Hos. vi. 2.

[10] Ver. 20. Τὸν προκεκηρυγμένον, *Who before was preached to you.*] Some here read, τὸν προκεχειρισμένον, *before designed, viz.* in the predictions of the law and the prophets, or, before preached to you by them.

[11] Ver. 21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the heavens must receive.*] They who render the words thus, *Who must receive the heavens, i. e.* govern there, seem to be confuted by the limitation of time annexed to these words, *Christ being to reign in the heavens for ever.*

[12] Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the times of restitution of all things.*] That these words cannot be meant of a restitution of all things to their former state, is certain; for sure, it is very improper to say, there will be a restitution of all things to their former state, *which God hath spoken by the mouth of all his prophets:* for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, and the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated; but I see not with what propriety or truth they can be said to be restored to the former state, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the Syriac rendered, *until the fulness of the time of all things;* by the Arabic, *till the time in which all things shall be perfected or finished;* by Tertullian,* "adusque tempora exhibitionis omnium;" by Irenæus,† "usque ad tempora dispositionis omnium;" i. e. *till the time of the exhibition or disposal of all things;* by Œcumenius, *till the time of all things does,* εἰς πέρας ἐλθεῖν, *come to an end:* and for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, *the consummation of a thing.* Hence then I argue thus against the doctrine of the millenaries; Since Christ is to continue in heaven till the completion or consummation of all things spoken by the holy prophets, if the millennium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the millennium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

* De Carn. cap. 23. † B. iii. cap. 12.

[13] Ἀπ' αἰῶνος, *Since the world began.*] That is, *from times of old.* (See note on Luke i. 70.)

[14] Ver. 22. *For Moses said, A Prophet,* &c.] Hence it appears that this prophecy doth primarily respect Christ, and not a series of prophets, as some imagine. (See the note on John i. 45. v. 46.)

[15] Ver. 24. *And all the prophets from Samuel.*] Samuel, saith Dr. Hammond, is here reckoned the first of the prophets, because the schools of the prophets were first instituted and erected by him; we reading in his time of a company or college of prophets at Ramah, *and Samuel standing among them.* (1 Sam. xix. 20.) He is reckoned, saith Dr. Lightfoot, after Moses, partly because prophecy from Moses to Samuel was very rare, (1 Sam. iii. 1, 2.) and partly because he was the first after Moses that wrote his prophecy.

[16] Ver. 25. *Ye are the children of the prophets.*] The prophets being styled spiritual fathers, 2 Kings ii. 12. xiii. 14. they who were taught by them were called *the sons of the prophets,* 2 Kings ii. 3. and generally teachers were called *fathers,* and they who were taught by them *children.* (See note on 1 Cor. xiv. 15.)

[17] *In thy seed shall all the families of the earth be blessed.*] Hence it is evident, that these words are not a form of blessing to this effect, *God bless thee as he blessed Abraham,* but a promise of a benediction to all nations through Christ the seed of Abraham. (See the note on Gal. iii. 16.)

CHAP. IV.

1. AND as they spake to the people, the priests, and [1] the captain of the temple, and the sadducees, came upon them *(violently.*

2. *The sadducees)* being grieved that they taught the people, and preached *(to them)* through Jesus the resurrection from the dead *(which the sadducees denied,* xxiii. 8.)

3. And they laid hands on them, and put them in hold *(i. e. in prison)* until the next day: for it was now eventide.

4. Howbeit (δὲ, *but notwithstanding this treatment of him)* many of them which heard the word believed *(their doctrine);* and the *(whole)* [2] number of the men *(that believed it)* was about five thousand.

5. And it came to pass on the morrow, that their rulers, and elders, and scribes,

6. And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7. And when they had set them *(Peter and John)* in the midst *(of the assembly),* they asked *(them),* By what power, or by *(virtue of)* what name, have you done this *(cure)?*

8. Then Peter *(and John, being)* filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel,

9. If we this day be examined of the good deed done to the impotent man, *(if you inquire)* by what means he is made whole;

10. Be it known to you all, and to all the people of Israel, that by the name *(and power)* of Jesus Christ of Nazareth, whom ye crucified, *(and)* whom God *(hath)* raised from the dead, even by him doth this man stand here before you whole.

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11. [3] This (οὗτος, *he*) is the stone which *(according to the words of the Psalmist,* Psal. cxviii. 22.) was set at nought of you builders, *(and)* who is *(now)* become the head *(stone)* of the corner *(the prime foundation of the whole fabric of the church).*

12. [4] Neither is there *(such)* salvation *(promised by faith)* in any other: for there is none other name under heaven given among men, whereby *(or, by faith in which)* we must *(or may)* be saved.

13. Now when they saw the boldness of Peter and John, and perceived that they were [5] unlearned and ignorant men *(and therefore could not be thus bold on the account of their own wisdom or skill in the Jewish learning),* they marvelled; and they took knowledge of them, (Gr. ἐπεγίνωσκόν τε, *but they knew)* that they had been with *(that)* Jesus *(in whose name they pretended to work this cure).*

14. And beholding the man that was healed standing with them, they could say nothing against it *(i. e. their allegation).*

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to *(restrain)* these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17. But, that it *(their doctrine may)* spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in his name.

18. And *(so)* they called them, and commanded them *(under pain of their displeasure)* not to speak at all *(henceforth)* nor teach in the name of Jesus.

19. But Peter and John answered and said to them, [6] Whether it be right in the sight of God to hearken to you *(forbidding,)* more *(i. e. rather)* than to God *(commanding us to preach in the name of Jesus),* judge ye.

20. *(As for us, be assured, we shall not obey your commandments;)* for we cannot but speak the things which we have seen and heard.

21. So when they had farther threatened them, they let them go, finding nothing *(done by them against the law),* how *(for which)* they might punish them, *(and not daring to do it against the law,)* because of the people: for all men glorified God for that which was done.

22. For the man was about forty years old, on whom this miracle of healing was shewed *(and so the cure was the more remarkable).*

23. And being *(thus)* let go, they went to their own company, and reported *(to them)* all that the chief priests and elders had said to them.

24. And when they had heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25. [7] Who by the mouth of thy servant David hast said, (Psal. ii. 1.) Why did the heathen rage and the people imagine a vain thing?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ: *(and what thou saidst by him is now fulfilled.)*

27. For of a truth against thy holy child Jesus, whom thou hast anointed *(with the Holy Ghost),* both Herod, and Pontius Pilate, with the gentiles *(i. e. Roman soldiers),* and the people of Israel, were gathered together.

28. For [8] to do whatsoever thy hand *(of providence)* and thy counsel determined before to be done.

29. And *(therefore)* now, Lord, behold their threatenings: and grant unto thy servants *(such courage),* that with all boldness they may *(still)* speak thy word.

30. *(And assist them in so doing)* by stretching forth thy hand to heal; *(and by granting)* that signs and wonders may be done by *(us in)* the name of thy holy child Jesus.

31. And when they had prayed, the place was shaken where they were assembled together, *(as on the day of Pentecost,* Acts ii. 2.) and [9] they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and of one soul *(united in love and affection):* neither said any of them that aught of the things which he possessed was *(so)* his own *(as not to be imparted to others who had need of it);* but they had [10] all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace *(of God)* was come upon them all.

34. Neither was there any among them that lacked: for as many as had possessions of lands or houses sold them, and brought the price of the things that were sold,

35. And laid them down at the apostles' feet: and distribution was *(by the apostles)* made to every man according as he had need.

36. And [11] Joses, who by the apostles was surnamed Barnabas, which is, being interpreted, The son of consolation, *(he being)* a Levite, and of the country of Cyprus *(by birth),*

37. Having land *(there),* sold it, and brought the money, and laid it at the apostles' feet.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. OF this *captain of the temple,* see the note on Luke xxii. 52. Before our Saviour's passion, the chief agents against him were the scribes and pharisees; but now that the apostles do not only assert the resurrection of our Lord, but also *preach through the resurrection of the dead,* (ver. 2.) the sadducees, who denied the resurrection of the body, become their fiercest adversaries. (See the note on Acts xxiii. 6.)

[2] Ver. 4. *And the number of the men was about five thousand.*] Not the number of the auditors, for they are never reckoned up in Scripture, but the number of them that believed, hearing Peter and John preach, and seeing the miracle done by them: for so the words run, *many of them that heard the word believed, and the number of them* (that believed) *was about five thousand.* Note also, that the three thousand, mentioned ii. 41. belong not to this number, but they were all new converts, converted by the word which Peter and John had preached, for of them only is the discourse from iii. 1. to this place.

[3] Ver. 11. *This is the stone which the builders refused.*] Though the Chaldee paraphrast interprets this clause of the Psalmist (Psal. cxviii. 22.) of David; and Aben-Ezra of the congregation of Israel, yet R. Solomon Jarchi on Micah v. interprets these words of the Messiah, as our

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Saviour doth, Matt. xxi. 42. the Jews not contradicting him, or saying they belonged not to him.

[4] Ver. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, *Nor is their salvation in any other.*] This some interpret thus, There is no other name under heaven by which health can be given to the diseased, or feet to the lame, &c. and this interpretation will not be so strange as at first sight it seems to be, if we consider,

First, That it is very frequent in the Gospels to say of them who were cured, they were *saved.* So the woman saith, Matt. ix. 21. *If I do but touch the hem of his garment,* σωθήσομαι, *I shall be saved;* and Christ answers, *Thy faith,* σέσωκέ σε, *hath saved thee;* καὶ ἐσώθη, *and the woman was saved from that hour:* so the ruler of the synagogue prays Christ to *put his hand upon his daughter,* ὅπως σωθῇ; *that she might be saved,* Mark v. 23. and vi. 56. *as many as touched the hem of his garment,* ἐσώζοντο, *were saved:* so to blind Bartimeus Christ saith, *Thy faith,* σέσωκέ σε, *hath saved thee,* Mark x. 52. and so to the Samaritan leper, Luke xvii. 19.

Secondly, That this opinion had obtained among the Jews, and other nations, that there were some powerful names that could cure diseases; this seems to be insinuated in the question of the Sanhedrin, ver. 7. ἐν ποίῳ ὀνόματι, *In what name have you done this cure?* Josephus* speaks of the doing this by mention of the name of Solomon; the Talmud† of doing it by mention of the *separate name;* the Christians by the name of the God of Abraham, &c. (See note on Matt. xii. 27.)

Thirdly, If we consider St. Peter's answer, *viz. If the question be* ἐν τινὶ οὗτος σέσωσται, *by what name this man is saved, i. e.* healed, be it known to you that he is healed through the name of Jesus Christ, nor is there any other name by which we can be saved. And from this sense of the words it clearly follows, that no true miracles have been ever done since Christ's ascension, by the invocation of the names of saints; and, (2.) that the disputes of the schools from this place concerning the salvation of the gentiles, have been impertinent. If the common sense be rather liked, yet must it be acknowledged, that God is *no respecter of persons,* as to their spiritual and eternal interests, but *in every nation he that feareth God, and worketh righteousness, is accepted of him,* Acts x. 34, 35. (see the note there): and that God would have all men diligently to seek, and to come to him with a firm belief that he is *a rewarder of them that do so,* (Heb. ix. 6.) and that he hath not suspended that reward on an impossible condition, though he will only give it with respect to what our Lord Jesus hath done or suffered for them: that he hath not *left himself without a witness* of his goodness to the heathen world, not only by doing good to their bodies without regard to their souls, or by being good only to them as we are to our hogs, by fattening them for a day of slaughter. It being, saith Maximus Tyrius,‡ *a thought unworthy of God, that he should be liberal in bestowing mean things on us, but penurious as to better.*

[5] Ver. 13. *They were* ἀγράμματοι καὶ ἰδιῶται, *unlearned and ignorant* (or private) *men.*] This for three centuries was the objection against the professors of Christianity; these were the names given them by Lucian,* Celsus,† Asclepiades,‡ Cecilius,§ Porphyry,‖ Hierocles,¶ Julian, and by all the heathens; as Justin, Tatian,** Minucius, Tertullian,†† Arnobius,‡‡ and Lactantius§§ testify: and though that is not wholly true, yet it is a great confirmation of the Christian faith, and shews, as Justin Martyr |||| well observes, that *it was not of human, but Divine original,* and that *being with Jesus,* was sufficient to make the ignorant and unlearned wise.

[6] Ver. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.*] So Socrates answered to his accusers, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, (Apol. p. 23.) *O ye Athenians, I will obey God rather than you:* and so saith Arrian, When thy superiors command thee any thing, thou must remember there is one above who sees thee καὶ ὅτι ἐκείνῳ σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ, *and that thou oughtest to please him rather than man.*

[7] Ver. 25. *Who by the mouth of thy servant David hast said, Why did the heathen rage,* &c.] Here note,

First, Against some late innovators, that what was said by David is ascribed to God himself, to shew that David spake and composed these Psalms by the prophetical afflatus of the Holy Spirit.

Secondly, That though the latter Jews will not admit that this Psalm belongs to the Messiah, yet R. Solomon Jarchi confesses that all their ancient rabbins did so interpret it. (See the note on Heb. i. 5.)

[8] Ver. 28. *To do whatsoever thy hand and thy counsel determined before to be done.*] Here note, what is usually observed, that the *hand* of God most frequently in the Old Testament relates not so much to his power, as to his wisdom and providential dispensations: so Job xxvii. 11. *I will teach you by the hand of God, i. e.* by his wisdom in his providential dispensations, (Eccles. ii. 24.) *that a man should enjoy the good of his labours, that is, from the hand of God;* so *the good hand of God,* is his favour or his gracious providence, Ezra vii. 9. viii. 18. 22. Nehem. ii. 8. 18. and being here joined with God's counsel, and applied to what was done by Pontius Pilate and the Roman soldiers, and by the Jews towards the crucifixion of the holy Jews, to which actions, so highly displeasing to God, his power could not actually concur, or effectively incline them, we have great reason here to prefer this import of the phrase before the other; and then the import of the words

* Antiq. lib. viii. cap. 2. p. 258. † Lightf. in loeum.

‡ "Η πολλοῦ ἄξιον νομίζεις τὸ θεῖον πρὸς μὲν τὰ φαῦλα καλῶς καὶ ἀφθόνως παρεσκευασμένον, πρὸς δὲ τὰ κρείττω ἄπορον. Dissert. 22. p. 216.

* Ἄνθρωποι ἰδιῶται. Lucian Perigr. p. 338.

† Celsus Christianos confert, τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, Orig. contra Cels. lib. iii. p. 145. falsoque asserit, μόνους ἠλιθίους, καὶ ἀγεπεῖς, καὶ ἀναισθήτους, πείθειν ἰδίλειν τοὺς διδάσκοντας τὸν θεῖον λόγον, p. 137. 141.

‡ "Christiani sunt turba imperita, illiterata freqaentia." Asclep. apud Prudent. in R. Mart. p. 208.

§ "Literarum rudes, studiorum profani." Cæcil. apud Minut. p. 4.

‖ Origenes declinavit, πρὸς τὸ βάρβαρον τόλμημα. Porphyr. apud Euseb. H. Eccl. lib. vi. cap. 19.

¶ Petrus et Paulus, ψεῦσται, καὶ ἀπαίδευτοι, καὶ γόητες. Hierocl. apud Euseb. p. 512.

** Apud Tatianum, Christiani à Græcis appellantur, ἄνθρωποι ἀμαθεῖς· dogmata Christianorum, τὰ βαρβάρων δόγματα. Ed. Ox. §. 57.

†† "Illi prudentes, nos inepti." Tertul. Ap. cap. 9. "Nos hebetes, stolidi, fatui, obtusi pronuntiamur, et bruti."

‡‡ Arnob. lib. i. p. 15. lib. ii. p. 45.

§§ "Vulgò pro stultis, et ineptis habemur," Lact. lib. iv. cap. 13. ἰδιωτῶν μὲν, καὶ βαρβάρων τὸ φθέγμα, σοφῶν δὲ καὶ πιστῶν.

|||| Τὸν νοῦν ἔχόντων, ὡς συνῆναι οὐ σοφία ἀνθρωπίνη ταῦτα γεγονέναι, ἀλλὰ δυνάμει Θεοῦ λέγεσθαι. Justin. Apol. ii. p. 93.

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will be no more than this, That Jews and gentiles were assembled to accomplish those sufferings of our Saviour for mankind, which God had foretold, and by foretelling had determined should come to pass; according to those words of St. Paul, Acts xiii. 27. *They who dwelt at Jerusalem, and their princes, not knowing the voices of the prophets, have fulfilled them by condemning him, doing all things which were written of him,* ver. 29. As therefore St. Peter and Paul, by calling the Jews to repentance for this sin in crucifying the Lord of life, do evidence their sin was not the less, because they did by it fulfil the counsel of God's holy will and kind intentions to mankind: so do they consequently evidence, that God's foreknowledge and determination of a thing future, do not impair the liberty of men's wills in the accomplishment of it; as all the ancient fathers have declared in this particular. (See the note on xxii. 22.)

[9] Ver. 31. *And they were all filled with the Holy Ghost.*] Not all the Christians, who being now eight thousand, could not be all in one house, but *the hundred and twenty* mentioned i. 15. and being in the same house with the apostles, this is their own company to which they went, ver. 24. and therefore, if the Holy Ghost fell only on the twelve before, yet now he must be supposed to fall on this whole number, enabling them to speak the word of God with boldness, as it follows here.

[10] Ver. 32. *They had all things common.*] As ii. 45. not by possession, but as to use; in which sense that of Tertullian is only true, "omnia indiscreta sunt apud nos præter uxores," *among us all things are common except our wives;* for it follows, that they had lands to sell. (See note on ii. 45.)

[11] Ver. 36, 37. *And Joses a Levite, and by birth a Cypriot, having land, sold it.*] For the Levites might have lands, not only in foreign countries, as Joses had in Cyprus, but even in their own: for Samuel, a Levite, (1 Chron. vi. 33.) was born upon his father's land, which had been purchased by his great-grandfather Zuph; (1 Sam. i. 1. ix. 5. and that lands might fall to them by accident, which they might sell, see the Bishop of Ely on Lev. xxvii. 21.

CHAP. V.

1. BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And *(but he)* [1] kept back part of (Gr. *he defalked from)* the price *(of it),* his wife also being privy *(and consenting)* to it, and brought (Gr. *bringing)* a certain part *(of it only),* and laid it at the apostles' feet, *(pretending to do as the rest had done,* iv. 35. 37.)

3. But Peter said *(to him),* Ananias, why hath Satan filled thy heart to lie unto the Holy Ghost, and *(moved thee)* to keep back part of *(or defalk from)* the *(full)* price of the land *(which thou hast sold)?*

4. Whilst it remained *(unsold),* was it not thine own *(possession, no share of it belonging to any other)?* and after it was sold, was it not in thine own power *(to dispose of the money as thou wouldest, and bring the whole as others did)?* why *(then)* hast thou conceived this thing in thine heart *(to defalk from the price, and present to us a part only of it, as if it were the whole? by doing this)* [2] thou hast not lied unto men *(only),* but to God *(also).*

5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came upon all them that *(saw and)* heard these things.

6. And the young men *(there)* arose, wound him up, and carried him out, and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered *(i. e. said)* to her, Tell me whether you sold the land for so much *(only as Ananias said)?* and she said, Yea, *(only)* for so much.

9. Then Peter said to her, How is it that ye have agreed together to tempt the Spirit of the Lord *(i. e. to try whether the Spirit of the Lord in us was able to detect your cheat)?* behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. And by the hands of the apostles were many signs and wonders wrought among the people; (and they *(of the church)* were all with one accord in Solomon's porch.

13. [3] And of the rest *(that were not of the church)* durst no man join himself to them *(i. e. to the apostles):* but the people magnified them.

14. And believers were the more added to the Lord, *(even)* multitudes both of men and women) *(who owned that Jesus was the Christ.*

15. *And so great and manifold were these miracles,* ὥστε,) insomuch that they *(who beheld them)* [4] brought forth their sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16. There came also a multitude out of the cities round about to Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one.

17. Then the high-priest rose up, and they that were with him (which is *(being)* the [5] sect of the sadducees), and *(they)* were filled with indignation,

18. And laid their hands upon the apostles, and put them in the common prison.

19. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said *(to them),*

20. Go, stand and speak in the temple to the people all the words [6] of this life *(which the sadducees deny, and I have commanded you to preach,* Acts xiii. 26.)

21. And when they heard that, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought *(out).*

22. But when the officers came, and (Gr. *but the officers coming)* found them not in prison, they returned, and (Gr. *returning)* told *(the council of it),*

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened *(them),* we found no man within.

24. Now when the high-priest and [7] the captain of the temple and the chief priests heard these things, they

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[8] doubted of *(i. e. concerning)* them whereunto this would grow *(or, what the import of them might be)*.

25. Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26. Then went the captain *(thither)* with the officers, and brought them without violence, for they feared the people, lest they should have been stoned *(by them)*.

27. And when they had brought them, they set them before the council, and the high-priest asked them,

28. Saying, Did not we straitly command you that you should not teach in this name? and *(yet)*, behold, ye have filled Jerusalem with your doctrine, and intend to (Gr. *would)* bring *(the guilt of)* this man's blood upon us.

29. Then Peter and the other apostles answered *(to the charge of disobeying their commands)* and said, We ought to obey God rather than men.

30. *(And as for the guilt of blood, that it is justly charged upon you, God himself hath testified; for)* the God of our fathers *(hath)* raised up *(that)* Jesus whom ye slew and hanged on a tree *(by being instant with Pilate that he might be crucified)*.

31. [9] Him *(whom ye thus treated)* hath God exalted with *(to)* his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

32. And *(this we say not without proof, for)* we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33. *(And)* when they heard *(these words)*, they were cut to the heart, and took counsel to slay them.

34. Then stood there up one in the council, *(who was)* a pharisee, [10] named Gamaliel, a doctor of the law, had in great reputation among the people, and *(he)* commanded *(the officers)* to put the apostles forth a little space *(or while)*;

35. And *(then)* he said to them *(of the council)*, Ye men of Israel, take heed to yourselves what ye intend (Gr. *go about)* to do as touching these men.

36. For [11] before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37. After this man rose up Judas of Galilee in the days of taxing *(or enrolling)*, and drew away much people after him: *(but)* he also perished; and all, even as many as obeyed him, were dispersed.

38. And now (*καὶ τὰ νῦν λέγω ὑμῖν, therefore)* I say to you *(for the present)*, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought;

39. But if it be of God, ye cannot overthrow it *(nor ought you to attempt to do so)*; lest haply ye be found even to fight against God.

40. And to him they agreed: and when they had called the apostles, and beaten them *(with rods)*, they commanded *(them)* that they should not speak in the name of Jesus *(any more)*, and *(then)* let them go.

41. And they departed from the presence of the council, rejoicing that they were counted worthy [12] to suffer shame for his name.

42. And daily in the temple, and in every house, they ceased not to teach and preach *(the doctrine of)* Jesus Christ.

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. ΚΑΙ᾽ *ἐνοσφίσατο ἀπὸ τῆς τιμῆς, And he kept back part of the price.*] It is generally here supposed, that Ananias and Sapphira had consecrated their estate to God by vow, so that they were guilty of the sin of sacrilege; but this may very well be doubted: (1.) because in all the sales of lands or houses, mentioned chap. ii. iv. and here, there is not the least hint or intimation of any such vow; that there was some fraud in the case, may be fairly gathered from the *νοσφίζεσθαι*, but that it was a sacrilegious fraud, cannot be proved from the word. (2.) St. Peter accuses neither him nor his wife of any such crime, but only of tempting, *i. e.* distrusting, and making trial, of the wisdom of the Holy Ghost, and going about to deceive him by this artifice: and, (3.) the apostle seems to own he had a right in his possession, and in the money for which it was sold, (ver. 3.) which yet he could not have, if he before had consecrated it to religious uses. But yet they were guilty of a double fraud: (1.) in laying down this part of the price at the apostles' feet, as the others had done, and thereby tacitly implying they had now the same right to be relieved from the public stock which others had, as having nothing of their own, when indeed they had money which they *kept back:* (2.) in presenting this before them as the whole price of the possession they had sold, when it was only a part of it, which it appears they did from St. Peter's question to his wife, *Tell me for how much the land was sold?* That the punishment of this sin was so heavy, will not be admired, if we consider, (1.) that it was a direct sin against the Holy Ghost, who was sent down from heaven to propagate the gospel, an attempt to put a cheat upon him, and questioning his wisdom to discern things secret, and therefore deserved the greater punishment, because it did so plainly tend to the hinderance of the gospel, by declaring that the Spirit which assisted the apostles was not able to discern things secret, and so might not be able to acquaint them with the secret things of God. (2.) We find God under the law very severe in his punishment of those who first offended in offering strange fire, as in the case of Nadab and Abihu; and violated the sabbath, as in the case of the man that *gathered sticks* upon that day, and especially against those who rose up against Moses the prophet, and Aaron the priest of the Lord, as in the case of Corah and his company; it was therefore fit the first great offence of this kind should receive exemplary punishment from the hand of God, that others might the more dread those sins which thus affronted that Holy Spirit, by whose power the gospel began to be propagated.

[2] Ver. 4. *Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, Thou hast not lied to man, but unto God.*] Hence it is argued, that if he that deceiveth or lieth to the Spirit, attempteth to deceive or lie to God, the Holy Spirit must be God.

To this Woltzogenius here and other Socinians answer, that the like phrase is often used when the inference cannot be good: for the Jews murmuring against Moses and Aaron, are said to murmur not against them, but against God, Exod. xvi. 8. and he that despiseth the preaching of the apostles, is said to despise *not man, but God, who*

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had given them the Holy Spirit, 1 Thess. iv. 8. *Not them, but Christ,* Matt. x. 40. Luke x. 16. but hence it will not follow, that either Moses, or Aaron, or the apostles, were God.

But to this answer, I reply, first, That these examples rather do confirm than infringe this argument: for as they who murmured against Moses and Aaron, murmured against God, because they did it against them who were invested with the authority of God, and acted in his name and by his power; and as they who despised the apostles, despised God for the same reason; so they, who lied to the apostles acting by the Spirit of God, or sought to deceive them by lying, are said to lie to God, because they lied to the apostles acting by the power and authority of God; and therefore the power and authority of the Spirit, must be the power and authority of God.

Secondly, Moses, and Aaron, and the apostles sent out by Christ to preach, did only act in the name of God and Christ, because they did this by commission from them, and by their command; but Ananias is here said to lie to God, because he lied to the Spirit in the apostles, enabling them to discern the secrets of men's hearts and actions, which being the property of God alone, he that doth lie to him must therefore lie to God, because he lies to one who hath the incommunicable property of God, consequently the Divine essence.

[3] Ver. 13. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the rest durst no man cleave unto them.*] That is, saith Dr. Lightfoot, none of the hundred and eight durst join to the twelve, or equal themselves to them in office or dignity; but as there is no mention of that number in this chapter, so did they never before this join themselves to the apostles; nor doth the word κολλᾶσθαι import any such thing, but only to converse, associate with, or come to them; as when Philip is bid κολλᾶσθαι, *to join himself to the chariot of the eunuch,* (viii. 29.) and Paul assayed after his conversion, κολλᾶσθαι, *to join himself to the disciples,* (ix. 16.) and when Peter saith, (x. 28.) *You know that it is unlawful for a Jew* κολλᾶσθαι, *to join himself to one of another nation;* and, lastly, when it is said that some men κολληθέντες αὐτῷ, *joining themselves to St. Paul, believed,* (xvii. 35.) which seems to favour the opinion of Grotius and Beza, *viz.* that great fear came on all the church, (ver. 11.) but of the rest, which were not yet of the church, durst no man join themselves to, or associate with, them as members of the church, for fear of the like punishment. But notwithstanding this, the people magnified them, and multitudes of them were added to the Lord, *i. e.* believed in Christ, though they durst not yet consort with the twelve apostles.

[4] Ver. 15. *They brought forth their sick into the streets, that at least the shadow of Peter passing by might overshadow some of them.*] Here it is left uncertain, whether it were the faith of believers, or the superstition of the Jews, which had such expectation from St. Peter's shadow, whether St. Peter passed by that way, or not, or whether his shadow wrought any cures, or not. But if God, intending to magnify Peter, the minister of the circumcision, in the eyes of the circumcised, healed some persons when his shadow went over them, he did more certainly as much to magnify St. Paul, the apostle of the gentiles; for *from his body were brought handkerchiefs or aprons to the sick, and the diseases departed from them, and the evil spirits went out of them;* (xix. 12.) but hence it is ridiculous to argue, that the one, or the other, was prince of the apostles, or that the relics of holy men are to be venerated.

[5] Ver. 17. Ἡ οὖσα αἵρεσις τῶν σαδδουκαίων, *Being the sect of the sadducees.*] Not that the Sanhedrin then consisted chiefly of that sect, but because the doctrine of the resurrection destroyed their sect, and therefore they are still the readiest to oppose it, (iv. 2.) the pharisees being only concerned to avoid the guilt of Christ's blood.

[6] Ver. 20. *Go, speak to the people all the words of this life,* πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.] *i. e.* Of this life which I have commissionated you to preach, and which the sadducees deny: so, xiii. 26. *Ye children of Abraham, and ye that fear God,* ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, *to you is the word of this salvation sent.*

[7] Ver. 24. Ὁ στρατηγὸς τοῦ ἱεροῦ, *The captain of the temple.*] *i. e.* The captain of the garrison of the Levites. (See the note on Luke xxii. 52.)

[8] *They doubted of them what this thing should be,* τί ἂν γένοιτο τοῦτο.] *i. e.* What this miraculous deliverance of them might import, and to what this would tend. So, x. 17. Peter doubted in himself, τί ἂν εἴη τὸ ὅραμα, *what the vision might import.*

[9] Ver. 31. *Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins,*] Upon that repentance, to be a Prince and a Saviour, even the *Prince of life,* (iii. 15.) and of *salvation,* (Heb. ii. 10.) on which account he is styled, τὸ σωτήριον τοῦ Θεοῦ, *the salvation of God;* (see note on Luke iii. 30.) and he is said to be exalted to give repentance and remission of sins, by giving the knowledge of that remission of sins which is promised to the penitent, and of those motives which should induce them to repent. So the Baptist is said *to go before him, to give the knowledge of salvation to his people, through the remission of sins;* and so God *gave unto the gentiles repentance unto life,* when he sent Peter to them to preach that word by which they repenting should be saved. (Acts xi. 14. 18.)

[10] Ver. 34. *A pharisee, named Gamaliel, a doctor of the law, had in great reputation among the people.*] He was Paul's tutor, (Acts xxii. 3.) and was called Rabbin Gamaliel, a title of the highest eminency, and given, say the Jews, only to seven persons; which shews sufficiently the reputation that he had among the people.

The right reverend Bishop Pearson very probably conjectures, that the sadducees, after our Lord's resurrection, being the greatest enemies to the apostles; they being grieved that they *preached through Christ the resurrection from the dead;* (Acts iv. 2. v. 17.) Gamaliel being a pharisee, and so a stiff assertor of the resurrection, did therefore give advice for the dismission of the apostles; for we find the pharisees, almost in the same words, pleading for St. Paul, preaching the same doctrine, *viz.* that they ought not to molest him, *lest they should be found,* θεομάχοι, *fighters against God.* (Acts xxiii. 9.)

[11] Ver. 36, 37. Πρὸ γὰρ τούτων τῶν ἡμέρων ἀνέστη Θευδᾶς, *For before those days rose up Theudas;* μετὰ τοῦτον, *after him rose up Judas of Galilee.*] Here Gamaliel affirms two things, (1.) That before those days, in which that council was assembled, that is, before the twentieth of Tiberius, arose Theudas, mentioned by him; whereas the Theudas

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mentioned by Josephus, Antiq. lib. xx. cap. 5. arose and perished by the hands of Cuspius Fadus, in the fourth year of Claudius, that is, ten years after the meeting of this council. (2.) He affirms that Judas of Galilee rose up after him, and yet that he arose in the *days of the taxing*, which was under the emperor Augustus, at the birth of Christ, and so thirty-four years before this council; and so this Theudas that arose before him must have been at least thirty-five years before this council.

Some critics endeavour to solve these difficulties by torturing the words of the text, and making Gamaliel say, that Judas of Galilee arose, μετὰ τοῦτον, not *after*, but *before* Theudas, contrary to the rule of Phavorinus, that μετὰ with an accusative case δηλοῖ ὑστεροχρόνιον, signifies *posteriority of time*. Dr. Lightfoot here seems inconstant in his opinion, for in his first notes upon the Acts he saith, that Gamaliel's Theudas and Josephus's *are not one and the same; but as it happened with Judas, that though he himself perished in his error, and as many as obeyed him were scattered abroad, as Gamaliel relateth, yet was not his error extinguished with him, but revived and grew again:* so *that at least forty years after his first appearing, his two sons, James and Simon, are crucified for it by Tiberius Alexander, the successor of Fadus.* (Jos. Antiq. lib. xx. cap. 3.) *And many years after that, Eleazer, a branch of the same Judas, appeareth in the same opinion, with a desperate company with him.* (De Bell. Jud. lib. vii. cap. 20.) *Even so may it be conceived of the sect of Theudas, that it began before that of Judas, and that the first author of it took upon him great things, as, to be a prophet, and to work miracles, and the like; but he was soon slain, and all that obeyed him were scattered abroad, and came to nought; but his folly and fancy perished not with him, but (however at other times) in the times of Fadus one of the same foolery and name, and probably his son, would be a prophet again, and divide Jordan, and do I know not what, whom Fadus destroyed, and brought his company to ruin: so that Gamaliel's and Josephus's Theudas are very probably two men, but very likely father and son, or tutor and scholar; agreeing so exactly in the same folly and madness, that they agreed in the same name:* and *that name either given to the latter, as parents name their children by their own names, or assumed by him in imitation of the former Theudas, whom as he delighted to imitate in his enthusiastic folly, so delighted he to follow him in denomination: and I am the rather confirmed in this opinion about these two men, because that as soon as ever Josephus hath told the story of the destruction of Theudas by Fadus, he telleth of the destruction of the sons of Judas by Tiberius Alexander; and I cannot but interpret both the stories in one sense, that as in the latter he speaks of the offspring of Judas, whose sect had begun many years before, so in the former he speaketh of the offspring of Theudas, whose sect had begun before that of Judas:* yet, in his latter exercitations on this place he says, *this is but an imagination*, and inclines rather to think, that Josephus slipped in his chronology, *to whom* (saith he), *both in history and chronology, it is no unusual thing to trip, or go out of the road of truth.*

I prefer his first opinion, as being generally embraced by the ancients; for (1.) Origen,* who had read Josephus, and declares that he examined things relating to the Scripture, φιλαληθῶς, *out of love to truth*, speaks thus, *We say that there was one Theudas before the birth of Christ, who among the Jews declared himself to be somebody.* And again, that *Judas Galileus, and Theudas that was before him, being not of God, perished.* And a third time, *because they gathered from the Scriptures that the time of the Messiah was come, first Theudas, and after him Judas of Galilee, tumultuated in the time of the taxing.* Hence do the fathers unanimously say, that those words of Christ, John x. 8. *All that came before me are thieves and robbers,** relate to these two, Theudas and Judas of Galilee, which shews their belief, that both of them were before the time of Christ's preaching: so that it is extremely evident, that the ancient fathers agreed in this, that there was a Theudas pretending to great things, even before the coming of our Lord, though Josephus hath taken no notice of him.

[12] Ver. 41. Ἀτιμασθῆναι, *To be reproached.*] Or dishonoured, by being scourged: for as, among the Romans, a citizen of Rome was not to be scourged, so, among the Jews, saith Josephus,† it was τιμωρία αἰσχίστη, *the most shameful punishment*, when inflicted upon a Jew, and that which did ὑβρίζειν τὸ ἀξίωμα, *stain his dignity.*

CHAP. VI.

1. AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Gr. *of the* [1] *Hellenists, or Jews of the dispersion who spake the Greek language*) against the Hebrews *(who used the Hebrew or Syriac tongue)*, because their widows were neglected in the daily ministration *(of provisions, made for poor widows belonging to the church,* 1 Tim. v. 16.)

2. [2] Then the twelve called the multitude of the disciples to them, and said, It is not reason *(-able)* that we should leave *(preaching)* the word of God, and *(daily be employed to)* serve tables *(or, make provisions for the poor).*

3. Wherefore, brethren, look you out among you seven men of honest report, [3] full of the Holy Ghost and wisdom, [4] whom we may appoint over this business (Gr. *for this use).*

4. But we *(and we being eased of this burden)* will give ourselves continually to prayer, and to the ministry of the word.

5. And the saying *(of the apostles)* pleased the whole multitude: and they *(accordingly)* chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed (Gr. *they praying*), [5] they laid their hands upon them.

7. And *(so, by the labours of the apostles,)* the word of God increased; and the number of the disciples multiplied

* Ἐροῦμεν ὅτι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις παρ' Ἰουδαίοις, μέγαν τινα ἑαυτὸν λέγων, contra Celsum, lib. i. p. 44. et lib. vi. p. 282. Καὶ Ἰούδας ὁ Γαλιλαῖος, ὡς ὁ Λουκᾶς ἐν τοῖς Πράξεσι τῶν Ἀποστόλων ἔγραψεν, ἐβουλήθη ἑαυτόν τινα εἶναι μέγαν, καὶ πρὸ ἐκείνου Θευδᾶς——ἐπηύξησαν Θευδᾶς οὐκ ὀλίγον πλῆθος, καὶ μετ' ἐκεῖνον Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς τῆς ἀπογραφῆς ἡμέραις. Tom. ii. in Joh. ed. Hoet. p. 103, 104.

* So Chrysost. Œcumen. Theoph. in locum, et Theod. Heracl. et Mopsuest. Cat. Gr. in locum, et Isid. Pelus. lib. iii. ep. 119.

† Antiq. lib. iv. cap. 8.

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in Jerusalem greatly; and a great company of the priests *(also)* were obedient to the faith.

8. And Stephen, *(being)* full of faith and power, did great wonders and miracles among the people.

9. Then there arose [6] certain of the synagogue, which is called the synagogue of the Libertines, and *(some of the synagogues of the)* Cyrenians, and Alexandrians, and *(some of)* them of Cilicia and Asia, disputing with Stephen.

10. [7] And they were not able to resist the wisdom and the spirit *(i. e. the wisdom of the Spirit)* by which he spake.

11. Then they suborned men, who *(being brought before the council)* said, We have heard him speak blasphemous words against Moses, and against God, *(and so by the law he deserves to be stoned,* Lev. xxiv. 16.)

12. And they stirred up *(against him)* the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14. For we have heard him say, That this Jesus of Nazareth *(whom he preaches)* shall destroy this place, and shall change the customs which Moses delivered *(to)* us.

15. And all that sat in the council, looking steadfastly on him, [8] saw *(on him a great splendour, making)* his face *(to shine)* as if it had been the face of an angel.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΤΩΝ Ἑλληνιστῶν, *Of the Grecians.*] It is much to be disputed who these Hellenists were: it is beyond doubt that they were not Greeks by nation or birth, whether unconverted or proselytes to the Jewish nation; for these are never called Hellenists, but always in the Scripture Ἕλληνες, *Hellens,* and by Josephus, Ἑλληνικοὶ, and are distinguished, not from the Hebrews, but the Jews; as when mention is made, Ἰουδαίων τε καὶ Ἑλλήνων, *of the Jews and Greeks,* Acts xvi. 1. 3. 19. x. 17. xx. 20, 21. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. ii. 22, 23. x. 32. xii. 13. Gal. iii. 28. Col. iii. 11. see John xii. 20. and of those Greeks who came to the Jewish synagogues, and therefore seem to have been proselytes, Acts xiv. 1. xviii. 4. and a distinction is made, not between Hebrews, but Jews and proselytes, Acts ii. 10. Moreover, they who were scattered upon the persecution which followed the death of Stephen, (Acts viii. 1.) *spake the word only to the Jews,* Acts xi. 19. and yet they spake πρὸς τοὺς Ἑλληνιστὰς, *to the Hellenists,* ver. 20. And, thirdly, Paul coming to Jerusalem, disputed πρὸς τοὺς Ἑλληνιστὰς, *against the Hellenists, and they went about to kill him,* Acts ix. 29. as the Jews at Damascus had done before, ver. 23. which shews they must be Jews by birth, and not only strangers of other nations come thither; for how durst they attempt to kill a Jew among the Jews without bringing him to their tribunal?

Secondly, I think it not sufficient to say, with the Syriac or St. Chrysostom, that they were Jews, Ἑλληνιστὶ φθεγγόμενοι, *using the Greek tongue;* for this they of Judea, especially the learned among them, generally did: for we never find in Josephus, that they spake to the Romans, or others who used that tongue, by an interpreter. Dr. Lightfoot therefore adds, that they were Jews, who, living among the Greeks, understood and used that tongue only, and then they must be called Hebrews, who used the Hebrew or Syriac tongue as their usual dialect: but then, whereas Dr. Lightfoot will not allow, that in their synagogues they used the Greek tongue, or read the Scriptures according to the Greek translation, I incline rather to the opinion of the learned Grotius, that they used this tongue also in their sacred exercises; for why should they, whose synagogues consisted of persons understanding neither Hebrew nor Syriac, have both or either of those languages, read to them in their assemblies? Moreover, that in their exhortation made in their synagogues, consisting both of Jews and proselytes of the Grecians, they used the Greek language, seems evident from this, that Paul and Barnabas so spake in them, that *a multitude of the Greeks as well as of the Jews believed.* (Acts xiii. 43. xiv. 1. xvii. 4. 12. xviii. 4.)

[2] Ver. 2. *And the twelve calling the multitude of the disciples,* Gr. τὸ πλῆθος τῶν μαθητῶν.] Here Dr. Lightfoot conjectures, that the *multitude of the disciples* doth not import the multitude of believers, they being many thousands, (Acts iii. 41. iv. 4. v. 14.) but only the one hundred and eight presbyters, mentioned Acts i. 15. But (1.) it is evident, that the whole multitude of believers are called disciples, both here, ver. 7. and throughout this whole history of the Acts: and, (2.) we are told, that this multitude were together: (Acts ii. 44. iv. 23. 32.) and, (3.) it is here noted, that the saying of the apostles was acceptable, ἐνώπιον πάντος τοῦ πλήθους, *before the whole multitude.*

[3] Ver. 3. *Full of the Holy Ghost and wisdom.*] *i. e.* Of the miraculous gifts of the Holy Ghost, and of the gift of wisdom, mentioned 1 Cor. xii. 8. So, when they had prayed, that *God would stretch forth his hands to heal, and that signs and wonders might be done by the name of Jesus,* Acts iv. 30. it is added, ver. 31. *that they were filled with the Holy Ghost;* and of Barnabas it is said, *that he was full of the Holy Ghost and of faith,* another of these gifts, 1 Cor. xii. 9. and so, by his means, *a great multitude was added to the Lord,* Acts xi. 24. and here, ver. 8. *that Stephen, being full of the Holy Ghost and power, did great signs and miracles among the people:* and these gifts of the Holy Ghost being given to them, not for their own use, but to profit the church with them, (1 Cor. xii. 7.) and so being not only qualifications of them for, but as it were pre-elections of them to, some sacred functions; (Acts xx. 28.) out of those who were thus endowed, they generally chose church-officers, and the very deacons and helps had these gifts: (Rom. xii. 7, 8. see note on 1 Cor. xii. 28.) and hence the apostles here say, *Look ye out men full of the Holy Ghost and wisdom.*

[4] Ver. 3. 6. *Whom we may appoint over this business; —and they laid their hands upon them.*] Here two things are disputed:

First, Whether these seven were chosen and ordained to a civil office only, *viz.* that of ministering only to the necessities of widows and other indigent disciples; or else to the sacred office of a deacon, and so empowered to preach the word, and baptize. Certain it is, that of these seven, St. Stephen did preach the word, and that Philip did baptize. (Acts viii. 12. 38.) But then it is said, they did so, not as men chosen and ordained to this office, but as being of the number of the seventy disciples, ἐξ ὧν ἦσαν οἱ

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ἑπτὰ, *of whom these seven were*, saith Epiphanius.* And, indeed, the ancients seem to have been divided about this matter: the council of Neocæsarea† saying expressly, that *there ought to be but seven deacons in the great cities, as we learn ἀπὸ τῆς βίβλου τῶν Πράξεων, from the Acts of the Apostles;* and the apostles in their Constitutions,‡ that they, *after our Lord's ascension, had chosen διακόνους ἑπτὰ τὸν ἀριθμὸν, seven deacons;* of which number, Stephen was one: and the synod in Trullo, on the other hand, saying, that the apostles spake not there *περὶ τῶν τοῖς μυστηρίοις διακονουμένων, of those who served at the altar, but of those that served ταῖς χρείαις τῶν τραπεζῶν, to the business of tables;* but this is as true of the deacons mentioned by St. Paul, 1 Tim. iii. that there is not a word said of their ministering at the altar: and it seems very unlikely, that the apostles would have made this one requisite of the persons to be chosen, that *they should be full of* the extraordinary gifts of *the Holy Ghost, and of wisdom,* if their office had confined them to the ministry of the widows at Jerusalem; or that they, who were evangelists before, as Philip is expressly styled, should wholly lay aside the preaching of the word, and attend only on a civil office. (See Acts xxi. 8.) Moreover, it is certain that deacons were instituted before St. Paul writ the First Epistle to Timothy; for we have mention of them in the Epistle to the Philippians, writ three years before that to Timothy; and they are mentioned in the advice to Timothy, not as an office to be instituted, but as a standing office then settled in the church, as they must be if bishops were then so, they being necessary attendants on that higher function, according to the words of Epiphanius,§ *Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι, A bishop cannot be without a deacon.* Now if they were not instituted here by the apostles, I desire to know when, where, and by whom, they were instituted, and what other record we have left us of such an institution of them.

Obj. 1. Against this it is objected, first, That these seven are never called deacons in the whole history of the Acts of the Apostles, and that this name is never given either to St. Stephen, or to Philip the evangelist.

Ans. But this objection can be of no strength against the suffrage of all antiquity, which hath still given them the name of deacons, seeing they have no other name ascribed to them in the whole Acts of the Apostles, or the sacred history; they are never called *διάκονοι τραπεζῶν, ministers of tables* in all the Acts, though here they are said to be appointed for that work: and so saith Jerome‖ of the deacons of his age, that they were "mensarum et viduarum ministri," *the ministers not only of the priests, but also of widows and tables.* So he styles them in his Epistle to Evagrius, and bids them learn the reason of their institution from the Acts of the Apostles.

Obj. 2. It is farther objected, That in St. Paul's account of the deacons of the church, there is no mention of this part of their office to provide for widows and *serve tables,* nor any quality required of them which respects that office.

I answer, That, according to this argument, should all that hath been said be granted, the deacons could have no authority to baptize, or administer either the bread or the cup to the laity, there being not one word of any such office belonging to them in St. Paul's Epistles to Timothy, nor of any assistance they are to give the bishop.

Secondly, I answer, That as the deacons of St. Paul are to be *grave, and hold the faith in a good conscience,* so are the deacons here to be *men of honest report and wisdom,* ver. 3. as they were to be *approved,* and then *to execute the office of a deacon,* 1 Tim. iii. 9.: so was it here, ver. 5, 6. Now men of *double tongues, and given to much wine,* could neither be men of good report, nor men of wisdom, and much less could they be approved as such; so that the characters of the deacons here seem virtually to include all the characters required of them there, and two more, especially relating to sacred offices, *viz.* that *they should be men full of the Holy Ghost and wisdom;* and that which St. Stephen doth here, and St. Philip did in preaching to the Samaritans, and then baptizing them, is the foundation of the authority given by bishops to deacons to preach the word, and to baptize. Moreover, their being ministers of tables, made them also ministers at the Agapæ, where the bishop was to be acquainted with the necessities of the widows and the poor, say the Apostolical Constitutions,* *διὰ τῶν ὑπηρετῶν, τουτέστι, διὰ τῶν διακόνων, by the ministers, that is, the deacons;* and so they became attendants also on him, or on the president, who consecrated the eucharist, celebrated at the same time with these feasts of charity; and so they distributed the bread and wine to the communicants, and carried them, saith Justin Martyr,† to those that were absent. Hence are they styled by Ignatius ‡ and Polycarp,§ not only *the ministers of meats and drinks, but the servants of the church of God,* and said to be *servants not of men, but of God and Christ,* as servants are in that relation said to serve the Lord Christ, and therefore are bid to do all things *as to the Lord, and not unto men.* (Colos. iii. 23, 24.) And Clemens of Alexandria‖ saith, that in the church the presbyters have, *τὴν βελτιωτικὴν εἰκόνα, τὴν ὑπηρετικὴν δὲ οἱ διάκονοι, the representation of those who make men better, and the deacons of them that serve.* And, because they performed this ministry under the inspection of the bishop, and gave him an account of the condition of the widows and the poor, and had from him, or his presbyters, the treasury of the church to distribute to others: therefore is this so often mentioned in church-history as part of the episcopal office, to have the care of all that are in need, as Justin Martyr¶ saith, the presbyters and deacons doing this only by his authority.

In fine, To say that Philip and others of these deacons

* Hær. Herod. p. 50. §. 4. † Can. 14.

‡ Lib. viii. cap. 46. § Hær. lxxv. §. 5. p. 908.

‖ "Non meminit mensarum et viduarum minister, sc in obsequiam, et ministerium non solùm sacerdotum, sed et viduarum, et pauperum delegatum." Tom. ii. F. 251. K. "Sciant quare diaconi constituti sunt, legant Acta Apostolorum, recordentur conditionis suæ." Tom. ii. F. 117. H.

* Lib. ii. cap. 28.

† Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαρισθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Ap. ii. 97.

‡ Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται. Ign. ad Trall. sect. 2.

§ "Inculpati esse debent," ὡς Θεοῦ καὶ Χριστοῦ διάκονοι, καὶ οὐκ ἀνθρώπων. Polyc. Epist. ad Philip. sect. 5.

‖ Strom. vii. p. 700.

¶ Καὶ ἁπλῶς τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται. Just. p. 97, 98. Ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ τῶν διακόνων. Can. Apost. 34. vid. 31.

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might preach and baptize, but not as deacons, but only as evangelists, is not sufficient in this case: for if they were all evangelists, or, as Epiphanius saith, of the seventy, and afterward by the apostles ordained deacons, it is hence evident, that they must have with this office a power to preach and baptize, as doubtless the evangelists and seventy disciples had; and hence we find, that Philip, being one of those seven, (Acts xxi. 8.) did both these offices by the direction and assistance of the Holy Ghost. (Acts viii. 12. 29. 40.) If they were not, yet being men *full of the Holy Ghost*, and of that wisdom which enabled them to teach others, we cannot reasonably conceive they were disabled, by their ordination to this office, from doing that work, for which they were thus fitted, and as it were appointed, by these gifts of the Holy Spirit conferred upon them. In a word, it is evident from this history, that before the ordination of these deacons, the apostles themselves were engaged in this work: for the treasure of the church was laid at the apostles' feet, *and distribution of it was made to every man according as he had need,* (iv. 35.) This distribution therefore must be made by them who had this treasure in their hands, and therefore they appoint these seven over this business to ease themselves of this trouble, that they might *give themselves* more entirely *to prayer and to the ministry of the word,* and might not, by attending on this work, be hindered in the execution of that higher office: now surely that work which the apostles personally performed for a season, must be consistent with their commission, *to teach and to baptize all nations.*

[5] Ver. 6. *The apostles laid their hands on them.*] Here seemeth to be nothing in this relation which favours the authority of the laity, in choosing persons to sacred offices: for though the choice of these seven was committed to them, yet was this done (1.) by the particular appointment of the apostles themselves; for *the twelve called the multitude, and said to them, Look ye out seven men,* ver. 2, 3. (2.) They specify the number and the qualifications of the persons to be chosen to this office. (3.) They reserve to themselves the appointment of them to this work, saying, *Look ye out seven men whom we may appoint over this business:* and, lastly, they only laid their hands upon them. (See Chrysost. in locum.) So in the case of the princes, or rulers over thousands, hundreds, fifties, and tens; Moses saith, as here, Choose to yourselves men of wisdom and understanding, and known to your tribes, *votashmam,* and I will set them to be your heads: (Deut. i. 23, 24.) accordingly he both appointed them to, (ver. 25.) and instructed them in, the discharge of their office, (ver. 26, 27.)

[6] Ver. 9. *Certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and Asia, disputing with Stephen.*] That the word *synagogue* is to be repeated before all the places mentioned here, appears from this; that the Jews mention a synagogue of the Alexandrians at Jerusalem, as Dr. Lightfoot here noteth. Moreover, there being men of all these nations living in Jerusalem, and speaking their native language, and who yet were proselytes to the Jewish religion, (ii. 8. 11.) it is reasonable to conceive, that they had also synagogues for prayer, and hearing of the law, and pious exhortations in a tongue they understood. By the synagogue of these Libertines, some understand the Jews that were free-born, or had obtained the Roman freedom, as St. Paul had; so Dr. Lightfoot. Others think, they were Roman servants who had obtained their freedom; οἱ Ῥωμαίων ἀπελεύθεροι οὕτω καλοῦνται, saith Œcumenius here. The first opinion seems to be most probable. For though Tacitus* in his Annals, saith, that "quatuor millia libertini generis Judaicâ superstitione infecta," *four thousand Libertines, infected with the Jewish superstition, were banished into Sardinia:* yet Suetonius† saith, that they were "Judæorum juventus," *the young men of the Jewish nation that were sent thither;* and that "reliquos ejusdem gentis, aut similia sectantes urbe submovit," *he only expelled the other Jews and their proselytes out of the city;* Josephus,‡ that he commanded πᾶν τὸ Ἰουδαϊκὸν τῆς Ῥώμης ἀπεληλυθέναι, *all the Jews to be expelled Rome, and that four thousand of them were sent to Sardinia by the consuls:* and Philo§ saith, that *he suffered a great part of the city beyond Tiber to be inhabited by the Jews, and that these Jews,* Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες, *were most of them Romans set at liberty; for being carried captives into Italy, they obtained their freedom from their masters.*

[7] Ver. 10. *And they were not able to resist the wisdom with which he spake.*] So exactly was the promise made by Christ, Matt. x. 20. Luke xxi. 15. fulfilled in St. Stephen.

[8] Ver. 15. *Saw his face as the face of an angel.*] This expression of the *shining of the face like that of an angel,* seems to have been proverbial among the Jews: for so Esther speaks to Artaxerxes, *I saw thee as an angel of God, and my heart was troubled,* ἀπὸ φόβου τῆς δόξης σου, *from fear of thy glory,* Esth. xv. 13. And the Chaldee paraphrast on Cantic. i. 4. saith, *When Israel made the calf, their visage was black as that of an Ethiopian; but when they repented, and their sin was remitted, the splendour of the glory of their countenance was like that of an angel.* Now God by this splendour of St. Stephen testified his innocence, and that he was pleasing to him as Moses was, in that he made his face to shine as he did that of Moses.

CHAP. VII.

1. THEN said the high-priest, Are these things so *(as is suggested by these witnesses)?*

2. And he said, [1] Men, brethren, and fathers, hearken; [2] The God of glory appeared to our father Abraham, [3] when he was in Mesopotamia, before he dwelt in Charran, (Gen. xi. 33.)

3. And said to him, Get thee out of thy country, and from thy kindred, *(who are idolaters,* Josh. xxiv. 2.) and come into the land which I shall shew thee.

4. Then came he *(in obedience to this call)* out of the land of the Chaldeans, and dwelt in Charran, *(his father Terah being then with him,* Gen. xi. 31.) and from thence, [4] when his father was dead, he *(i. e. God)* removed him into this land of Canaan, (Gen. xii. 5.) where ye now dwell.

5. And he gave him none inheritance in it, no, [5] not so much as to set his foot on: yet (καὶ, *although*) he promised that he would give it to him for a possession, and *(that is)* to his seed after him, when as yet he had no child.

6. And [6] God spake on this wise, That his seed *(begin-*

* Lib. ii. edit. Lips. p. 92.
† In Tib. cap. 36.
‡ Antiq. lib. xviii. cap. 5. p. 623.
§ Leg. ad Caium, p. 785. C.

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ning from Isaac) should sojourn in a strange land; and that they *(among whom they sojourned)* should bring them into bondage, and entreat them evil four hundred years.

7. And *(then)* the nation to whom they shall be *(last)* in bondage will I judge, saith God: (Gen. xv. 14.) and after that shall they come forth, and *(shall)* [7] serve me in this place *(i. e. in this land of Canaan)*.

8. And he gave him the covenant of circumcision: and so Abraham *(being circumcised himself)* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9. And *(the residue of)* the patriarchs, *(being)* moved with envy *(by reason of his dream)*, sold Joseph into Egypt: but God was with him *(there)*.

10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and *(over)* all his house.

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12. But when Jacob heard that there was corn in Egypt, he sent out our fathers first *(without Benjamin)*.

13. And at the second time *(when Benjamin was sent with them)* Joseph was made known to his brethren; and Joseph's kindred was made known to Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, *(who with their wives were)* [8] threescore and fifteen souls.

15. [9] So Jacob went down into Egypt, and died, he, and our fathers,

16. And *(our fathers)* were carried over into Sychem, and *(he was)* laid in the sepulchre that Abraham bought for a sum of money *(they, in the sepulchre bought)* of the sons of Emmor the father of Sychem.

17. But when the time of the promise drew nigh, *(concerning)* which God had sworn to Abraham, (Gen. xxii. 16—18.) the people grew and multiplied in Egypt,

18. Till [10] another king arose that knew not Joseph.

19. The same (Gr. *he)* dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and *(he)* was [11] exceeding fair, and nourished up in his father's house three months:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. And *(so it came to pass, that)* [12] Moses was learned in all the wisdom of the Egyptians, and *(he)* was mighty in words and deeds *(i. e. his words came to pass, and his deeds were wonderful)*.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel *(and to make himself known to them, as one appointed of God to be their deliverer)*.

24. And *(therefore)* seeing one of them suffer wrong *(from an Egyptian taskmaster)*, he defended him, and avenged him that was oppressed *(by him)*, and smote the Egyptian:

25. For he [13] supposed *(that by this action)* his brethren would have understood how that God by his hand would deliver them: but they understood *(it)* not.

26. And the next day he shewed himself to them as they strove *(one with another)*, and would have set them at one again *(i. e. made them friends)*, saying *(to them)*, Sirs, ye are brethren; why do ye wrong one to another?

27. But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler or judge over us?

28. Wilt thou kill me *(now)* as thou didst the Egyptian yesterday?

29. Then fled Moses *(from Egypt)* at this saying, *(the Egyptian king seeking his life on that account,* Exod. ii. 15.) and *(he)* was a stranger in the land of Midian, where he *(was married to Zipporah the daughter of Jethro, and)* begat two sons.

30. And when forty years were expired, [14] there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush *(sent from the Schechinah, where God was)*.

31. When Moses saw it *(this angel)*, he wondered at the sight: and as he drew near to behold it, the voice of the Lord *(from the Schechinah)* came to him,

32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses *(perceiving that God himself spake to him)* trembled, and durst not behold *(the vision)*.

33. Then said the Lord to him, Put off thy shoes from thy feet *(in token of thy reverence to me, thus speaking to thee)*: for the place where thou standest is holy ground *(being made so by my presence there)*.

34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning *(under their hard labour)*, and am come down to deliver them. And now come, I will send thee into Egypt *(to that end)*.

35. [15] This Moses whom they *(formerly)* refused, saying, Who made thee a ruler and a judge *(over us)?* the same (Gr. *him)* did God send to be a ruler and deliverer by the hands *(or ministry)* of the angel which appeared to him *(as God's messenger)* in the bush: *(and)*

36. He brought them out *(of Egypt)*, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness *(after they came from Egypt)* forty years.

37. This is that Moses, who said to the children of Israel, (Deut. xi. 15.) [16] A Prophet shall the Lord your God raise up to you of your brethren, like to me; him shall ye hear *(which prophet was Christ)*.

38. This is he, that was in the church *(or congregation)* in the wilderness [17] with the angel that spake to him *(from the Divine presence)* in Mount Sinai, and *(to)* our fathers: [18] who received the lively oracles to give to us *(which spake of him:*

39. *This is he)* to whom our fathers would not obey, but *(they)* thrust him from them, and in their hearts turned back again into Egypt,

40. Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him *(and so it is no wonder that they will not hear God's Prophet now)*.

41. [19] And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42. [20] Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophet

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(Amos, saying, v. 25.) O ye house of Israel, [21] have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? *(i. e. μὴ προσηνέγκατε, ye have not offered these things to me.*

43. Καὶ, *But)* [22] ye took up the tabernacle of Moloch *(i. e. the sun),* and the star of your god Remphan *(i. e. and a star to represent to you Saturn; these being)* figures which you made *(whereby)* to worship them: and *(therefore)* I will carry you away beyond Babylon.

44. *(And yet)* [23] our fathers had the tabernacle of witness in the wilderness, as he *(God)* appointed, speaking to Moses, that he should make it according to the fashion that he had seen.

45. Which also our fathers that came after brought in with Jesus *(i. e. Joshua)* into the possession of the gentiles, whom God drave out before the face of our fathers, *(and this tabernacle continued)* to the days of David;

46. Who found favour before God, and desired to find a tabernacle *(a habitation)* for the God of Jacob *(the father of the Israelites).*

47. But *(he being a man of blood,* 1 Chron. xxii. 8. *his son)* Solomon built him a house.

48. Howbeit *(ἀλλ', but this he did, acknowledging at the same time,* 1 Kings viii. 27. *that)* the Most High dwelleth not in temples made with hands; as saith the prophet (Isaiah, lxvi. 1. *in these words, spoken from God),*

49. Heaven is my throne, and the earth is my footstool: what house *(then)* will ye build me? saith the Lord: or what is the place of my rest?

50. Hath not my hand made all these things? *(you must not therefore think with the heathens, I leave heaven to be present there, or am confined to rest in any building made with your hands.)*

51. Ye stiffnecked and uncircumcised in heart and ears, ye *(surely deserve more than the heathens, uncircumcised in the flesh, to be excluded from God's presence and habitation; for ye)* do always resist the Holy Ghost *(the Schechinah):* as your fathers did, so do ye.

52. Which of the prophets *(acted by that Holy Spirit)* have not your fathers persecuted? and *(καὶ, yea)* they have slain them who shewed before *(by the same Spirit)* of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53. *(Yea, you are the very same persons)* [24] who have received the law *(immediately from the mouth of God)* by the disposition *(administration)* of angels, and have not kept it *(but violated even those laws which were delivered from God immediately, as well as those which he spake by the Holy Spirit in the prophets).*

54. When they heard these things, they were cut to the heart, and they gnashed upon him with their teeth *(through indignation).*

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and [25] saw the glory of God, and Jesus standing at the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man *(the Messiah)* standing at the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and [26] ran upon him with one accord,

58. And cast him out of the city, and stoned him: [27] and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. And they stoned Stephen, [28] calling upon God, and saying, Lord Jesus, [29] receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he [30] fell asleep.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 2. ΑΝΔΡΕΣ, ἀδελφοὶ, *Men, brethren.*] It is customary with the Hebrews to add the word *man,* when it imports no more than the word to which it is annexed; as Gen. xiii. 8. *Let there be no strife between thee and me, for we are men, brethren:* Exod. xii. 14. *Who made thee a man, a prince over us?* (See Gen. xxxviii. 1.) So accordingly *men, brethren,* occurs i. 16. ii. 29. 37. here, ver. 2. 26. xiii. 15. 26. xv. 13. xxii. 3. xxiii. 1. 6. xxviii. 17. so Matt. xiii. 28. ἐχθρὸς ἄνθρωπος is an *enemy.* (See Luke xxiv. 7.)

[2] *The God of glory appeared to our father Abraham.*] How God appeared to him, whether it were by a dream, or a vision, or an angel, the text doth not tell us; but this phrase, *The God of glory appeared,* seems to make it probable this was done by a voice from the Schechinah, or Divine presence.

[3] *When he was in Mesopotamia, before he dwelt in Charran.*] Here note, that that part of Mesopotamia, which is next to Assyria, is called *the land of the Chaldees;* for Ur, of Chaldea, as Abarbanel observes, was in Mesopotamia, lying in the way from Tigris to Nisibis; and therefore Ammianus, lib. v. speaks of an Ur in Mesopotamia so situated. And Chaldea and Babylon are reckoned as parts of Mesopotamia, both by Josephus* and by Pliny.† That God appeared to Abraham, when he was in Mesopotamia, *i. e.* in Ur of Chaldea, before he dwelt in Haran, though it be not expressly said, Gen. xi. 31. yet it is to be understood there: for Gen. xv. 7. God saith expressly to him, *I am Jehovah, that brought thee out of Ur of the Chaldees;* and Nehem. ix. 7. the Levites speak thus, *Thou art the Lord, which did choose Abraham, and broughtest him forth out of Ur of the Chaldees;* and therefore it is said of the rest, Gen. xi. 31. *that they went forth with them,* that is, with Terah and Abraham, *from Ur of Chaldea, and came to Haran.* Yea, it is observable, that Terah is made the chief agent in this remove; for *he* (saith the text) *took Abraham and Lot, and went forth from Ur of the Chaldees,* with an intention to go to Canaan; whence we may gather, that Abraham had made known God's call to him, and that he believed now in that God, who had thus spoken to his son. For what should move him to leave Ur, but obedience to the Divine call, which Abraham received, to which he would not have agreed, if he had not believed in God, as it is certain Lot and Sarah did, who went with them.

[4] Ver. 4. *And from thence, after his father was dead, he* (God, by another call) *removed him into the land of Canaan.*] Having proved in the former note, that Abraham went out from *Ur of the Chaldees* by an especial call from God; the call he received after his father's death, by virtue of which he removed from Charran into the land

* Χαλδαίων καὶ τῶν ἄλλων Μεσοποταμιτῶν στασιάντων, Antiq. lib. i. cap. 8.

† "Mesopotamia tota Assyriorum fuit vicatim dispersa præter Babyloniam et Ninum." Plin. lib. vi. cap. 26. p. 355. Vide ibid. p. 356, 357.

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of Canaan, must be a second call, even that mentioned Gen. xii. 1. *Now the Lord said to Abraham, Get thee out of thy own country, and from thy kindred, and from thy father's house, to a land that I will shew thee.* In the first call he is only bid to *go out of his country, and from his kindred,* which at his first removal was not completely done; for Charran was in the land of Mesopotamia, as well as Ur, Κάρρας πόλις Μεσοποταμίας, as Stephanus informs us: and though Nahor did not presently go along with his father to Haran, yet that he followed after him with all his family, and dwelt in Mesopotamia and in Charran, is evident; for Eliazer goes to Mesopotamia, to the city of Nahor, for Rebekah, Laban's sister, and the daughter of Bethuel, the son of Milcah, the wife of Nahor, (Gen. xxiv.) and Rebekah sent Jacob to her brother Laban to Charran. (Gen. xxvii. 43. see also Gen. xxviii. 10. xxix. 5.) At this second call therefore he is bid to depart *from his country,* where he yet was, and *(from his kindred,* and *from his father's house, and)* come to him there; and now he leaves his brother Nahor, and all his father's house, behind him.

[5] Ver. 5. *Not so much as to set his foot on.*] He being forced there to buy a burial-place, *that he might bury his dead out of his sight.* (Gen. xxiii. 3, 4. 16.)

[6] Ver. 6. *God said, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.*] This four hundred years cannot respect their sojourning in Egypt, for that was only two hundred and fifteen years, as both Josephus* and the Scriptures testify; and so four hundred and thirty years after the promise made to Abraham, leaving Charran to go into the land of Canaan; for that two hundred and fifteen years after that promise they went down to Egypt, is thus demonstrated:—Abraham was seventy-five years old when he went from Haran to Canaan, and received the promise of that land, (Gen. xii. 4. 7.) and from that time to the birth of Isaac, when Abraham was one hundred years old, (Gen. xxi. 5.) is twenty-five years: from the birth of Isaac to that of Jacob was sixty years, for *Isaac was sixty years old when Rebekah bore him:* (Gen. xxv. 26.) from Jacob's birth to his descent into Egypt was, as he saith to Pharaoh, one hundred and thirty years: (Gen. xlvii. 9.) which sums put together make two hundred and fifteen years, and so their stay in Egypt two hundred and fifteen years more, makes exactly four hundred and thirty years. Some therefore well observe, that they sojourned not only in Egypt, but before in Canaan, ὡς ἐν γῇ ἀλλοτρίᾳ, *as in a strange land.* Hence the whole land of Canaan is styled, the land in which they were πάροικοι, *strangers,* or sojourners, Gen. xvii. 8. xxvi. 3. xxxv. 27. Exod. vi. 4. Psal. cv. 12. and the author to the Hebrews saith, *they dwelt in Canaan as in a strange land,* xi. 9. (See the note there.) Their evil treatment here, and their bondage in Egypt, saith the text, shall be four hundred years: these years some reckon from the birth of Isaac, from which time to their deliverance out of Egypt was four hundred and five years; they therefore tell us, that the five odd years are not mentioned, no notice being taken of small broken numbers: for thus, say they, the Greek interpreters, being seventy-two, are called the *seventy;* and the Roman writers call them *centumviri,* who were in all one hundred and five; and Moses, Numb. xi. 21. saith, the Israelites were six hundred thousand, when they were three thousand five hundred and fifty above that number, as appears from Numb. i. 46. ii. 32. But others begin the account from the time when Ishmael the son of Hagar mocked Isaac, Gen. xxi. 9. for that it was done when Isaac was weaned, we read ver. 8. and that this was when he was five years old, St. Jerome* doth inform us from some of the Jews, and this mocking is by St. Paul styled *persecution,* Gal. iv. 39. Now from this time to the deliverance of the children of Israel out of Egypt is exactly four hundred years, and from this time began the evil treatment of his seed. Some, I know, begin the computation of the four hundred and thirty years, from the first call of Abraham from Ur of the Chaldees; but since the Holy Scripture hath given us no intimation of the age of Abraham when he went from Ur of the Chaldees to Charran, nor of the time of his stay there, this computation is upon both these accounts precarious; and the Scriptures being so express in saying, Abraham was seventy-five years old when he left Charran to go into Canaan the land of promise, if the Holy Ghost designed to give us any chronological account of these matters, it seems more naturally to direct us to the time assigned by these years, than to the time of which it hath not given us any character at all: and though the Scripture doth not tell us the exact time when Isaac was weaned; yet, since it tells us the child was grown up, or *increased,* Gen. xxi. 8. and was playing with Ishmael, ver. 9. hence it is probable that the tradition of the Jews, mentioned by Jerome, that *Isaac was five years old when he was weaned,* may be true.

[7] Ver. 7. *And serve me in this place.*] This is not said expressly, Gen. xv. but ver. 16. it is said, *that in the fourth generation they shall come forth and return hither,* which seems equivalent to this expression. This seems preferable to the exposition of some, who refer this to what is said Exod. iii. 12. four hundred years after, *viz. ye shall serve me in this mount,* that being Mount Sinai in Arabia, and not the place or land where St. Stephen was when he spake these words.

[8] Ver. 14. Ἐν ψυχαῖς ἑβδομήκοντα πέντε, *Threescore and fifteen souls.*] The Hebrew text reckoned them only seventy, Gen. xlvi. 27. Deut. x. 22. but the Septuagint, adding five sons of Ephraim and Manasseh, born in Egypt, from 1 Chron. vii. make them seventy-five; both which, for any thing I can see to the contrary, may be true: for, mark the way of counting in the Hebrew, *All the souls that came into Egypt with Jacob from his loins were sixty-six;* and then ver. 27. it is said, that *to Joseph was born in Egypt two souls;* and then it is again said, that *all the house of Jacob which came into Egypt (viz.* if you add to them Jacob, Joseph, and his two sons) *were seventy souls.* So also say the Septuagint, ver. 26. All the souls going with Jacob into Egypt were sixty-six, as the Hebrew said; then, ver. 27. the sons of Joseph were, with himself and father Jacob, nine, *viz.* five being descended from Ephraim and Manasseh, ver. 20. so that *all the souls of the house of Jacob going down into Egypt,* if you add these nine to them, *are seventy-*

* Κατέλιπον δὲ τὴν Αἴγυπτον μετὰ ἔτη τριάκοντα καὶ τετρακόσια ἡ τῶν πρόγονοι ἡμῶν Ἀβραμον εἰς τὴν Χαναναίαν ἐλθεῖν, τῆς δὲ Ἰακωβου μεταναστάσεως εἰς τὴν Αἴγυπτον γενομένης διακοσίοις πρὸς τοῖς δεκαπέντε ἐναύτοις ὕστερον. Antiq. lib. i. cap. 6.

* "Inter Hebræos autem varia opinio est asserentibus aliis quinto anno ablactationis tempus statutum." Quæst. in Gen. tom. ii.

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five: Moses saith, all the souls that he had reckoned were seventy: but he says not there were no more; the Septuagint add the names of five more, and then say, that *all the names they had reckoned were seventy-five:* nor can the names they have reckoned be disproved, for we find them in the book of Chronicles: so that I see no cogent reason why the Hebrew, the Septuagint, and St. Stephen, may not all speak the truth.

But, secondly, the texts both in the Hebrew and the Greek, seem plainly to hint another solution; for Gen. xlvi. 26. *All the souls that came into Egypt from the loins of Jacob,* besides Jacob's sons' wives, were sixty and six; add to these the wives of his eleven sons, and they made seventy and seven; take from them Hezron and Hamul, not yet born, and they were only seventy-five. Now it was the design of Moses only to give an account of those that came out of Jacob's loins, as it is said, ver. 6—8. 26. and therefore he excepts their wives out of his catalogue of sixty-six, and makes them up seventy, as before, ver. 27. But Stephen undertakes only to tell us the number of those that Joseph called into Egypt, *viz.* his father, καὶ πᾶσαν συγγένειαν αὐτοῦ, *and all his kindred.* Some therefore of the list of Moses must be left out of St. Stephen's number, *viz.* Joseph and his two sons, who were there already, Hezron and Hamul, who were not yet born, and Jacob, whom he reckons apart; that is, take out these six from the seventy, and their remain sixty-four; which with the *eleven wives* of his sons are seventy-five. Now that these wives were a part of those that were called by Joseph, is certain, because he called *Jacob and his household, and all that he had,* Gen. xlv. 11. He sent *waggons for their wives,* ver. 19. and the sons of Jacob carried their wives in them, xlvi. 5. And therefore Josephus* gives us the words of Joseph thus, *Bring your wives, and your little ones, and all your kindred hither.* And that the words συγγενεῖς and συγγένεια belong to *wives,* we learn from Lev. xviii. 14. xx. 20. Josh. vi. 23. as well as from Josephus.

[9] Ver. 15. *So Jacob went down into Egypt and died, he and our fathers:* Ver. 16. *and were carried over into Sychem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.*] These words have in them many difficulties, I will begin with the easiest of them. And,

First, That Ἐμμὸρ τοῦ Συχέμ, is well rendered *the father of Sychem;* and that the Greek bears this interpretation, is proved, note on Luke xxiv. 1.

Secondly, It is evident, that Jacob was buried with his fathers, Abraham and Isaac, in the cave of Machpelah. For thus he speaks to Joseph, *I will lie with my fathers, and thou shalt bury me in their burial-place;* (Gen. xlvii. 30.) and accordingly we read, that Joseph *buried him in the cave of Machpelah,* Gen. l. 13. Hence then it is certain, that it cannot be said of Jacob, that he was carried into Sychem, and buried there.

Thirdly, I add, that only Jacob was there buried, and that all the rest of the patriarchs were translated to Sychem, and buried there. That Jacob only, of all here mentioned, was buried there, is evident from an old tradition of the Jews, mentioned by Jerome,* Hegesippus,† and R. Sol. Jarchi;‡ that Hebron was called Kiriath-Arba, *the city of the four,* because four patriarchs, *viz.* Adam, Abraham, Isaac, and Jacob, were buried there: and from the observation of the cabalists, that in the word ישראל is contained by *Rose Theboth* all that were buried in Hebron; to wit,

Isaac and Jacob,	Adam, Abraham,
Sarah,	Leah.
Rebekah,	

As for the patriarchs, styled here *our fathers,* that they being dead, were carried to Sychem, is here said in express words. And St. Jerome,§ giving us a description of the travels of Paula through the holy land, saith, *She came to Sychem,* "atque inde divertens vidit duodecim patriarcharum sepulcra," *and passing thence she saw the sepulchres of the twelve patriarchs,* they being buried, not in, but near to Sychem. (Josh. xxiv. 32.) That Moses took the bones of Joseph with him when he went out of Egypt, as he had charged his brethren to do when God brought them thence, Gen. l. 25. we read Exod. xiii. 19. that is, the children of Israel did it by his command, Josh. xxiv. 32. And R. Solomon on Exod. xiii. 19. saith, *we may learn from this very place, that the bones of all the patriarchs were brought up with him:* and this will appear very probable,

First, Because the same cause that moved Joseph to desire burial in the land of Canaan, could not but move all his brethren to desire the like, they having the same faith in the promise, and the same interest in the land, and so the same principles to move them to desire it that Joseph had.

Secondly, The rest of the tribes bore the same honour to their patriarch that the tribe of Joseph did to him; and therefore they must be as much concerned to preserve their bones to be carried out of Egypt with them. And seeing Jacob their father was so concerned to be buried, not in Egypt, but *in the land of promise,* (Gen. xlvii. 30.) and Joseph to have his bones carried from thence into it from the same faith, (Heb. xi. 22.) who can imagine that the twelve fathers of the church of Israel, and heirs of the land of Canaan, should be left in the land of bondage, and not interred in their own land?

Moreover, that their bones were buried in Sychem, with the bones of Joseph, may be made probable from these considerations:

First, That though Joseph's bones were brought up with them out of Egypt, they were not buried till Joshua had divided the land among them, and had called all Israel to Sychem, to renew the covenant God made with their fathers; for then only it is said, *the bones of Joseph which the children of Israel brought out of Egypt they buried in Sychem.* Either then they buried the bones of the other patriarchs at the same time, or not at all; for we read nothing of their doing it in any other assembly, at any other time or place, and so may reasonably conceive, that as they were removed at the same time, so likewise were they buried.

Secondly, There were but two places assigned of the burial of the other patriarchs; one by Josephus, who saith, *they were buried in Hebron;* the other by St. Jerome and

* Αὐτὸν δὲ τοῦτον, καὶ γυναῖκας ὑμετέρας, καὶ τέκνα καὶ πᾶσαν τὴν συγγένειαν ὑμῶν ἀναλαβόντες ἐνθάδε μετοικίζεσθε. Antiq. lib. ii. cap. 3.

* "Quia ibid. Abraham, et Isaac, et Jacob conditus est, et ipse Princeps humani generis Adam." Qu. et Trad. in Gen. F. 74. G.

† In Descript. Terræ Sanctæ. ‡ In Gen. xxiii.

§ Epitaph. Paul. tom. i. F. 62. l.

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R. Solomon, that they were buried in Sychem. Now that they were not buried by Joshua in Hebron, we have great reason to believe:

First, Because we do not read that Joshua ever came to Hebron, but to destroy the city. Secondly, From the traditions already produced, that it was called Kiriath-Arba, because the four great patriarchs only were buried in it. And, thirdly, from the places where Josephus saith the contrary; for in his second book of Antiquities, chap. 4. he hath many other idle tales, which may cause us to suspect this; and in his book of the Jewish Wars, he begins the story thus, Μυθεύουσι,* *They of Hebron tell a tale so and so,* καὶ δείκνυσι, *and they shew their sepulchres to this day,* πάνυ καλῆς μαρμάρου καὶ φιλοτίμως εἰργασμένα, *wrought curiously in fine marble, and a tree that had stood there from the creation.* So that if you will believe Josephus here, you must believe they had sepulchres of fine marble curiously wrought; and then how wonderful is it that St. Jerome,† giving us what was chiefly observable in every place that Paula came at, saith only, *that she came to Hebron,* that is, Kiriath-Arba, "id est, oppidum quatuor virorum, Abraham, Isaac, Jacob, et Adam;" that is, to the town of the four patriarchs, *Abraham, Isaac, Jacob, and Adam;* and bringing her from Hebron to Sychem, should tell us, *she saw the sepulchres of the patriarchs there,* not only being silent as to these curious marble sepulchres, but contradicting Josephus in the whole story.

Now if these things are duly fixed, it is necessary, either to say with the great Bochart, that some unskilful grammarian thinking a nominative cause was wanting before the word ὠνήσατο, *was bought,* wrote in the margin the word Ἀβραὰμ, which others put into the text, without which the words run thus with the exact truth; *So Jacob went down into Egypt and died* (there); *he, and our fathers, and they* (*viz.* our fathers) *were carried over into Sychem, and laid in the sepulchre that was bought for a sum of money of the sons of Emmor,* the father of Sychem. For that Jacob bought of the sons of Hamor, the father of Sychem, a field near Sychem, *for a hundred kesita,* we read Gen. xxxiii. 19. and that *kesita* is to be rendered *pieces of money,* he proves in Hieroz. lib. ii. cap. 43. where he treats largely on this verse: the only objection against this conjecture, which makes the words so plain, is this, that it is not supported by any copies or versions, and on this account it seems necessary to admit of the sense given in the paraphrase; *viz.*

Ver. 15. *And Jacob went down into Egypt, and died, he, and our fathers.*

Ver. 16. *And* (our fathers) *were carried over into Sychem, and they were laid* (Jacob) *in the sepulchre that Abraham bought for a sum of money* (they in the sepulchre bought) *of the sons of Emmor the father of Sychem.*

In which paraphrase there be three ellipses of words to be repeated from the former words, but they are such as may be often met with both in the Old and the New Testament; as, *v. g.* Psal. cxxxiii. 3. *As the dew of Hermon* (and as the dew) *which fell upon the hills of Zion;* for Hermon and Zion were far asunder; Eccles. x. 1. As *dead flies cause the ointment of the apothecary to send forth a stinking savour, so a little folly* (causeth) *a man of reputation for wisdom and honour* (to become unsavoury). See Numb. xxvi. 4. In the New Testament we have the like examples: so, 2 Thess. ii. 7. *He that letteth* (will let) *till he be taken away;* John ix. 3. *Neither hath he sinned, nor his parents,* (so that he should be born blind on that account, ver. 2.) 1 John ii. 19. *But* (they went out from us) *that it might appear they were not of us.* (See Glass. lib. iv. de Figuris Gram. tract. 2. from Observ. 8. to the 13th.)

[10] Ver. 18. *There arose another king who knew not Joseph.*] As it might very well be; this happening one hundred and thirty-five years after the coming of the children of Israel into Egypt; for they went out of it eighty years after, when Moses was so old, and this happened sixty-four years after the death of Joseph; so that the king reigning at that distance, might know little of, and less regard, the good deeds Joseph had done for Egypt.

[11] Ver. 20. *And Moses was* ἀστεῖος τῷ Θεῷ, *exceeding fair.*] The word *God* being added to increase the signification: so Nineveh is called πόλις μεγάλη τῷ Θεῷ, *an exceeding great city,* John iii. 3. so ὅπλα δυνατὰ τῷ Θεῷ, 2 Cor. x. 4. *are very strong weapons:* so *cedars of God,* i. e. goodly cedars, Psal. lxxx. 10. *mountains of God,* Psal. xxxvi. 7. *i. e.* great mountains. (See Glass. tract. 1. de Nom. can. 17. sect. 3.) With this great beauty of Moses, the ancient heathens were acquainted: for Justin out of Trogus saith,* that "eum formæ pulchritudo commendabat," *the gracefulness of his countenance recommended him to others:* and Huetius† shews that the whole story of Adonis hid by Venus in an ark and delivered to Proserpina, because she admired the great beauty of the infant, was framed out of this story of Moses.

[12] Ver. 22. *And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and deed.*] Like to this saying is that of Lucian,‡ of an *Egyptian priest skilled in all the wisdom of the Egyptians.* But what this learning of the Egyptians then was, it is not easy to define; I suppose with the Pseudo-Justin,§ that it might be astronomy, astrology, and geometry; to which you may add, from Clemens of Alexandria,‖ *skill in physic;* but whereas Philo ¶ adds, *arithmetic, music, hieroglyphical* learning, and saith, τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον, *that the Greeks, sent for into Egypt for that purpose, taught him the liberal sciences,* he is utterly out; for the Greeks had no learning till long after the time of Moses, as Clemens Alexandrinus,** Josephus,†† and many others testify; and what they had, was at first borrowed from other nations: Moses, saith Josephus,‡‡ being older, not only than their learning, but even than their laws and gods.

[23] Ver. 25. *He supposed that his brethren would have understood how that God, by his hand, would deliver them.*] Two things are here fit to be inquired into, *viz.* by what authority or right Moses slew the Egyptian, and what reason he had to expect the people should understand that God designed him for their deliverer? The Jewish historians will give us a very easy solution to these difficulties;

* Lib. v. † Ubi supra, E.

* Cap. 36. 2. † Demonstr. Evang. prop. iv. cap. 4. p. 113.

‡ Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων θαυμάσιον τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον. Philosop. p. 842. C.

§ Resp. ad q. 25. ‖ Ἰατρικήν. Clem. Strom. vi.

¶ De Vita Mosis, p. 470.

** Γραμματικὴν Ἕλληνας παρὰ φοινίκων. Strom. i. p. 344. Ἐκ τῆς βαρβάρων φιλοσοφίας πᾶσαν τὴν φερομένην τὴν παρ' Ἕλλησιν ἐνδεικνύμενοι σοφίαν. Strom. vi. p. 614.

†† Joseph. cap. 10. contra Apion. p. 1034. ‡‡ Antiq. Præf. p. 3.

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for their priests, saith Clemens of Alexandria,* declared, that *Moses slew the Egyptian with a word,* and so gave them a miracle to prove his mission, and so then he must be killed by him, who is the Lord of life and death. Josephus also saith expressly,† that *God appeared to Amram, the father of Moses,* as he *was praying to him for the afflicted Jews, and told him, Thy son now in the womb of thy wife shall escape the hands of the Egyptians, and* τὸ μὲν ἑβραῖον γένος τῆς παρ' Αἰγυπτίους ἀνάγκης ἀπολύει, *shall deliver the Hebrews from the afflictions of the Egyptians;* and that to confirm this vision his wife brought him forth without any pain. He also adds, that a celebrated prophet among the Egyptians declared, that a *Hebrew should be born then, who should afflict the Egyptians;* and when Moses was grown up, counselled the king of Egypt to destroy him, saying, that *by killing him he would free the Egyptians from fear, and cut off the hopes of the Hebrews.*‡ But not to depend on these things, the Jerusalem Talmud declares, that Moses slew the Egyptian *by the spirit of prophecy,* or that he did it by an extraordinary impulse from God; and Maimonides§ makes this action one degree of prophecy, and thus (as Stephen saith) *it came into his heart* (from God) *to visit his brethren;* (ver. 23.) and indeed otherwise he could not have justified this fact to God and his own conscience. Now Moses knowing what an extraordinary person he had been in *words and deeds,* (ver. 22.) and what had been declared of him to his father, and by this action working deliverance to one of them, might justly hope they would look upon him as one appointed by God to be their deliverer. For to be δυνατὸς ἐν λόγοις, may well signify one that is endued with the spirit of prophecy, λόγος σοφίας καὶ γνώσεως, being frequently used to signify some extraordinary knowledge and wisdom, and the person gifted with them being, by Clemens Rom.‖ styled ὁ δυνατὸς γνῶσιν ἐξειπεῖν, a man able to declare this knowledge; and then δυνατὸς ἐν ἔργοις will signify a man of extraordinary and miraculous performances.

[14] Ver. 30. *There appeared to him in the wilderness of Mount Sinai the angel of the Lord in a flame of fire in a bush.*] That God himself was gloriously present here, attended with his holy angels as his ministers, of which one appeared in the bush, and was by God employed in forming the voice by which he spake to him, is evident, (1.) from the express assertion of Christ, *viz.* that ὁ Θεὸς, *God spake to Moses in the bush:* (Mark xii. 26.) so Moses himself informs us, when he prays, Deut. xxxiii. 16. that *the blessing of him that appeared in the bush might fall upon the head of Joseph,* that is, saith Onkelos, *of him whose majesty dwells in the heavens, and was revealed to Moses in the bush;* saith B. Uziel, *of him who made the glory of his Divine majesty dwell in the bush.* (2.) This appears from the words here spoken, saith Stephen, *by the voice of the Lord, I am the God of Abraham, Isaac, and Jacob, I have heard the affliction of my people, I will send thee into Egypt;* and also from the words in Exodus, for there Moses, who went boldly towards the angel to see that great sight, when God said, *I am the God of Abraham, trembled, and durst not behold,* Exod. iii. 6. being afraid to look upon God; and ver. 13. *Moses said to God, What is thy name?* and God answers, *I AM, and bids him say, I AM, and the God of your fathers, hath sent me to you.* And, lastly, if these names could belong to a created angel, I would gladly know how Christ received *a more excellent name than the angels,* as we read, Heb. i. 4. So that God was here present, as the chief person speaking to Moses, the angel only as his minister and his attendant. (See the note on John i. 1.)

[15] Ver. 35. *This Moses whom they refused.*] For though only one of them said to him, *Who made thee a ruler or judge over us?* yet that one is thought to have been a ruler of a tribe, and so to have spoken in the name of the rest. Moreover, none of them acknowledged him as one by God appointed to be their Prince and Saviour out of the hands of the Egyptians; (ver. 27.) and therefore it is said, that ἠρνήσαντο, *they denied him,* as the Jews are said to deny that Jesus whom they would not acknowledge. (See the note on iii. 14.)

[16] Ver. 37. *A Prophet shall the Lord—raise up to you,* &c.] See note on iii. 22.

[17] Ver. 38. *With the angel that spoke to him in Mount Sinai.*] Perhaps the same angel which appeared to him as an attendant on the Divine Majesty in the bush, for though the law was given by the *disposition of angels,* ver. 53. (of which place see the note on John i. 1. Heb. ii. 2.) yet seems there to have been a principal angel (perhaps Michael their prince, Dan. x. 21.) who attended upon Moses and the children of Israel, and who is therefore styled by God, *my angel:* so, Exod. xxiii. 23. *My angel shall go before thee,* that is, saith Baal-Hatturim, *Michael, my peculiar angel:* so also xxxii. 34. This Moses owns by saying, Numb. xx. 16. *When we cried to the Lord—he sent an angel, and hath brought us forth out of Egypt,* that is, *Michael the prince,* say the Jews, and therefore he saith, *I am come, as captain of the host of the Lord,* Josh. v. 14. which is the title of Michael, Dan. x. 13. but this is not so to be understood as to exclude the presence of God himself, for this angel was sent from the Schechinah or Divine presence, which was in the pillar of the cloud.

[18] *Who received* λόγια ζῶντα, *the lively oracles to give to us.*] The law of Moses is here styled, *the lively oracles,* not because they were able ζωοποιεῖν, *to give life,* for that St. Paul expressly denies, Gal. iii. 21. calling this law *the ministry of death and condemnation,* 2 Cor. iii. 6. 9. but because they were oracles, proceeding, not from dumb idols, but from *the living God,* and promising a prosperous and happy life in Canaan, to all that obeyed them, (Lev. xviii. 5. Deut. xv. 16. xxxii. 47.) on which account this word is styled, Heb. iv. 12. λόγος ζῶντος Θεοῦ, *the word of the living God,* and 1 Pet. i. 23. *the living word of God,* as being quick and vigorous in its operations. (See the note on Heb. iv. 12.)

[19] Ver. 41. *And they made a calf in those days, and offered sacrifice to the idol.*] Here note,

First, That the calf worshipped by the Jews is expressly called an *idol,* and they who worshipped it are expressly styled *idolaters,* 1 Cor. x. 7. and with good reason, because they *changed the image of the incorruptible God into the similitude of a calf,* Psal. cvi. 19, 20. Note,

Secondly, That the worship performed by them to this golden calf, was worship directed by them to the true God, *viz.* to that God *which brought them from the land of Egypt;* for when they had made them a *molten calf,* they

* Apud Clem. Strom. i. p. 344. † Antiq. lib. ii. cap. 5. p. 55.
‡ P. 57. § Nev. par. ii. cap. 14. ‖ Epist. ad Corinth. §. 48.

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said, *This is thy God, which brought thee out of the land of Egypt,* Nehem. ix. 18.

Nor can we otherwise conceive, if we consider, (1.) that by this God they could not possibly intend to signify the very image they had made, there being nothing more repugnant to common sense, and more irrationally stupid, than to conceive that what they made the other day, was both their maker and preserver, whilst it was nothing in the world; and that it gave them power, before it was in being: men may assert such things, who have no other refuge or defence, but cannot possibly believe themselves in what they so wildly do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the land of Egypt, was the Egyptian Serapis; for then they must imagine, that this Egyptian god wrought all the miracles they saw done in Egypt upon those that owned and worshipped him, in favour of those persons, who did not own him for a god, but looked upon him as a devil, and that he did inflict the heaviest judgments upon them that feared him, and shewed the greatest kindness unto those that feared him not, by separating betwixt them and the Egyptians, and not permitting any of his judgments to molest or touch them. They must believe that the Egyptian Serapis had enjoined them to abstain from all those modes of worship, with which he was served in Egypt, as an abomination to him; *for in the day that he lifted up his hand unto them to bring them forth of the land of Egypt,*— then said he unto them, *Cast away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God,* Ezek. xx. 6, 7. Lastly, They must believe that he, who executed his judgments on the Egyptian gods, was the Egyptian god, and that the God of the Hebrews, who said, *Let my people go, that they may serve me,* Exod. vii. 1. was the god of Egypt, and that he, who wrought those miracles unto this end, that the Egyptians might know *that he was the Lord,* Exod. xiv. 18. was he whom the Egyptians owned as their god; all which deductions are too absurd to be believed. Moreover, (1.) the reason why they desired the making of this god to go before them, is delivered thus, *Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him,* Exod. xxxii. 1. And from these words it is apparent, that the want of Moses was the only cause why they required this golden calf *to go before them.* Now it is certain, they esteemed not Moses to be God, but only one who represented God, and who declared his mind unto them; on which account God himself saith, that he should be to *Aaron instead of God,* Exod. iv. 16. and therefore it is also certain, that they desired only some other representative of God, which Aaron might consult to know the mind of God. (2.) Here they expressly do acknowledge that *Moses brought them out of the land of Egypt,* i. e. the God of Moses did so. Now they all knew the true Jehovah was that God, whom Moses taught them to adore, and that the God of Moses was not that calf, which he knew nothing of, nor that Egyptian Apis, which he had so much opposed and vilified: when therefore they affirm at the beholding of this calf, *These are thy gods,* this affirmation must be supposed consistent with their former words, which do acknowledge that *the God of Moses brought them forth,* &c. Now since the golden calf, or the Egyptian Apis, was not, even in the apprehension of these men, the God of Moses, these words, *viz. These are thy gods,* cannot be spoken of the calf, or the Egyptian Apis, and therefore must be understood of him, who was indeed the God of Moses, and so must signify, *This is the sign, this is the representation of that God which brought us forth,* &c. Again, this we may gather from the feasts they consecrated, for Aaron doth expressly say it was *a feast to Jehovah;* whereas had it been really intended as an honour done to the Egyptian demons, it cannot be [conceived that Aaron would both give unto these devils the proper and incommunicable name of God, and also offer sacrifice to devils. He therefore, whom he called Jehovah, and to whom he offered those peace-offerings, was he who truly bears that name. And, (3.) this is plain from St. Stephen's words, ver. 41, 42. *And they made a calf in those days, and offered sacrifice unto idols, and rejoiced in the works of their own hands; then God turned, and gave them up to worship the host of heaven:* for it is observable, that the idolatry of the calf was distinct from the other heathen idolatry, this being the punishment of the other, and only a consequent of that, for *then God turned, and gave them up to worship the host of heaven.* Since then the worship of Osiris under the species of a golden bull, and of the Egyptian Apis in the symbol of a living calf, was really the worship of the sun and moon, as the great Selden* doth inform us, it follows, that when they worshipped the golden calf, they were not given up unto the worship of Osiris, or the Egyptian Apis, which were adored by the Egyptians as the most glorious part of all the *host of heaven.*

Hence then it must demonstratively follow, that the worship of the true God in an image, or material representation, is, in the Scripture sense, *idolatry.*

Ver. 40. Ὁ γὰρ Μωσῆς οὗτος οὐκ οἴδαμεν, *As for this Moses.*] This construction occurs often both in the Old and New Testament: so Psal. xi. 4. Jehovah in the heavens is his throne; Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ. LXX. Psal. xviii. 30. ὁ θεός μου ἄμωμος ἡ ὁδὸς αὐτοῦ, as *for God,* his *way is perfect;* Psal. civ. 17. *The stork, the fir-trees are his house.* (See Eccles. ii. 14. Hos. xii. 2. Nah. i. 3.) So Matt. xxi. 42. λίθον ὃν ἀπεδοκίμασαν οὗτος, *as for the stone which the builders refused, it is become the head corner-stone:* see also Rev. ii. 26. and the note on 1 John ii. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, &c.

[20] Ver. 42. *Then God gave them up to worship the host of heaven.*] *i. e.* From their worshipping him in images against his command, he suffered them to proceed to *worship the creature instead of the Creator:* see note on Rom. i. 21. 24. *The invention of idols (i. e.* images, saith the book of Wisdom) *was the beginning of fornication,* i. e. idolatry: (see note on John viii. 41.) and therefore God is said to have *given this host of heaven to the heathens to worship,* εἰς θρησκείαν καὶ προσκυνεῖν ὡς θεούς. See Drus. and the Septuagint, Deut. iv. 19. Just. M. Dial. p. 274. Clem. Alex. Strom. p. 609. B. *viz.* He suffered them to proceed to that more vile idolatry in punishment of their worship of him by images. And to this alludes that of the Septuagint, Hos. xiii. 4. *God gave not the host of heaven to you,* πορεύεσθαι ὀπίσω αὐτῶν, *to go after them,* but sent his prophets to forbid it, which he did not to the heathen world.

* Lib. de Diis Syris, cap. 4.

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[21] *Have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*] This question is a strong negative, importing, that though they really did offer sacrifices, as he had commanded; yet did he not accept or look upon them as offered to him. The expression is like that of the prophet Zachary, vii. 5. *When ye fasted and mourned in the fifth and seventh months, these seventy years, did ye at all fast to me, even to me?* And this is here denied,

First, Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So of those nations which came from Assyria into the cities of Samaria, it is said, 2 Kings xvii. 33. *they feared the Lord, and served their own gods;* and then it is added, ver. 34. that *they feared not the Lord.*

Secondly, Because God will not own any worship as performed to him, whilst men continue in their disobedience to his laws, and in their hearts depart from him, and incline to a worship he approves not of: thus the Jews in Zachary are said, not *to fast to him,* because they would not hearken to or obey his words, (ver. 8.) and he is said to have been angry with them in the wilderness forty years, *because they erred from him in their hearts,* Psal. xcv. 10. that is, saith the Chaldee, *they had their idols in their hearts.* And the Samaritans are said *to worship they know not what,* John iv. 22. because they did not worship him according to his will revealed in his word. (See the note there.)

[22] Ver. 43. *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them,* &c.] Here note,

First, That these words are taken from Amos v. 26. where the words in our translation are, *Ye have borne the tabernacle of your Moloch, and Chiun your images, the star of your god.* Note,

Secondly, That these words of the prophet are by St. Stephen produced to prove, that God gave them up to worship *the host of heaven,* as the punishment of their worshipping of the golden calf; even as God is said to have given up the *heathens to uncleanness and vile affections,* Rom. i. 24. 26. as the punishment of their former idolatry, ver. 21. 23. So that the gods here mentioned must belong to *the host of heaven.* Note,

Thirdly, That Moloch is thought to be the sun, for the whole east did worship the sun and moon as the *king* and *queen of heaven;* and interpreters almost generally agree, that Baal, Bel, or Belus, so often mentioned in the Scriptures as worshipped by the heathens, is the sun, or *lord of heaven.* Now Baal the lord, and Moloch the king, of heaven, is the same. So Eusebius* tells us of the Phœnicians out of Sanchoniathon, that when *drought happened, they did* τὰς χεῖρας ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν Ἥλιον. τοῦτον γάρ φησι Θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον Βεελσάμεν καλοῦντες, *lift up their hands to heaven to the sun, whom they owned as the only lord of heaven, calling him Beelsamen, that is, the lord of heaven;* and Damascius† in Photius saith, the Syrians and Phœnicians τὸν κρόνον Ἦλ καὶ Βῆλ ἐπονομάζουσι, *call Saturn El and Bel;* and Servius‡ upon Virgil says, *That the sun and Saturn were worshipped by the Assyrians and the Africans under the name of Bel.* See for the farther proof of this, Voss. de Idol. lib. ii. cap. 4. Spencer de Ritibus Hebr. p. 551.

As for the other word *Chiun,* changed by the Septuagint into a name better known, *viz. Rephan* or *Remphan,* Vossius thinks it signifies the *moon,* ibid. cap. 23. But Aben-Ezra on the place informs us, that it signifies *Saturn,* and that with great probability, Saturn* bearing that name, say the learned, in the Arabian and Persic tongues; and in the Egyptian alphabet, Ῥῆφαν is Saturn. Note,

Fourthly, That to Moloch is ascribed *succoth,* a tabernacle or tabernacles, because he was worshipped in little shrines, chapels, and tabernacles, which they used to carry about with them, as Grotius and Dr. Hammond here prove;

Remphan a star, because the heathens worshipped their gods, demons, and heroes, under the name of some star appropriated to them, as Dr. Spencer† shews; and so the Egyptian god Remphan or Remphin, mentioned by Diodorus Siculus, might be worshipped in the star Saturn.

And because they made images of these gods, and put them into these shrines, and chapels, or tabernacles, to be worshipped; therefore the prophet calls them צלמים images of their gods, which they had made.

Lastly, Because the tabernacles of Moloch and Saturn, to whom they offered their sons and daughters, had "septem conclavia,"‡ *seven cells,* or receptacles, according to the number of the seven planets; therefore perhaps it is that St. Stephen saith, they worshipped the *host of heaven.*

Fifthly, That they were guilty of this idolatry whilst they continued in the wilderness, though we read nothing of it expressly in the five books of Moses, we cannot doubt, if we believe the prophet Amos, declaring from God, that *they did not offer sacrifice to him in the wilderness,* because they were then guilty of this idolatry; or St. Stephen saying, that in punishment of the calf they made and worshipped there, God gave them up to worship the *host of heaven.* And to this we may refer the complaint of the Psalmist, that even then *they erred in their hearts, and knew not his ways;* and more certainly the words of Joshua, (xxiv. 14.) *And now put away the strange gods which your fathers served on the other side of the river, and in Egypt, and serve the Lord;* for if they had them not among them, they could not put them away; and his following words, (ver. 19.) *ye cannot serve the Lord* (whilst ye retain your idols), *for he is a jealous God.*

And, lastly, whereas St. Stephen saith, *I will carry you beyond Babylon,* though the prophet had only said, I will carry you beyond Damascus, this need give us little trouble, seeing this prophecy was fulfilled by Shalmaneser, king of Assyria, carrying them both beyond Damascus and Babylon, into the cities of the Medes, 2 Kings xvii. 6.

[23] Ver. 44. *Our fathers had the tabernacle of witness.*] *i. e.* In which the true God gave them signal testimonies of his presence with them, and indications that he dwelt among them, though, as in the wilderness, so till the times of Da-

* Præp. Evang. lib. i. cap. 10. p. 34. † Cod. 242. p. 1050.

‡ "Assyrios constat Saturnum (quem eundem et solem dicunt) coluisse, quæ Numina etiam apud Afros postea culta sunt; unde et Punica Lingua Bel Deus dicitur, apud Assyrios autem Bel dicitur quadam sacrorum ratione et Saturnus et Sol." In Prim. Ænead. Virg. 733.

* Spencer, p. 551, 552. † P. 554.

‡ See Voss. de Idol. lib. ii. cap. 5. p. 169.

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vid they fell off from him to idolatry: this David desired to build God a temple, and his heart was set upon it, (Psal. cxxxii.) and his son Solomon built it, and in this you place your confidence, saying, *The temple of the Lord are we;* (Jer. vii. 4.) but now, says St. Stephen, that the great God of heaven cannot be confined to your temple, or to choose it for a place of rest, as that he should not depart from it, or suffer it to be destroyed again, as he formerly did for your crying provocations: this therefore you may reasonably expect, who are still a stiffnecked people, and uncircumcised in heart, still resisting the Holy Ghost in God's prophets, as your fathers did, and adding to all your sins the murder of your promised Messias; this, I say, you have reason to expect, did not I warn you of it.

[24] Ver. 53. *Who have received the law, εἰς διαταγὰς ἀγγέλων·*] That is, saith Grotius, "inter angelorum turmas," *by God's appearing with his host of angels,* for so we read he did at Mount Sinai, when he gave the law: so, Deut. xxxiii. 2. *The Lord came from Sinai, he came with ten thousand ἀγγέλων, of angels, from his right hand went a fiery law for them;* and, Psal. lxviii. 17. *The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai.* I rather choose to say, *by the administration of angels,* they all here ministering to God when he gave the law. (See note on John i. 1. and on Heb. ii. 2.)

[25] Ver. 55. *He saw the glory of God.*] That is, the Schechinah, the symbol of God's glorious presence; (see the notes on Rom. i. 23. and on Heb. i. 3.) and Jesus standing at the right hand of God, *as in a posture ready to receive him.*

[26] Ver. 57. *They ran upon him with one accord.*] Though they rush upon him in this case, yet they do it only because, by fresh words of blasphemy, as they conceived, he had confirmed the former blasphemy testified against him by two witnesses, and therefore they drew him out of the city, because their traditions said, that *no man was to be stoned in the camp, or in the city;* and stone him after the legal manner, the witnesses against him beginning the execution; and so here is no evidence that this was done *jure zelotarum,* and not by course of justice, the Sanhedrin having before sufficiently shewed what they thought of him, by being *mad against him, gnashing upon him with their teeth.*

[27] Ver. 58. *And they laid their clothes at the feet of a young man, whose name was Saul.* (See note on Philem. ver. 9.)

[28] Ver. 59. Ἐπικαλούμενον, *Calling upon Christ, and saying, Lord Jesus, receive my spirit.*] Here we find Stephen, *full of the Holy Ghost,* calling religiously upon Christ, now in heaven, to receive his spirit, and thereby testifying not only that religious worship was due to him, but also that he could hear his prayer, and receive his spirit at that distance, and therefore was omnipresent, and the searcher of the hearts, and he in whose hands the spirits of men were: for he doth not say, Κύριε τοῦ Ἰησοῦ, *Thou who art the Lord of Jesus;* that phrase being never used in the New Testament, but Κύριε Ἰησοῦ, *Lord Jesus* receive my spirit: like to this is that prayer of St. John, Rev. xxii. 20. Κύριε Ἰησοῦ, *Lord Jesus, come quickly.*

[29] *Receive my spirit.*] Hence it appears that the spirit of man is a substance distinct and separable from the body, and which dies not with it; for Stephen prays not to the Lord Jesus to receive his body, but only to receive *his spirit,* now to be separated from it. (See the notes on Luke xxiii. 40. and on 2 Tim. i. 12.) Now, if the spirit of a man died with the body, no reason can be given why St. Stephen should pray to the Lord Jesus *to receive his spirit,* rather than his body. Moreover, this being said by a Jew in presence of the Jews, is doubtless to be understood, to the sense and the opinion of the Jews, who held, that *the souls of just men were in the hand of God,* (Wisd. iii. 1.) and were *in peace:* which expressions agree not to a thing which is insensate; nor could an insensate being have any hope at all, much less *a hope full of immortality,* as he there speaks, ver. 2, 3.

[30] Ver. 60. *He fell asleep.* (See note on John xi. 11.)

CHAP. VIII.

1. AND Saul *(when Stephen thus died)* was consenting to his death. And [1] at that time there was a great persecution against the church which was at Jerusalem; and they *(that were of it)* were all scattered abroad [2] throughout the regions of Judea and Samaria, except the apostles.

2. And devout men carried Stephen [3] to his burial, and made great lamentation over him.

3. As for Saul, he made havoc of (Gr. *and Saul wasted or afflicted)* the church, entering into every house *(of the faithful),* and haling men and women *(thence, he)* committed them to prison.

4. [4] Therefore they that were (Gr. *they therefore being)* scattered abroad, went every where (Gr. *went through Judea and Samaria,* ver. 1.) preaching the word.

5. Then [5] Philip *(the evangelist, being one of the seven,* xxi. 8.) went down to the city of Samaria, and preached Christ to them.

6. And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles he did *(to confirm his doctrine).*

7. For unclean spirits, crying with *(a)* loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8. And there was great joy in that city *(that a person so beneficial was come to them).*

9. But there was a certain man, called Simon, which beforetime used sorceries in the same city, and bewitched (Gr. *and a certain man named Simon was before in that city, using magic, and astonishing)* the people of Samaria, giving out (Gr. *saying)* that himself was [5] some great one:

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because that of long time he had bewitched *(astonished)* them with *(his)* sorceries.

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women *(for the remission of sin,* ii. 38.)

13. Then Simon himself believed also *(that this Jesus who enabled Philip to do these things, was some power superior to any he conversed with):* and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. Now when the apostles which were at Jerusalem

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heard that Samaria had received the word of God, [8] they sent to them Peter and John:

15. Who, when they were come down, [9] prayed for them (*περὶ αὐτῶν, over them whom the Holy Ghost saw fit to be endued with prophetical gifts for the ministry there*), that they might receive the Holy Ghost:

16. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17. Then laid they their hands on them, and they (*visibly*) received the Holy Ghost (*so as to speak with tongues, and prophesy*, xix. 6.)

18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money (*to obtain the same power*),

19. Saying, (*Let this reward induce you to*) give me also this power, that on whomsoever I lay (*my*) hands, he may receive the Holy Ghost.

20. But Peter said to him, [10] Thy money perish with thee (*i. e. without repentance thou wilt perish with it*), because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter (*i. e. the blessings of this kingdom*): for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24. Then answered Simon, and said, Pray ye to the Lord for me, that none of those things which ye have spoken come upon me.

25. And they, when they had testified, and preached the word of the Lord, returned to Jerusalem, and (*by the way*) preached the gospel in many villages of the Samaritans.

26. And the angel of the Lord spake to Philip, saying, Arise, and go towards the south to [11] the way that goeth down from Jerusalem to Gaza, which (*way*) is (*through the*) desert (*of Judah*, or, *to old Gaza, which is desert*).

27. And he arose and went: and, behold, a [12] man of Ethiopia, a eunuch of great authority, under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship,

28. Was returning (*to his country*), and sitting in his chariot, (*he*) read (*in*) Esaias the prophet.

29. Then the Spirit said to Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to him, and heard him read (*in*) the prophet Esaias, and said, Understandest thou what thou readest?

31. And he said, [13] How can I (*understand a prophecy of future times, with which I am wholly unacquainted,*) except some man should guide (*direct, or instruct*) me? And he desired Philip that he would come up and sit with him.

32. The place (*or section*) of scripture which he read was this, [14] He was led as a sheep to the slaughter; and like a lamb dumb before the shearer, so opened he not his mouth:

33. [15] In his (*state of*) humiliation his judgment was taken away (*and no right done him*): and who can declare (*the wickedness of*) his generation? for his life is (*was*) taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus.

36. And as they went on their way they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, [16] I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he (*Philip*) baptized him.

39. And when they were come out of the water, [17] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through (*it*) he preached in all the cities till he came to Cæsarea (*or, the tower of Straton, as it was named before it was rebuilt by Herod*).

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. *AT that time there was a great persecution against the church which was at Jerusalem.*] The rage they were in for what was spoken, as they conceived, against the law and the temple,* for which they had the highest veneration, and the cutting words St. Stephen had pronounced before, and even of, the Sanhedrin, as of a stiffnecked and uncircumcised generation, wanting that circumcision they so gloried in, not observing that law they seemed so zealous for, persecuting the prophets, who foretold of the Messias, *betraying and murdering* him when he was come, gave, in all likelihood, the occasion to this persecution of all others who believed this, as St. Stephen did; and that this persecution was set on by the authority of this great council, we may learn from the part Saul bore in it; for he confesses that he received his authority to treat the Christians thus from them, (xxii. 5. xxvi. 11.)

[2] *They were all scattered abroad πλὴν τῶν ἀποστόλων, except the apostles.*] It is a very ancient tradition mentioned by Clemens of Alexandria,† that our Lord assigned twelve years after his ascension for the conversion of the unbelieving Jews in Judea, lest any of them should say, οὐκ ἠκούσαμεν, *we have not heard;* saying to his apostles, μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, *go ye out into the world after twelve years;* and Apollonius,‡ who flourished at the same time, speaks of this, ὡς ἐκ παραδόσεως, as *delivered by tradition*, that our Lord commanded his apostles, ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλὴμ, *not to recede from Jerusalem by the space of twelve years.* Now if there be any truth in this tradition, it shews the reason why the apostles continued at Jerusalem when the rest of the disciples were scattered abroad.

[3] Ver. 2. Συνεκόμισαν, *Buried Stephen.*] *i. e.* They prepared Stephen for his burial, as the Greek word properly imports; *i. e.* they did all things in order to it, washing his body, (Acts ix. 37.) anointing it, and winding it up in linen,

* Ἐξαίρετός ἐστιν αὐτοῖς ἅπασι ὁ περὶ τὸ ἱερὸν σπουδή. Philo legat. p. 791.

† Stromat. lib. vi. p. 636, 637. ‡ Apud Euseb. Hist. Eccl. lib. v. cap. 17.

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putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. But whereas Grotius tells us from St. Austin,* De Civ. Dei, lib. xxii. 8. that the relics of St. Stephen cured many diseases, it is wonderful he should depend much on the authority of St. Austin in this matter, seeing he tells us, that "hujus martyris corpus ex illo usque ad ista tempora latuit, nuper autem apparuit, sicut solent apparere sanctorum martyrum corpora revelatione Dei," *the relics of this martyr were latent for about four hundred years, and only found by revelation in his time:* for is there not sufficient reason to suspect such revelations appearing only in that age, when religion began much to decline, and superstition, as St. Austin confesses, to abound? Would God thus honour this martyr only then, and neglect to do it for four hundred years? or, did not Grotius know, that St. Austin saith in that very chapter of these very miracles, that they are not of *such authority, that we should believe them without difficulty or doubting?*†

[4] Ver. 4. *They that were scattered abroad went through all places preaching the word.*] Hence it is highly probable that it was not the whole church of Jerusalem, or the body of the laity, (seeing we find *devout men burying Stephen*, ver. 3.) that was thus *scattered* abroad: for what authority had they to preach the word? but the hundred and eight that were full of the Holy Ghost; this persecution aiming chiefly at those who were such as Stephen was; and therefore the discourse passes on from him to Philip, another of those persons so qualified to preach the gospel.

[5] Ver. 5. *Philip.*] That this was Philip the deacon, and not the apostle, seems evident from these considerations: (1.) That he seems not to have had the power of giving the Holy Ghost by imposition of hands; for *he fell upon none of the Samaritans* till Peter and John came and *laid their hands upon them*, ver. 15—17. and ver. 18. it is particularly noted, that the Holy Ghost was given only by the imposition of the apostles' hands. (2.) That the apostles were still at Jerusalem, ver. 1. whereas this Philip was one of those that were dispersed; for when St. Luke had said, that the rest were dispersed, preaching the gospel, ver. 4. he adds, ver. 5. and Philip *went down to Samaria* preaching Christ. And (3.) he goes from Azotus, evangelizing in the cities till he came to Cæsarea, (ver. 40.) and there we find Paul abiding in the house of that Philip, *who was one of the seven deacons.* (Acts xxi. 8.)

[6] Ver. 9. Λέγων εἶναί τινα ἑαυτὸν μέγαν, *Saying he was some great one;* and of whom the Samaritans said, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great power of God*, ver. 10.] The account which, according to St. Luke, this magician gives of himself, is only this, that he was μέγας τὶς, *some great person*, as mountebanks usually represent themselves; and the opinion which his magical pranks had wrought in the Samaritans, only this, that he was *the great power of God;* by which words, perhaps they only meant some legate or minister of God, assisted by his mighty power; and yet the fathers tell us, he declared himself to be, "cum qui sit super omnia Pater," *the Father which is above all.* So Irenæus,‡ that he was bold to call himself *the chief God:* so Tertullian,* and that the Samaritans held him to be πρῶτον Θεὸν, *the prime God;* yea, to be God ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, *above all principality, power, and virtue:* so Justin Martyr;† though he who reads these words of Irenæus, *Esse se docuit sublimissimam virtutem, hoc est, eum qui sit super omnia Pater;* and these of Tertullian, *Hic ausus est summam se dicere virtutem, id est, summum Deum*, will be apt to think, they only did infer this from these words of St. Luke, that the Samaritans held he was ἡ μεγάλη τοῦ θεοῦ δύναμις, *the great power of God.* St. Luke goes on to inform us, that *he believed and was baptized* in the name of Jesus, with the rest of the Samaritans; and after this, it is difficult to conceive how he should persuade the Samaritans that he was God the Father, or the Jews that he was that Son, that Jesus, into whose name he was baptized, or the gentiles, that he was *that Spirit which he would have purchased with money.* How can we easily conceive, that all Samaria should own him as a great God, and yet he, as Theodoret‡ informs us, should presently after this leave them, as having received the doctrine of Christ, and go thence to those who had not yet received it, and come in the second year of Claudius, *i. e.* about eight years after, to Rome, where he was confounded by the prayers of Peter? or that, being overcome in the sight of all that dwelt at Rome, they should still have erected, till the time of Justin Martyr, a statue, "Simoni Deo sancto," *to Simon the holy God?* These things, I say, seem neither easy to be believed in themselves, nor well consistent with what is here recorded by St. Luke. However, seeing both Irenæus and Theodoret in the places mentioned, say expressly, Ἰουδαίοις μὲν ὡς υἱὸν φανῆναι, πρὸς δὲ Σαμαρείτας ὡς πατέρα κατεληλυθέναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς πνεῦμα ἅγιον ἐπιφοιτῆσαι, *that Simon pretended to appear to the Jews as the Son, to have descended to the Samaritans as the Father, and to other nations as the Holy Ghost;* this seems to shew that the doctrine of the blessed Trinity was embraced by all Christians from the beginning, as St. Basil proves from the testimonies of the fathers from the beginning, and from these words of Clemens Rom. ζῇ Θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα ἅγιον. (Basil de Spiritu Sancto, tom. ii. cap. 29. p. 357, 358.)

[7] Ver. 12. Περὶ τοῦ ὀνόματος, *Concerning the name of Jesus Christ.*] That is, concerning the power of that name, when it was used by believers to do the greatest miracles; so, iii. 16. *his name, through faith in his name, hath made this man strong*, that is, his power upon the invocation of his name with faith hath done it: so the sadducees inquire of the apostles, iv. 7. *By what have ye done this?* and they answer, ver. 10. *By the name*, that is, the power, *of Jesus;* and afterward they pray, ver. 30. *that signs and wonders may be done by his name, i. e.* by using of his name with faith, and invocating of him; the power of Christ being then present with them that did so.

[8] Ver. 14. *They sent to them Peter.*] Here we find Peter sent by the other apostles, and by the church, which is a sign he was not their head and superior; for *greater is he that sends, than he that is sent.*

[9] Ver. 15. *Who prayed over them that they might receive*

* Serm. xv. ed. a Sirmond. tom. x. p. 881.

† "Non tanta ea commendat autoritas, ut sine difficultate, vel dubitatione credantur."

‡ Iren. lib. i. cap. 20.

* Tertul. de præscr. cap. 46. † Just. Apol. ii. p. 691. Dial. p. 349. C.

‡ Hær. Fab. lib. i. cap. 1.

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the Holy Ghost.] Not that all, who had been baptized, might receive it; for it was never so in any church; no, not at Jerusalem; there being only some among them full of the Holy Ghost; (Acts vi. 3.) and therefore it seems reasonable to say, with Dr. Lightfoot here, that they were such as the Holy Ghost had pointed out to be ordained ministers, or for the receiving of the prophetical gifts, which enabled men then λειτουργεῖν, *to do sacred offices* in the assemblies where they were; (Acts xiii. 2, 3.) and these gifts being conferred, either by God immediately, as in the case of Cornelius, or only by the apostles' hands; Epiphanius * observes rightly, that Philip, being only a deacon, had not the power to confer them, and therefore these apostles were sent to do it. But whereas Dr. Hammond saith, this laying on of hands was *to confirm, and to ordain elders and bishops, in every city one;* this latter clause, of the ordaining one bishop for every city of Samaria, when one city only had received the faith, is very surprising, it being new to hear of a bishop settled where there were no Christians, and therefore they could have no flock. Moreover, as this is spoken gratis, without any colour from the text, so is there not the least mention of any deacons here ordained, though Epiphanius saith, *there cannot be a bishop without deacons.* And if this imposition of hands made them bishops of so many cities of Samaria, by the same reason St. Paul imposing his hands on the twelve men at Ephesus, (xix. 6.) must make them also bishops of twelve cities of Asia. In a word, it is evident, that by this imposition of hands the Holy Ghost fell on them, not to make them bishops of any city, but only prophets and teachers in the churches where they came, and to which they travelled: thus Silas coming a prophet from Jerusalem, returns not to Judea, to exercise any episcopal function there; but goes on with Paul to the gentiles to visit and confirm the churches. (Acts xv. 34. 41.) Nor was one of them only placed in a city, but many; five at Antioch, (Acts xiii. 1.) more at Corinth, and perhaps at Ephesus. As for the other opinion, that these hands were laid on to confirm them; if hands were not laid on all that were baptized, this makes nothing for confirmation; if they were, then Simon Magus must be confirmed, and receive the Holy Ghost. And both these opinions seem dangerous on this account, that the Holy Ghost was never thus conferred but by the hands of an apostle; and consequently, if confirmation and ordination be laid on this foundation, they may be said to cease with the apostles. Notwithstanding, this may well be deemed a fit pattern for bishops to follow in the apostolical rite of confirmation and ordination, by laying on of hands; by which rite they, as successors of the apostles, confer the ordinary gifts of the Holy Ghost, as the apostles did the extraordinary gifts of the same Spirit.

[10] Ver. 20. *Thy money perish with thee; because thou hast thought that the gift of God might be purchased with money.*] As for the first clause of these words, the fathers look upon them rather as a prophetical prediction than an imprecation: and as for the sin of Simon, it seems not to consist so much in his ambition and his avarice, that he would be advanced to the highest dignity, and have those gifts, by the exercise of which he hoped to be the greater gainer; as in this, that he struck at the very foundation of the Christian faith, supposing that the apostles and other Christians did their miracles in confirmation of it, by some higher art of magic than that which he had learned, and so they by the same art could teach others to do the same works for any other end. Now what relation this sin hath to what we now call simony, it is not easy to conceive; only because he would have purchased this spiritual gift with money; hence, by analogy, all purchasing of spiritual offices or places, by such sordid means, doth bear that name.

[11] Ver. 26. Ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν εἰς Γάζαν· αὐτή ἐστιν ἔρημος. *In the way which leadeth to Gaza, which way is a desert.*] So Œcumenius, There is a way to the south, τὸ δὲ αὐτή ἐστιν ἔρημος εἶπεν, *and that way* (saith he) *is desert.* So Pliny,* *Per continentem deserta, oppidum Gaza.* And this may be said to distinguish this Gaza of the Philistines from another Gaza in the tribe of Ephraim, mentioned 1 Chron. vii. 28. not far from the place where Philip now was.

[12] Ver. 27. Ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς Βασιλίσσης Αἰθιόπων, *A man of Ethiopia, a eunuch, a man of great authority under Candace queen of the Ethiopians.*] This was not Ethiopia in Arabia, where the queen of Sheba dwelt, but Ethiopia in Africa under Egypt; where Candace had long been the name of their queens. So Pliny,† speaking of Meroe, saith, There reigns Candace, "quod nomen multis jam annis ad reginas transiit," *which hath for many years been the name of their queens.* (See Bochart. Geogr. S. lib. iv. cap. 26. §. 4.)

Moreover, that this eunuch was a *proselyte of justice*, or one who had embraced the Jewish faith, to which he was converted by those Jews, which from Alexandria spread themselves into Ethiopia, Grotius concludes; not only because he came so long a journey to worship at Jerusalem, and there to celebrate the feast of Pentecost, but because Cornelius was the first-fruits of the gentiles; and perhaps the fame that he had heard in Jerusalem of the sufferings and resurrection of Christ, might induce him to read this prophet.

[13] Ver. 31. *How can I, except some man should guide me?*] Here Grotius notes, that *the eunuch did not think the Scripture was every where so perspicuous, or contained a sense so obvious to all, as do now our mechanics and women, who would do better if they thought they needed a guide:* but sure it will not follow, that because the eunuch wanted a guide in an obscure propheey, therefore we must want one to obtain the knowledge of the plain principles and precepts of Christianity; nor surely could he be ignorant, that when we assert the clearness and perspicuity of Scripture, in all things necessary to be believed or done, we do this not in opposition to the assistance of reason, or in exclusion to the instruction and help of others, but in opposition to the necessity of *a living judge* and *infallible interpreter*, supposed necessary to the knowledge of that will of God, by which alone we can be saved. Moreover, we do not say that Holy Scripture is absolutely and in all things perspicuous, for we willingly acknowledge with Origen,‡ Chrysostom,§ Theodoret,‖ St. Austin,¶ Gregory, and al-

* Hær. xxi. sect. 1.

* Lib. vi. cap. 29.
† Lib. vi. cap. 29. ad finem.
‡ Philocal. cap. 2. 12.
§ Hom. 36. in 1 ad Cor. tom. iii. p. 488.
‖ In cap. 9. Dan. ep. iii.
¶ Ep. ad Leand. cap. 4.

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most all the fathers, that there is in Scripture a mixture of obscure and plain texts, some things which are δυσνόητα, *hard to be understood*, and some things which are easy to be apprehended by very mean capacities; but our assertion is that of St. Chrysostom,* that πάντα τὰ ἀναγκαῖα δῆλα, *all things necessary to be believed or done are there delivered with sufficient clearness;* or so that all, who are concerned to know and do them that they may be saved, may hence learn them; and that of St. Austin,† that "quisque ibi fidem teneat, sine quâ piè, recteque non vivitur," *every one may there obtain that faith, without which we cannot piously and rightly live.* And the reason hereof, saith Mr. Chillingworth,‡ is convincing and demonstrative, because nothing is necessary to be believed, but what is plainly revealed: for to say, that when a place of Scripture, by reason of ambiguous terms, lies indifferent between divers senses, whereof one is true, the other is false, that God obliges men under pain of damnation, not to mistake through error and human frailty, is to make God a tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means. Moreover, the apostles did not write only for the learned, but for all men; and therefore, unless we will imagine the Holy Ghost and them to have been wilfully wanting to their own desire and purpose, we must conceive that they intended to speak plain, even to the capacity of the simplest, at least touching all things necessary to be published by them and believed by us.

Secondly, We do not say that all things necessary to be believed or done are perspicuously mentioned in all places of the Holy Scripture, which respect those things; but then we say, with Irenæus,§ and the generality of the fathers, that those things, which are ambiguously spoken in some places, are to be expounded *by those things which* "apertè, et sine ambiguo posita sunt in Scripturis," *are plainly, and without ambiguity, contained in the Scriptures;* or if they cannot be this way expounded, the sense of them cannot be needful to be known:‖ for if God's will had been we should have understood him more certainly in such places, he would have spoken more plainly.

[14] Ver. 32. *He was led as a sheep to the slaughter.*] These words are taken from Isa. liii. 8. where that the prophet speaks of Christ, no Christian can reasonably doubt, there being scarce a verse in this whole chapter which is not by the Holy Ghost in the New Testament applied to Christ; the first verse, John xii. 38. the third, Mark ix. 12. the fourth, Matt. viii. 17. the fifth, Mark xv. 28. And though the latter Jews will not allow of this interpretation, yet some of them not only do own, that their *ancient rabbins did with one mouth confess these words were spoken of Messiah the King;*¶ but also spake thus of him, "The holy blessed God began to covenant with the Messiah when he created him, and said to him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquities thy tongue shall cleave to the roof of thy mouth: wilt thou then undergo this condition for them? The Messiah said,* I undertake it with the joy and exultation of my heart on this condition, that not one of Israel may perish, and that not only they may be saved who live in my days, but also they who are dead from the days of the first man to this very day. And again, when God created the world, he held forth his hand under the throne of glory,† and created the soul of the Messiah, and his company, and said to him, Wilt thou heal and redeem my sons after six thousand years? He answered him, Yes. God said to him, If so, wilt thou bear chastisements to expiate their iniquities, according to what is written, Isa. liii. 4. *surely he bore our griefs?* he answered, I will endure them with joy." Whence three things are observable:

First, That what seems so strange and precarious to Crellius, *viz.* that God should make a covenant with the Messiah concerning his suffering for the sins of his people, seems to be only that with which the Jews were well acquainted, and which seems also to be insinuated here by the prophet, saying, *If he shall make his soul an offering for sin, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; he shall see the travail of his soul, and be satisfied:* and in those words of the Psalmist, *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O God: yea, thy law is within my heart.* (Psal. xl. 6—8. Heb. v. 6—8.)

Secondly, That their Messiah was to suffer for their sakes, to make atonement for their sins. And,

Thirdly, That he was to be the salvation, not only of those who were to live in and after his time, but of all men from the beginning. And though Grotius, in his notes upon this chapter, endeavours to interpret the words concerning the prophet Jeremy, yet in his excellent book of the truth of Christian Religion, having cited this whole chapter, he inquires,‡ *Quis potest nominari aut regum aut prophetarum in quem hæc congruunt? nemo sane.*

[15] Ver. 33. *In his humiliation his judgment was taken away.*] Here Mr. Clerc gives a good sense of these words, *viz.* In his humiliation was his judgment; *i. e.* he appeared so mean to Pilate and the Jews, that they passed judgment against him, and he was taken away by them as an inconsiderable person, fit to be sacrificed to prevent seditions, or the coming of the Romans. The Hebrew saith, *From force and from judgment he was taken away; i. e.* it proceeded from the judgment of Pilate, and from the force, the continual clamours the Jews laid upon him to pass that judgment, that he was taken away, and who shall declare the wickedness of that generation who dealt thus with their Messiah? which therefore in the Gospels is styled *a viperous,* Luke iii. 7. *an adulterous,* Matt. xii. 34. 39. *a wicked,* ver. 45. *an untoward generation,* Acts ii. 40. and was so to be, say the Jews, in the days of the Messiah. (See note on Phil. iii. 2. and Dr. Lightfoot here.)

Ver. 37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.] This

* Hom. 3. in 2 ad Thessal.
† Ep. iii. p. 8.
‡ Chil. chap. 2. sect. 104.
§ Lib. ii. cap. 46, 47.
‖ Chil. chap. 2. sect. 84.
¶ Abarbanel ad Es. lii. 13. qu. 1. R. Mosis Ashee. ibid.

* Vide Cartw. Melif. lib. i. Crit. S. tom. ix. p. 2974.
† Hulsius ex Pesikta, lib. i. 1. de Judæorum Messia, par. ii. p. 309. Cartw. ibid. p. 2975.
‡ Lib. v. p. 283.

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clause by Dr. Mills is taken "pro commate, Παραβεβλημένῳ, à primis Christianismi sæculis injecto, ut et alia in libro Actorum Apostolicorum haud pauca," *for a supposititious clause put into the text from the first ages of the church, as many other clauses are in the Acts of the Apostles:* and yet this clause is found in the Vulgar and Arabic versions, in Irenæus, lib. iii. cap. 12. lib. iv. cap. 40. in Tertullian, de Baptismo, cap. 18. in Cyprian, ad Quirinum, lib. iii. §. 83. in St. Jerome, tom. iv. fol. 46. lit. 1. in St. Austin, de Fide et Operibus, cap. 9. 12. and in Œcumenius in locum: and even the doctor, Prolog, p. 40. col. 2. owns it in contradiction to his former self; and hence we may judge of his other supposed additions, so confidently and so frequently mentioned, in this and in the other sacred books; which, were there any truth in what he says, as blessed be God there seldom is, would render the whole Scriptures of the New Testament dubious and uncertain. (See Examen Millii, in ix. 5. x. 6. 21. xi. 6. 12. xv. 20. 29. xvi. 14. xviii. 10. 17. 21. 27. xx. 24. xxi. 3. 8. 13. 22. xxii. 20, 21. 29. xxiii. 9. 30. 35. xxiv. 16. 18. xxv. 16. xxvi. 7. xxvii. 28. xxviii. 1. 16. 29.)

[16] Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν, *I believe that Jesus Christ is the Son of God,* &c.] Four things are hence observable: (1.) That baptism was here performed by a κατάβασις, or descent of the baptized person in the water. (2.) That upon this faith, that *Jesus Christ was the Son of God,* and that he died for our sins, which was the thing which Philip preached to the eunuch, adult persons, who before owned one God, and the spirit of prophecy, as the eunuch did, were received to that baptism, in which they were taught, and by which they were obliged to *observe all things that Jesus had commanded:* for though the belief, that *Jesus was the Christ, the Son of God,* was the great article propounded, and first preached to every convert; yet the end of baptism being the remission of sins, and the effect of it justification, or the absolution of the baptized person from his past sins, and this justification and remission of sins being declared to be obtained only through faith in his blood, it is certain that believing in the Lord Jesus must include faith in his meritorious death and passion, or, as the Scripture saith, *faith in his blood.* Hence the apostle reckons this article ἐν πρώτοις, *among the first he preached to the Corinthians, that Christ died for our sins according to the Scriptures,* 1 Cor. xv. 3. and tells them, that he preached to them *Christ crucified,* 1 Cor. i. 23. as the means of their justification and salvation. (See the preface to the General Epistle to St. John.) (3.) Observe, that to the Jews and proselytes, who already owned the true God, and believed his prophets were inspired by the Holy Ghost, baptism was administered in the name of Jesus Christ, (Acts ii. 38. viii. 16. x. 48.) or in the name of the Lord; but when the apostles were sent εἰς τὰ ἔθνη, *to the gentiles,* who believed not these things, they are commanded *to baptize them in the name of the Father, Son, and Holy Ghost,* Matt. xxviii. 20. Observe, (4.) that in some copies we read thus, πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος Κυρίου, *the Holy Ghost fell upon the eunuch, and the angel of the Lord caught away Philip:* so the Alexandrian and other manuscripts, and so St. Jerome cites it, Dial. contra Lucif. F. 50. l. and, according to this reading, the eunuch was sufficiently authorized to preach to and convert the Ethiopians, as it is said he did. (See Iren. lib. iii. cap. 12. lib. iv. cap. 40. Euseb. Hist. Eccl. lib. ii. cap. 1. Hieron. in Isa. liii.)

[17] Ver. 39. *The Spirit of the Lord caught away Philip.*] He did it, saith Œcumenius, because the eunuch had requested him to go with him into Ethiopia; whereas God had designed him to preach the gospel in other places of the world, and so, by removing him thus from the eunuch, prevented his compliance with him in that request.

Ἐπορεύετο γάρ, *Pergebat autem.*] As the Hebrew ו, so the Gr. γὰρ often signifies *but:* so, Luke xii. 58. ὡς γὰρ ὑπάγεις, *but as thou goest with thine adversary:* so Phavorinus, ἀντὶ τοῦ, δὲ, κεῖται, it is put for *but.*

CHAP. IX.

1. AND Saul, yet [1] breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, *(and to all the elders of the Sanhedrin,* Acts xxii. 5.)

2. And he desired of him *(and them,* ibid.) [2] letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem, *(to be judged and punished by them;* ibid.)

3. And as he journeyed *(in pursuit of his commission),* he came near Damascus: and suddenly *(about midday,* Acts xxii. 6.) there shined round about him, *(and those that were with him,* Acts xxvi. 13.) a light from heaven: *(above the brightness of the sun,* ibid.)

4. And he *(and all that were with him,* Acts xxvi. 14.) fell to the earth, and *(he)* heard a *(-n articulate)* voice saying unto him *(in the Hebrew tongue,* ibid.) Saul, [3] Saul, why persecutest thou me?

5. And he said *(in answer to it,* Acts xxii. 8.) Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is *(or, will be)* [4] hard for thee to kick against the pricks *(thus to set thyself to fight against God).*

6. And he trembling and *(being)* astonished, said, Lord, what wilt thou have me to do *(to avoid thy farther displeasure)?* And the Lord said unto him, Arise *(stand upon thy feet),* and go into the city *(of Damascus),* and *(there)* it shall be told thee what thou must do; *(or, of all things which thou art appointed to do,* Acts xxii. 10. *for, for this cause have I appeared to thee,* Acts xxvi. 17, 18.)

7. And the men that journeyed with him stood speechless *(through fear,* Acts xxii. 9.) [5] hearing a voice, but seeing no man *(nor knowing what was said to him).*

8. And Saul arose from the earth *(and they that were with him);* and when *(the lids of)* his eyes were opened, he saw no man, *(his eyes being dazzled with the glory of that light,* Acts xxii. 11.) but they *(who were with him)* led him by the hand, and brought him to Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias, *(a devout man according to the law, having a good report of all the Jews that dwelt there,* Acts xxii. 12.) and to him said the Lord [6] in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said to him, Arise, and go into the street which is called Straight, and inquire in the house

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of Judas for one called Saul of Tarsus: for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind [7] all that call on thy name *(i. e. all thy disciples).*

15. But the Lord said unto him, Go thy way *(upon this my message):* for he is a chosen vessel to me, to bear my name before *(i. e. to preach Christ to)* the gentiles, and kings, and *(to)* the children of Israel:

16. For I will shew him how great things he must suffer for my name's sake: *(and yet the prospect of them shall not make him disobedient to the heavenly vision, but as forward to preach as ever he was to persecute the preachers of the gospel.)*

17. And *(then)* Ananias went his way, and entered into the house *(where Saul was);* and putting his hands on him *(i. e. his eyes),* said, Brother Saul, [8] the Lord, even *(that)* Jesus that appeared to thee in the way as thou camest *(hither),* hath sent me *(to thee),* that thou mightest receive thy sight, and *(at thy baptism into his name mayest)* be filled with the Holy Ghost, *(as his other apostles were; I therefore say to thee in his name, Receive thy sight,* xxii. 13.)

18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith; and *(when Ananias had said to him, The God of thy fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth,* &c. Acts xxii. 14—16. *he)* [9] arose, and was baptized.

19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20. And straightway he preached Christ in the synagogues, *(there proving)* that he is the Son of God.

21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name at Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?

22. But [10] Saul increased more in strength, and *(by the evidence of his reasonings)* confounded the *(unbelieving)* Jews which dwelt at Damascus, proving *(to them from the Scriptures)* that this *(Jesus whom he preached)* is *(was the)* very Christ promised.

23. And after that [11] many days were fulfilled, the Jews took counsel to kill him:

24. But their laying *(in)* wait *(to do it)* was known of Saul. And *(for)* they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

26. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way *(to Damascus),* and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians *(i. e. the Jews that used the Greek tongue):* but they *(also)* went about to slay him.

30. Which when the brethren knew, they brought him down to Cæsarea *(Philippi),* and sent him forth to Tarsus.

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, [12] and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32. [13] And it came to pass, as Peter passed through all quarters *(of Judea, where disciples were),* he came down also to the saints which dwelt at Lydda *(a city of Palestine).*

33. And there he found a certain man named Eneas, who had kept his bed eight years, and *(who)* was sick of the palsy.

34. And Peter said to him, Enéas, Jesus Christ maketh thee whole: *(I therefore say to thee, in his name,)* Arise, and make thy bed. And he arose immediately.

35. And all that dwelt at Lydda and *(in the plain of)* Saron *(extending from Cæsarea Palestine to Joppa)* saw him, and *(by this means)* turned to the Lord.

36. Now there was at Joppa *(a Phœnician city, lying upon the Mediterranean)* a certain disciple, named [14] Tabitha, who by interpretation is called Dorcas *(a roe):* this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days that she was sick, and died: whom when they had washed *(in preparation for her interment),* they laid her in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them.

39. Then Peter arose and went with them. And when he was come, they brought him (Gr. *whom being come they brought)* into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas *(had)* made while she was with them.

40. But Peter put them all forth, and kneeling down prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her his hand, and lifted her up; and when he had called the saints and widows, presented her *(to them)* alive.

42. And it was known throughout all Joppa, and many *(upon that account also)* believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *AND Saul* ἐμπνέων ἀπειλῆς καὶ φόνου, *breathing out threatenings and slaughter.*] It appears hence, that the power of capital punishments was not so taken from the Jewish Sanhedrin, held at Jerusalem, but that they might inflict this punishment upon those of their own nation, either

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by their own power, or by the consent of the Roman governors, in cases punishable with death by their laws and customs. For Saul confesses that he persecuted *this way unto the death*, by virtue of this power received from the Sanhedrin, binding and delivering up to prison men and women, Acts xxii. 4. (See the note on John xviii. 31.)

[2] Ver. 2. *Letters to Damascus to the synagogues.*] From this and from the twentieth verse, where Paul is said to preach Christ at Damascus in the synagogues of the Jews, it appears that there were more synagogues of the Jews than one in that city; and that it was so also in other cities, see Vitringa de Synag. Vit. lib. i. par. i. cap. 14. p. 255, &c.

[3] Ver. 4. *Saul, why persecutest thou me?*] The persecutions of Christ's members are represented as the persecutions of Christ himself, by reason of their union to him by the Spirit, which renders them his body, and of that sympathy he hath with them under all their sufferings, which makes him συμπαθῆσαι, *to suffer with them.* (Heb. iv. 15. Isa. lxiii. 9.)

[4] Ver. 5. *It is hard for thee* πρὸς κέντρα λακτίζειν, *to kick against the pricks.*] This is a proverbial expression, signifying the damage and hurt they are like to receive who resist and fight against those who are superior to them, and especially against God. So Euripides in Bacch. v. 794.

Θύοιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
Πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν, θεῷ.

I will rather offer sacrifice to him, than, being a mortal man, be angry with God, and kick against the goads.

And Pindar* saith, we must not contend against God, but bear the yoke he puts upon our neck mildly, *and not kick against the goads,* ποτὶ κέντρον δέ τοι λακτίζεμεν, that is, saith the scholiast, not μάχεσθαι τῇ τυχῇ ἄνθρωπον ὄντα, *to fight against God, being only men.* The great Bochart† will not have this proverb taken from Æschylus, Euripides, Pindar, or Plautus, but from the Scriptures, it being used, saith he, by Moses, saying, *Jeshurun waxed fat,* "et recalcitravit," *and kicked against the law,* Deut. xxxii. 15. and by God himself, inquiring, Why *kick ye against my sacrifices?* 1 Sam. ii. 29. (See Examen Millii.)

[5] Ver. 7. Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a voice.*] To reconcile this with xxii. 9. where it is said, that the men that were with him, τὴν φωνὴν οὐκ ἤκουσαν, *heard not the voice of him that spake to,* or *with, him;* Dr. Hammond notes, that the word φωνὴ signifies *thunder,* and so reconciles these places, by saying, *They that were with me heard the voice of the thunder, but heard not the voice of him that spake unto me.* That this importance of the word φωνὴ is frequent in the Old Testament, cannot be doubted; thus Exod. ix. 23. *The Lord sent thunder and hail,* φωνὰς καὶ χάλαζαν· and, ver. 29. *I will stretch forth my hand, and the thunder shall cease,* καὶ αἱ φωναὶ παύσωνται· and, ver. 33. *He stretched out his hand,* καὶ αἱ φωναὶ ἐπαύσαντο· and, ver. 34. *When Pharaoh saw,* ὅτι πέπαυται ἡ χάλαζα, καὶ αἱ φωναὶ, *that the hail and the thunder were ceased, he hardened his heart:* so, Exod. xix. 16. *It came to pass on the third day, that there were thunderings and lightnings,* φωναὶ καὶ ἀστραπαί· xx. 18. *All the people saw the thunderings and lightnings,* τὴν φωνὴν, καὶ τὰς λαμπάδας. so, Psal. xviii. 13. *The Lord thundered out of heaven, and the Highest gave his voice;* xxix. 3. *The voice of the Lord is upon the waters, and the God of glory thundereth:* so, Psal. xix. 1. 3. *The heavens declare the glory of God, and the firmament* or clouds of heaven *shew his handywork: there is no speech nor language, where their voice, i. e.* their thunder, *is not heard.* If it be said, we find no mention of any thunder here, it may be answered, that it was usually an attendant of such glorious coruscations as this was: if you add, that here is mention of a voice speaking in the Hebrew tongue, it may be still replied, that thus it was at Sinai, where God answered Moses τῇ φωνῇ, *out of the thunder,* Exod. xix. 19. If, thirdly, you object that it is said, they heard a voice, *but they saw no person,* and in thunder this is not expected; I answer, this is true of common thunder, but in such an extraordinary illumination as this was, they reasonably might expect the vision of an angel, or some glorious person; especially if the conjecture of most interpreters be true, that Paul not only heard, but saw the Lord Jesus speaking to him: this will be no objection against the interpretation of this learned man. Or, (2.) this seeming contradiction may be reconciled thus; they heard a voice, but οὐκ ἤκουσαν *they understood not* the words of him that spake unto me; for οὐκ ἀκούειν frequently in Scripture signifies not to understand what we hear: thus God saith of the builders of Babel, *Let us confound their tongues,* ἵνα μὴ ἀκούσωσιν, *that they may not understand one another's speech,* Gen. xi. 7. xlii. 23. *The Lord shall bring upon thee a nation,* οὗ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ, *whose tongue thou shalt not understand,* Deut. xxviii. 49. *I will bring upon thee a nation,* οὗ οὐκ ἀκούσεις τῆς φωνῆς τῆς γλώσσης αὐτοῦ, *whose language thou knowest not, neither understandest what they say,* Jer. v. 15. *Speak in the Syrian tongue,* ὅτι ἀκούομεν ἡμεῖς, *for we understand it,* 2 Kings xviii. 26. *I sent thee not unto a people of a strange speech, and hard language,* ὧν οὐκ ἀκούσῃ τοὺς λόγους, *whose words thou canst not understand,* Ezek. iii. 6. *He that speaketh in an unknown tongue, speaketh not to men, but to God,* οὐδεὶς γὰρ ἀκούει, *for no man understands him,* 1 Cor. xiv. 2. (3.) Œcumenius affords a third solution, *viz.* that they heard the voice of Saul speaking to Christ, οὐ τῆς ἄνωθεν, not the voice of Christ speaking to him.

[6] Ver. 10. *The Lord said to him in a vision.*] That is, saith Grotius, *an angel in the shape of the Lord;* but as we have no example in the New Testament of any such appearance of an angel in the person of Christ, so is it certain that here it was not so, but really was a vision of the Lord Jesus: for Ananias not only calls him *Lord,* but calls Christians *his saints,* and those *that call upon his name,* (ver. 13, 14.)

[7] Ver. 14. *All that call upon thy name.*] There be two periphrases of a Christian, which occur in this chapter and in other places of the Acts; the first, (ver. 2.) that they are men and women τῆς ὁδοῦ, *of the way.* So when St. Paul went into the synagogue at Corinth, they did κακολογεῖν τὴν ὁδὸν *speak evil of the way;* (Acts xix. 19.) and at Ephesus, *there was no small disturbance,* περὶ τῆς ὁδοῦ, *touching the way.* (See xxiv. 22.) And so some of the ancients seem to have spoken: so, in the history of the persecutions of the Gallican church,* we read of some apostates from the faith,

* Pyth. Od. 2.

† Hieroz. lib. ii. cap. 39. p. 587.

* Euseb. Hist. lib. v. cap. 1. p. 163.

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βλασφημοῦντες τὴν ὁδὸν, *who blasphemed the way:* and Epiphanius* introduceth the Melchisedecians, saying, that Christ was chosen that he might turn us from idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, *and might shew us the way.* The second periphrasis was this, that they were such as invoked Jesus Christ, or *called upon his name;* thus Ananias complains of Saul to Christ, saying, *He hath done much evil to thy saints, and is come hither to bind all that call upon thy name;* and the unbelieving Jews say of him, preaching Jesus Christ in their synagogues, *Is not this he who wasted* τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *those that called upon that name?* (ver. 21.) Thus St. Paul writes to saints called, and to all other Christians under the title of *all that call upon the Lord Jesus Christ in every place,* 1 Cor. i. 2. and then, in the very next verse, he himself prays *that grace and peace may be derived upon them, from God the Father, and from the Lord Jesus Christ* (see the notes there); and 2 Tim. ii. 22. bids Christians follow after peace μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, *with those that call upon the Lord with a pure heart,* that is, with all believers, it being the same thing to believe in, and to call upon, the name of the Lord Jesus. Hence St. Peter saith, *He that believeth in him shall not be ashamed;* because it is written, *whomsoever shall call upon the name of the Lord shall be saved,* Joel ii. 32. (See the note there.) And hence we learn who that Lord is, whom Ananias bid St. Paul invoke, when he saith, xxii. 16. *Arise, and be baptized,* ἐπικαλεσάμενος, *calling upon the name of the Lord,* even the Lord Jesus, who appeared to him, ix. 17. (see the note on xxii. 16.) and what is meant by that phrase, *viz. Profess thy faith, by being baptized in, and by calling on, his name;* this was a thing so continually practised by the first Christians, that Pliny mentions it in his epistle to Trajan, telling him, that it was the custom of the Christians, "Carmen Christo quasi Deo canere," *to sing a hymn to Christ as God:* for as St. Paul, in his thirteen first Epistles, prays for grace and peace from God the Father, and our Lord Jesus Christ; and St. John in his Second Epistle (ver. 3.) doth the same; so doth Polycarp, the disciple of St. John, in the proem of his epistle to the church of Philippi, pray, that *mercy and peace may be multiplied to them from God omnipotent* καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, *and from our Lord Jesus Christ our Saviour;* and the church of Smyrna, in her circular epistle to all Christians, prays, that *mercy, peace, and love, may be multiplied to them from God the Father and our Lord Jesus Christ.* Ignatius in like manner, in the proem to his epistle to the Magnesians, wishes them health *from God the Father and our Lord Jesus Christ,* Θεῷ ἡμῶν, *our God:* in that to the church of Smyrna, *Health* ἐν ἀμώμῳ πνεύματι, καὶ λόγῳ Θεοῦ, *in the immaculate Spirit, and the Word of God.* And as St. Paul, in his Epistles, often prays to Christ both for himself (1 Cor. xii. 8—10. see the note there), and for other Christians, (1 Thess. iii. 11, 12. 2 Thess. ii. 16. iii. 16.) so did the primitive Christians pray, and entreat others to pray to him. So Ignatius† saith to the church of Rome, λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, *Pray to Christ for me,* that *by the beasts I may be found a sacrifice to God;* and saith to the church of Ephesus,‡ *If Jesus Christ shall make me worthy by your prayer:* and the church of Smyrna saith,* *They could not leave Christ,* καὶ σέβεσθαι, "orationis precem impendere," *and worship or pray to any other.*

[8] Ver. 17. *The Lord Jesus who appeared to thee,* ὁ ὀφθείς σοι, *who was seen of thee.*] I think it not necessary from these words to affirm that St. Paul here saw the person of Jesus Christ, seeing in three relations of this matter he mentions no such thing, but only that he saw the glorious light in which he did appear, and which was the symbol of his presence; for so in the Old Testament men are often said to have seen the Lord, when they saw only the glory in which he did appear, for they never saw his shape. Thus of the nobles that went up with Moses into the mount, it is said, Exod. xxiv. 10. 12. that *they saw God, the God of Israel,* and yet *they saw no manner of similitude,* Deut. iv. 12. 15. whence the Chaldee paraphrast in all these places saith, *they saw the glory of God;* but if it were necessary to say St. Paul saw his person, the text seems rather to require us to say, he saw him in the way, than in the heavens.

But yet by comparing these with the words of the same person, *The God of our fathers hath before chosen thee to see that Just One,* (xxii. 14.) as also from the inquiry of St. Paul, *Am I not an apostle, have not I seen the Lord?* (1 Cor. ix. 1.) and from those words, (1 Cor. xv. 8.) *Last of all,* ὤφθη κἀμοὶ, *he was seen of me also;* it is certain that St. Paul saw the person of Christ, and therefore highly probable that he did it at this time, or at his return to Jerusalem. (Acts xxii. 17, 18.)

[9] Ver. 18. *He arose, and was baptized,*] With water and the Holy Ghost; according to Christ's promise made to his apostles, Acts i. 6. 8. And note here that this Ananias, who at most is only supposed to have been one of the seventy disciples, only laid his hands upon him that he might receive his sight, and that he was replenished with the Holy Ghost by the immediate gift of Christ, he being an *apostle not of man, nor by man,* (Gal. i. 1.) but *by Christ alone.*

[10] Ver. 22. *Paul increased in strength,*] By the spirit of wisdom and of prophecy, συμβιβάζων, *proving that he is the Christ.* The word here rendered *proving,* signifies to persuade, teach, confirm, or discourse; hence συμβίβασις is, by Hesychius and Phavorinus, rendered πείσις, διδαχὴ, πίστις, *persuasion, doctrine, confirmation;* συμβιβάζω by Suidas, διδάσκω *I teach:* so 1 Cor. ii. 16. τίς συμβιβάσει αὐτὸν, *who shall instruct,* or teach, *God?* so Exod. xviii. 16. συμβιβάζω αὐτοὺς, *I make them known,* or teach them *the statutes of God;* Deut. iv. 9. συμβιβάσης, *thou shalt teach them thy sons:* so also Lev. x. 11. So God saith to Moses, Exod. iv. 12. συμβιβάζω σε, *I will teach thee what to say;* ver. 15. συμβιβάσω ὑμᾶς, *I will teach* or instruct *thee,* and Aaron, *what to do;* and the angel to Daniel, ix. 12. *I came forth* συμβιβάσαι σε, *to instruct thee:* so Psal. xxxii. 8. συμβιβῶ σε, *I will instruct thee in the way in which thou shalt go.* (See Judg. xiii. 8. Isa. xl. 13.) The doctrine he taught and proved to the Jews, was, ver. 20. that *Jesus was the Son of God,* foretold Psal. ii. here that he *was the Christ;* and when the Jews speak of the Son of God, or the apostles or others speak to the unbelieving Jews of the Son of God, it may reasonably be granted that no more is meant by that phrase than the Messiah, they understand-

* Hær. Melch. p. 574. sect. 3. † Sect. 4. ‡ Sect. 20.

* Act. Polycarp. apud Usser. p. 27.

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ing nothing of the Divine original of the Son of God, and being first to be convinced that he was the Messiah; but hence it follows not that this phrase signifies no more when he is styled, ὁ μονογενὴς, *the only-begotten*, or ἴδιος υἱὸς, *the proper Son of God*, Rom. viii. 32. or when Christ argues from his doing the works of God, that *God was his Father*.

[11] Ver. 23. *And when many days were fulfilled.*] The history of St. Paul's preaching at Damascus, and going after to Jerusalem, is somewhat intricate, and interpreters differ much about it; some thinking that St. Paul preached at Damascus immediately after his conversion, and that the Jews then thought to kill him, and that then also he went thence to Jerusalem; others, that this only happened three years after his conversion, and that then only he went to Jerusalem: I shall therefore endeavour to give a brief account of this matter. And,

First, I grant that St. Paul preached at Damascus immediately after his conversion; this seems plain from the text, which says, he was *baptized, and receiving meat was strengthened,* καὶ εὐθέως, *and straightway he preached Jesus in the synagogues of Damascus,* (ver. 18—20.) And, secondly, from the amazement of the Jews, that he should do this who *came hither for this very purpose, to bind them that call upon this name.*

Secondly, It seems as evident that this consultation to kill him could not be at his first conversion, but some years after; for he was let down the wall in a basket, and escaped their hands, and then went to Jerusalem, and was brought by Barnabas to the apostles, (ver. 26, 27.) Now he himself declares, that εὐθέως soon after his conversion, he went not up to Jerusalem *to those that were apostles before him, but went into Arabia, and returned again to Damascus, and after three years went up to Jerusalem, where he saw Peter and James,* Gal. i. 16. 19. The series of the history therefore seems to lie thus: (1.) St. Paul after his conversion instantly preaches in the synagogues of Damascus, that Jesus was the Son of God, (ver. 20.) (2.) That going thence into Arabia, betwixt two and three years after, he returns to Damascus; (Gal. i. 17.) and of this journey, Luke, being not with him, gives no account. (3.) That in his return, being increased in wisdom and strength, he continues many days in Damascus, proving that Jesus was the Christ. (4.) That after three years, he, escaping from Damascus, comes to Jerusalem, and is by Barnabas brought to the apostles, Peter and James, and continued there fifteen days. (Gal. i. 18, 19.) (5.) That there Christ appears to him in a vision; commanding him *to depart out of Jerusalem;* and he accordingly goes thence to Cæsarea Philippi in Cœlosyria, and to Tarsus in Cilicia. (Acts ix. 30. Gal. i. 21.) It being then so long before he came to Jerusalem, Barnabas might well know, either from the brethren of Damascus coming to Jerusalem, or from some journey he had taken thither, the certainty of his conversion to the Christian faith.

[12] Ver. 31. *And were edified.*] Of the import of the word *edification*, see note on Rom. xv. 2. it is added, *and walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied;* their shining piety above others, and their great joy in the Holy Ghost, attracting others to the faith.

[13] Ver. 32, 33. *And it came to pass, that Peter, passing* διὰ πάντων, *through all the* forementioned *places of Judea, Samaria, and Galilee, he came down also to the saints that dwelt at Lydda, a city in the tribe of Benjamin.*] He being the chief apostle of the circumcision, visits the brethren in those parts that were circumcised: but that he went down to Antioch, and founded the church there, and sat bishop in it five or seven years, as Baronius fancies, is not only besides the text, which mentions nothing of St. Peter's going beyond the places here mentioned, but is plainly inconsistent with his imprisonment at Jerusalem, (chap. xii.) and with his abode at Joppa till he went to Cæsarea, (ix. 43. xi. 5.) Still more ridiculous are they who say, he went to visit all Christian churches every where; it being plain from the history of the Acts, that he abode at Joppa till he went to Cæsarea, and that from thence he returned to Jerusalem. (Acts xi. 2.) And there is as much reason to say, that Philip did so, because from Azotus, a city of the Philistines, (1 Sam. v. 2.) *he preached through all the cities till he came to Cæsarea,* (viii. 43.) That ever he was at Antioch, till St. Paul and Barnabas having founded a church there, he came, and was sharply rebuked by St. Paul for his dissimulation against his own knowledge and miraculous conviction, I find no reason to believe.

[14] Ver. 36. *Tabitha, which by interpretation is called Dorcas.*] *i. e.* A *roe*, both in Greek and Hebrew, say the Allegorists, from her quick sight into spiritual things, and her high contemplations, these roes feeding on the mountains; as if this name had been given her by way of prophecy. The reason why St. Luke gives this interpretation of her Syriac name seems rather to be this, that she being a Græcising Jewess, was called by the first name by the Jews, and by the second among the Greeks.

CHAP. X.

1. THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2. *(He was)* a devout man, and [1] one that feared *(the true)* God with all his house, *(they being all proselytes of the gate, one also)* who gave much alms to the *(indigent)* people, and [2] prayed to God always, *(i. e. morning and evening daily, and at all the hours of prayer.*

3. [3] *And)* he saw in a vision evidently, [4] about the ninth hour of the day, *(the time of the evening sacrifice, when he was praying,* ver. 39.) an angel of God coming to him *(in the likeness of a man,* ver. 30.) and saying to him, Cornelius!

4. And when he looked on him, he was afraid, and said, What is it, Lord, *(thou wouldest say to me)?* And he said to him, [5] Thy prayers and thine alms are come up for a memorial *(for good to thee)* before God.

5. And now send men to Joppa, and call for one Simon, [6] whose surname is Peter:

6. He lodgeth *(there)* with one Simon a tanner, whose house is by the sea-side: he *(being come)* shall tell thee what thou oughtest to do, *(that thou mayest be saved,* xi. 14.)

7. And when the angel which spake to Cornelius was departed, he called two of his household-servants, and a devout soldier *(who was a proselyte, and one)* of them who waited on him continually;

8. And when he had declared all things to them *(which the angel had said to him),* he sent them to Joppa *(for Peter).*

9. On the morrow, as they went on their journey, and drew nigh to the city, [7] Peter went up upon the housetop

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to pray *(towards the temple)* about the sixth hour *(being an hour of prayer):*

10. And became very hungry, and would have eaten: but while they made ready (Gr. *were preparing something for him to eat),* he fell into a trance *(or ecstasy),*

11. And saw heaven opened, and a certain vessel descending to him as it had been a great sheet knit at the four corners, and let down to the earth:

12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air *(clean and unclean beasts together).*

13. And there came a voice to him, *(saying,)* Rise, Peter; kill, and eat *(of them without distinction).*

14. But Peter said, *(I can)* not *(do)* so, Lord; for *(out of regard to the law)* I have never eaten any thing that is *(in it styled)* common or unclean.

15. And the voice spake to him again the second time *(saying),* What *(that)* God *(who instituted the law of Moses, by this declaration of his will)* [8] hath cleansed, that call not thou *(any longer)* common.

16. *(And)* [9] this was done thrice *(for the certainty of the thing):* and *(then)* the vessel was received up again into heaven.

17. Now while Peter doubted in himself what that vision which he had seen should mean, behold, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, who was surnamed Peter, lodged there.

19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing *(of the unlawfulness of conversing with them):* for I have sent them.

21. Then Peter went down to the men, which were sent to him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come *(to me)?*

22. And they said, Cornelius the centurion, a just man, and one that feareth God, and *(is)* of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee *(to come)* into his house, and to hear words of thee.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa *(six in number, being Jews),* accompanied him *(the providence of God so ordering it, that they might be witnesses of what was said and done).*

24. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends (Gr. *and Cornelius, calling together his kinsmen and near friends, to hear what Peter should say to them concerning the way of salvation,* xi. 14. *was expecting them).*

25. And as Peter was coming in, [10] Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up; I myself also am a man *(and so cannot receive such worship).*

27. And as he talked with him, he went in, and found many that were come together *(to hear his words).*

28. And he said to them, Ye know that *(according to the traditions of the Jews)* it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation *(as being by them accounted unclean);* but God hath shewed me *(by a vision)* that I should not *(from henceforth)* call any man common or unclean.

29. Therefore came I to you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. And Cornelius said, [11] Four days ago I was fasting unto this hour; and at the ninth hour I prayed in my house, and, behold, *(an angel in the shape of)* a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he is come, shall speak to thee, (ver. 6.)

33. Immediately therefore I sent to thee; and thou hast done well that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God *(to say to us).*

34. Then Peter opened his mouth, and said, Of a truth [12] I perceive that God is no respecter of persons *(i. e. he accepts no man merely because he is of such a nation, or descended from such ancestors):*

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36. *(Ye know)* [13] the word which God sent to the children of Israel, preaching peace *(and reconciliation to himself)* by Jesus Christ; he is Lord of all: *(God having exalted him to be a Prince and a Saviour, to give repentance and remission of sins,* v. 21.)

37. That word *(I say)* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38. How God anointed Jesus of Nazareth *(i. e. Jesus of Nazareth ye know, and how God anointed him)* with the Holy Ghost and with power: who *(thereupon)* went about doing good, and healed all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things that he did both in the land of the Jews, and in Jerusalem; whom *(yet)* they *(of the Jews)* slew, and hanged on a tree:

40. *(We also testify, that)* him God raised up on the third day, and shewed him openly;

41. Not to all the people, but to *(us his)* witnesses, chosen before of God *(to testify this to the world);* to us *(I say),* [14] who did eat and drink with him after that he arose from the dead.

42. And he commanded us to preach to the people, and to testify that it is he who was *(is)* ordained of God to be the Judge of quick and dead.

43. To him give all the prophets witness, that through *(faith in)* his name, whosoever believeth in him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them that heard the word, *(as on the apostles at the beginning,* xi. 15.)

45. And they of the circumcision which believed *(conceiving God had no such regard to the gentiles)* were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

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47. [15] Can any man forbid water, that these should not be baptized *(i. e. Can he gainsay the baptizing of them with water)*, who have received the *(baptism of the)* Holy Ghost as well as we?

48. And he [16] commanded them to be baptized [17] in the name of the Lord *(Jesus)*. Then prayed they him to tarry certain days.

ANNOTATIONS ON CHAP. X.

[1] Ver. 2. ΚΑΙ᾽ φοβούμενος τὸν Θεόν.] So we read, 2 Chron. v. 6. that king Solomon, *and all the congregation of Israel, were assembled,* καὶ οἱ φοβούμενοι, *and the proselytes;* they being men, saith Solomon, who *know thy name,* τοῦ φοβεῖσθαί σε, *to fear thee,* vi. 33. This was the title given to them, who so far embraced the Jewish religion as to worship the God of Israel only, and were styled by them *proselytes of the gate,* and men fearing God. So Bemidvar Rabba on those words, *Blessed is the man* ὁ φοβούμενος τὸν Κύριον, *that feareth the Lord,* Psal. cxii. 1. saith, These are the proselytes, and therefore they are mentioned next to the men of Israel; as when St. Paul saith, *Ye men of Israel,* καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *and ye that fear God,* hearken, Acts xiii. 16. 26. where, saith Œcumenius, φοβουμένους τὸν Θεὸν προσηλύτους ἐκάλει, *he calls the proselytes, men that feared God:* and because these men had a court in the temple, where they came to worship the true God, and offer sacrifices to him; hence they were called σεβόμενοι, the *worshippers,* as when it is said, *many of the Jews,* καὶ τῶν σεβομένων προσηλύτων, *and of the worshipping proselytes, followed Paul and Barnabas,* Acts xiii. 43. and *there followed them a great multitude,* τῶν σεβομένων ἑλλήνων, *of the worshipping Greeks,* that is, *the proselytes,* saith Œcumenius. And these being also called by them *chasidim,* are in the New Testament called εὐσεβεῖς καὶ εὐλαβεῖς, *pious and devout men,* as here, ver. 1. 7. But notwithstanding all these titles, they counted them unclean as well as other gentiles, saying,* A sojourning proselyte is as a gentile in all things; and therefore they of the circumcision contend with Peter for going in to converse with them. Yet it is not unpleasant to observe, that though they held their persons thus unclean, they deemed the alms they gave to the Jews clean, saith Lightfoot; and because Cornelius was free in giving them to the Jews of Samaria, he was *a man of good repute among them all,* ver. 22.

[2] *And prayed to God always.*] *i. e.* Daily and at all the hours of prayer. (See the note on 1 Thess. v. 17.) It also well deserves to be observed, that *he feared God with all his house;* this being still the commendation of pious men, that they made all their house religious: so Gen. xviii. 19. *I know Abraham, that he will command his children, and his household after him, and they shall keep the way of the Lord:* and, Josh. xxiv. 15. *As for me and my house, we will serve the Lord:* and pious Christians made their whole families converts to the Christian faith: so we read of the nobleman at Capernaum, that *he himself believed, and all his house;* (John iv. 53.) of the jailor, that *he believed in God with all his house,* and was baptized, *he and all his, straightway;* (Acts xvi. 33, 34.) and of Crispus, a chief ruler of the synagogue, that *he believed in the Lord with all his house,* (xviii. 8.) Hence they who had made their whole family Christians, are saluted by St. Paul thus, To such a one, *and the church in his house.* (See note on 1 Cor. xvi. 19.) And O that this was carefully observed and imitated by all that are called Christians!

[3] Ver. 3. *He saw in a vision,* φανερῶς, *openly.*] *i. e.* Waking, and with his bodily eyes; for there were also visions in a dream: (Gen. xx. 3. xxviii. 12. Job iv. 13.) so St. Paul saw, ἐν ἐκστάσει ὅραμα, *a vision in an ecstasy,* (xi. 5.) and when he was blind, *he saw in a vision Ananias,* (ix. 12.)

[4] *About the ninth hour.*] The time of the evening sacrifice; a very fit time to tell him, that his prayers and alms, which were *spiritual sacrifices,* were come up before God as an evening sacrifice: for at the same time, the angel was sent to tell Daniel that his prayer was heard. (Dan. ix. 21.)

[5] Ver. 4. *Thy prayers and thine alms are come up for a memorial,* &c.] The word μνημόσυνον, rendered a *memorial,* is used both of the incense offered up with the sacrifice, (Lev. ii. 2. 9.) and of a part or handful of the mincha offered up to God; (Lev. v. 12. Numb. v. 15. 18. 26.) in which two places no incense was to be admitted, it being an offering for sin, or a memorial for iniquity; so that there, not the incense or perfume, but part of the mincha or oblation put upon the altar, is called *ascharah, a memorial.* Now seeing alms are the Christian sacrifices, and are called so by the apostle, Phil. iv. 18. and seeing our prayers are said to ascend as incense, and are so styled, Rev. v. 8. viii. 3. seeing they are our *sacrifice of praise,* Heb. xiii. 15. and alms our *odour or sweet savour,* Phil. iv. 18. the allusion here may very fitly relate to both.

[6] Ver. 5. *Whose surname is Peter.*] And so throughout this story: for Christ having said to him, *Thou art Peter, i. e.* a rock, *and upon this rock will I build my church, i. e.* lay the foundation of a church among the Jews, as he did by Peter, (Acts ii. 47.) and among the gentiles, as he doth here; therefore Cornelius is bid to send, not to Jerusalem to James or John, nor to Damascus for Paul, the apostle of the gentiles, but to Joppa for Simon, *whose surname was Peter,* that from him he might hear those words *by which he and his house should be saved,* (xi. 14.)

[7] Ver. 9. *Peter went up unto the housetop to pray at the sixth hour.*] This being about noon, was, by the Jews, styled *the time of the mincha gedola,* one of the three daily hours of prayer, which devout men used. So Daniel prayed *three times a day,* vi. 10. *morning, evening, and at the mincha:* and David saith, Psal. lv. 17. *evening, and morning, and at noon, will I pray to thee; evening,* and *morning,* and at *mincha,* three times of prayer: so R. Saadias and R. Solomon. Note also, that though St. Peter had been so long a convert to Christianity, he keeps close to the customs of the Jews, not only as to their hours of prayer, but as to their manner of praying towards the temple, when they were out of Judea or Jerusalem, and so could not go up to the temple at the hour of prayer; for he goes up to the top or roof of the house, to pray towards Jerusalem, as Daniel did, vi. 10. Solomon, at the dedication of the temple, praying so oft, that *God would hear the prayers the men of Israel should make towards that place.* (1 Kings viii. 29, 30. 35. 38. 44. 48.) And when it is said of Hezekiah, 2 Kings xx. 2. Isa. xxxviii. 3. that he turned his face towards the wall; the Targum saith, this

* Jerus. Jebamoth. F. 8. Col. 4.

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was the wall of the house of the sanctuary; and therefore, in all likelihood, St. Peter, being at Joppa, went up to the roof of the house to pray, for the same reason.

[8] Ver. 15. *What God hath cleansed, call not thou common, μὴ σὺ κοίνου, do not thou pollute.*] For explication of all that in this chapter is mentioned, with relation to this matter, let it be noted;

First, That it was the priest's office in case of leprosy, and other matters of like nature, to pronounce the thing or person under examination clean or unclean, and though this was done only by a declarative sentence, yet it is expressed effectively; for in the Hebrew the words are תטמאו וטהרו, and in the Greek, *καὶ καθαριεῖ αὐτὸν, καὶ μιανεῖ αὐτὸν, the priest shall cleanse, the priest shall pollute him:* so Lev. xiii. 6. 8. 11. 13. 17. 20. and so on. Accordingly, the voice here says, What God hath cleansed (*i. e.* by this vision and command declared to be clean) that do not thou pollute (*i. e.* pronounce not thou unclean). Note,

Secondly, That the two great things which made the partition-wall betwixt Jew and gentile, were the rite of circumcision, and the distinction between clean and unclean meats; of these two, circumcision was common to them from the beginning with the Ishmaelites, and afterward with many other nations; but the abstaining from all meats, forbidden by the law of Moses as unclean, was peculiar to the Jews, and distinguished them from all the nations of the world; and that this was the true scope of these laws, even to separate them from all other nations, by a diet peculiar to themselves, which might keep them from familiar converse with the gentiles, and so from learning their idolatrous customs, God himself declareth, saying, Lev. xx. 23—25. *I am the Lord your God which have separated you from other people; ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean; and you shall not make yourselves abominable by beast, or by fowl, or by any manner of creeping thing that creepeth on the ground, which I have separated from you as unclean.* And *ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that ye should be mine.* Hence it must follow, that though the Egyptians, the Syrians, and other nations, might abstain from some of these beasts as unclean, yet not any of them observed the distinction of meats prescribed by Moses, for then God could not, by it, have separated them from all other nations to himself. And suitable to this is the account which Eleazer the high-priest gives of these laws in Aristeas,* that God, *πάντοθεν ἡμᾶς περιέφραξεν ἀγνείαις, καὶ διὰ βρωτῶν καὶ ποτῶν, ὅπως ἐν μηδενὶ συναλισγούμενοι μηδ' ὁμιλοῦντες φαύλοις διὰ τροφὰς λαμβάνωμεν, had hedged them in with these purifications, as to meats and drinks, that, not eating or conversing with evil men, they might not be defiled.* Or as Eusebius† hath it from the same author, *ὅπως μηδενὶ τῶν ἄλλων ἐθνων ἐπιμισγώμεθα κατὰ μηδὲν, that they might in nothing be mixed with other nations, but be kept pure both as to soul and body.*

And, lastly, being thus separated by this precept from all familiar converse with other nations, hence they came to look on them who did not use this abstinence as unclean; because they freely did eat of those things which the law made unclean to them; and to say that the unclean beasts did signify the people of the world. (So R. Menahem on Lev. xi.) Now hence we learn,

First, Why in this vision there is a representation of all manner of beasts, fowls, and creeping things; *viz.* because all these are mentioned Lev. xx. 24. as things, by abstaining from some of which as unclean, God had separated them from other nations to himself.

Secondly, We see the reason why the men of the circumcision object to St. Peter these two things, viz. *That he went in to the uncircumcised, and did eat with them;* (xi. 3.) to wit, because it was chiefly by these two things they were separated from other nations.

Thirdly, We learn why St. Peter saith, (ver. 28.) that God had by this vision shewed him that he should *call no man common or unclean, viz.* because he, by this declaration and command, had taken away that distinction which hindered their converse with other nations: and,

Fourthly, We see how necessary and expedient it was, that this liberty of eating meats indifferently, should be so fully declared from heaven to the Jews; because it being by God declared a law given for this very purpose, that they might be severed to himself from other nations, they durst not do any thing, without a revelation, which seemed to violate it; and without breaking through the traditions they had received about it, they could not have executed their commission to teach, or *make disciples in all nations.* Hence Peter is bid to go to them, *μηδὲν διακρινόμενος, putting no difference betwixt them and the Jews,* as that phrase often signifies. (See Acts xv. 9. and the note on Rom. xiv. 23.)

[9] Ver. 16. *This was done thrice,*] As Pharaoh's dream was doubled, for the certainty of the thing, Gen. xli. 32.

[10] Ver. 25, 26. *Cornelius fell down at his feet and worshipped him. But Peter said, Stand up; I myself also am a man.*] If the worship intended and given to him by Cornelius was religious worship, Peter declares such worship was not to be given to a mere man; if it was only civil worship, he, who thought it not fit to receive that, would much less have received religious worship.

[11] Ver. 30. *Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, Four days ago I was fasting until this hour.*] The Greek, say some critics, is to be rendered thus, *From the fourth day to this hour I was,* or *have been, fasting;* so that Cornelius, according to this import of them, must have been fasting four days together; but this cannot be the true sense of the words of Cornelius; for *this hour* is the hour of his speaking to St. Peter, and the same day he saw his vision, which yet he saw not when St. Peter was come to him, but four days before; the meaning therefore is, that *four days since* he was fasting till the same hour of the day in which he spake thus to St. Peter: so *ἀφ' ἡμέρων ἀρχαίων,* is *a long time ago,* Acts xv. 7. *ἀπὸ πέρυσι, a year ago,* 2 Cor. viii. 10. ix. 2. and therefore Budæus, having said that *ἀπὸ* is often put for *μετὰ,* saith, these words are to be rendered *quarto abhinc die;* and Grotius renders them thus, *die ante hoc tempus quarta jejunaveram,* both justifying our translation.

[12] Ver. 34. *I perceive God is no respecter of persons,* &c.] I shall shew in the note on James ii. 1. that respect of persons in matters judicial, is shewed, when men judge others not according to the merits of the cause, but according to outward respects, which relate nothing to it, as the

* Apud Joseph. p. 17. † Præp. Evang. lib. viii. cap. 9. p. 371.

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greatness, richness, meanness, and poverty of the person, relation, friendship, or affection; and so in spirituals, to accept persons is to respect them and their services, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the sight of God, but on the account of the nation to which they belong, or the ancestors from which they were descended. Thus, because God had chosen the Jews to be his people, by reason of the piety of their forefathers, and to perform his promise made to them, the Jews imagined that God would accept them and their services on that account, that they were of the Jewish nation, and of the seed of Abraham according to the flesh, and that he would not accept the persons or regard the services of the gentiles, for want of these things; but these false conceptions St. Paul, in his Epistle to the Romans, and St. Peter here, refute: shewing (1.) that men, not only of the Jewish, but of any other nation, may be acceptable to God, *there being one God, who is rich* (in goodness) *to all that call upon him,* whether Jew or gentile, (Rom. x. 12.) he being *the God not of Jews only, but also of the gentiles,* and so as ready to justify them through faith, as to justify the Jews. (Rom. iii. 29, 30.) (2.) That God accepts such men, not on the account of their descent or circumcision, but because they *fear God* and *work righteousness:* thus Cornelius being one that feared God, and gave much alms, (ver. 2, 3.) his prayers *and alms came before God for a memorial* for good to him; whence it is evident, that some of other nations, owning the true God, not only might, but actually did, *fear God* and *work righteousness,* and otherwise they very ill deserved the title given to the *proselytes of the gate;* (see the note on ver. 2.) nor could St. Peter perceive that God was no respecter of persons on the account of a thing which never did nor could happen; or St. Paul say, *Glory, honour, and peace shall be to every one that doeth good, to the Jew first, and also to the gentile: for there is no respect of persons with God.* (Rom. ii. 10, 11.) How far such persons may be accepted with God, and on what account, see my conjecture on Rom. ii. 14.

[13] Ver. 36. *The word which God sent to the children of Israel,* &c.] The apostle's discourse from this to the forty-third verse seems to be to this effect; *viz.* (1.) That there was an offer made by the gospel of peace, *i. e.* of reconciliation and salvation by Jesus Christ, the author of that gospel, ver. 36, 37. (2.) That he was able to make good that promise, as being Lord of all things. (3.) That he who preached this doctrine was a true prophet, he being anointed with the Holy Ghost for that office, and confirming what he said by powerful miracles, ver. 38. (4.) That this doctrine, and these miracles, could not be reasonably questioned, they who were with him from the beginning being witnesses of what he said and did, ver. 39. And (5.) whereas it might be objected, that he was dead, and so could not be able to confer these blessings on them who believed in him, it is added, ver. 40. that him God raised up the third day according to his own prediction, and that of this resurrection they were all eye-witnesses, sufficiently instructed to give in their testimony concerning it by his frequent appearances to, and familiar converse with, them, ver. 41. (6.) That after his resurrection they had received a commission from God to testify that he was appointed *to be Judge of the quick and dead,* and so to give that peace and salvation he had promised in his gospel to his faithful servants, ver. 42. And, lastly, that to all this all the prophets had given in their suffrages, by declaring, that *through his name all that believed in him should receive remission of sins,* ver. 43. Note also, that it is not to be wondered that St. Peter should say to Cornelius and his kinsmen, who were already *proselytes of the gate,* and lived at Cæsarea, the seat of the governor of Judea, where the Jews dwelt, and whither they continually resorted, and where Philip had already preached the gospel, (Acts viii. 40.) *Ye know this word,* he meaning not that they were persuaded of the truth of it, but only that they had heard the fame, and were acquainted with the report.

[14] Ver. 41. *Who did eat and drink with him.*] That in their presence he did eat part of a fish and of a honeycomb, they had then with them, we read expressly, Luke xxiv. 41—43. that they did eat of the bread and fish he had provided for them, may be collected from his invitation to them *to come and dine,* John xxi. 12. which doubtless they refused not; and since we may reasonably suppose they did not dine without drinking, we must have reason to believe *they did eat and drink with him.*

[15] Ver. 47. *Can any man forbid water, that these should not be baptized?*] These words contain a plain and a convincing demonstration of the falsehood of the quakers' doctrine, that water-baptism is unnecessary to them who have received the inward baptism of the Spirit; since the apostle here not only declares that water-baptism ought therefore to be administered to these persons, because they had already been baptized with the Holy Ghost; but also commands them to be baptized upon that account.

[16] Ver. 48. *And he commanded them to be baptized.*] Whom did he command to do this? the gentiles? It seemeth at first sight absurd, that they who were not yet baptized should baptize others: or was it the Jews that came then with him? they seem only to be lay-brethren, who only were permitted to baptize in case of necessity; it seemeth therefore reasonable to say, that he commanded water to be brought for their baptism, and then performed himself the office, or left it to be done by gifted persons.

[17] *In the name of the Lord Jesus.*] Here the note of Grotius is this, that in the name of Christ the anointed, is understood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and so they who thus felt his influence enabling them to speak with tongues, must believe in him already, and being proselytes of the gate, they believed already in God the Father, and came to hear what he should say to them; it was therefore only necessary, that by receiving Christian baptism, they should profess their faith in the Lord Jesus.

CHAP. XI.

1. [1] AND (δὲ, *then*) the apostles and brethren that were in Judea heard that the gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, [2] they who were of the circumcision *(being still zealous for the law of Moses and the traditions of the elders)* contended with him,

3. Saying, Thou *(violating the tradition of our fathers)* wentest in to men uncircumcised, and didst eat with them.

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4. But Peter rehearsed the matter from the beginning, and expounded it by order to them (Gr. ἀρξάμενος ἐξετίθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the matter orderly*), saying,

5. I was in the city of Joppa praying: and in a trance I saw a vision, *(viz.)* A certain vessel descended (Gr. *descending*), as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6. Upon the which when I had fastened mine eyes, I considered (Gr. εἰς ἣν ἀτενίσας κατενόουν, *attending to which, I observed*), and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard a voice saying to me, Arise, Peter; slay and eat *(freely of them to satisfy thy hunger*, x. 10.)

8. But I said, *(I can)* not *(do)* so, Lord; for *(being a strict observer of the law of Moses)* nothing common or unclean hath at any time entered into my mouth.

9. But the voice *(of the Lord)* answered me again (Gr. *the second time*) from heaven, *(saying,)* What *(that)* God *(who instituted the law of Moses, by this declaration of his will)* hath cleansed, that call not thou *(any longer)* common.

10. And this was done three times *(for the certainty of the thing)*: and *(then)* all *(the things I had seen)* were drawn up again into heaven.

11. And, behold, immediately *(after this vision)* there were three men already come to the house where I was, *(they being)* sent from Cæsarea to me.

12. And the Spirit bade me go with them, nothing doubting *(to converse with them though they were gentiles, or putting no difference betwixt them and Jews, as betwixt persons clean and unclean)*. Moreover these six brethren *(here present, as witnesses of the truth of what I say,)* accompanied me, and we entered into the man's house *(who sent for me)*:

13. And he shewed us how he had seen an angel in his house, who stood *(by him)*, and said to him, Send men to Joppa, and *(by them)* call for Simon, whose surname is Peter;

14. [3] Who shall tell thee words, by which thou and all thy house *(believing them)* shall be saved.

15. And as I began to speak *(and had not long continued my discourse)*, [4] the Holy Ghost fell on them, as *(he had done)* on us at the beginning, (Acts ii. *enabling them to speak with tongues, and to prophesy*, x. 44—46.)

16. Then remembered I the word of the Lord *(Jesus)*, how that he said *(to us*, Acts i. 5.) John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17. Forasmuch then as God gave them *(though gentiles and uncircumcised)* the like gift as *(he had given)* to us *(circumcised Jews)*, who believed on the Lord Jesus Christ; what was I that I could withstand God? (Gr. *how was I able to hinder God; viz. by refusing to receive them into the church by baptism*, x. 47. *whom he had already baptized with the Holy Ghost?*

18. *And)* when they heard these things they held their peace *(being satisfied with this account of St. Peter's actions)*, and *(they)* glorified God *(for his goodness to the gentiles)*, saying, Then (Gr. ἄρα γε, *surely)* hath [5] God also to the gentiles granted repentance unto life.

19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnice, and Cyprus, and Antioch, [6] preaching the word to none but to the Jews only.

20. And some of them were *(by birth)* men of Cyprus and Cyrene, who, when they were come to Antioch, [7] spake to the Grecians, (Gr. πρὸς τοὺς ἑλληνιστὰς, *to the Jews using the Greek language*, see note on vi. 1.) preaching the Lord Jesus.

21. And *(they being men enabled and authorized for this work by the Holy Ghost's descent upon them for this end*, Acts ii. 9, 10.) the hand *(or power)* of the Lord was with them, and a great number believed, and turned unto the Lord.

22. Then tidings of these things came to the ears of the church which was at Jerusalem: and they sent forth Barnabas *(a Cyprian)*, that he should go (διελθεῖν, *to go through those places)* as far as *(even to)* Antioch.

23. Who when he came, and had seen (Gr. *coming, and seeing)* the grace of God *(i. e. the prevalency of the gospel among them)*, was glad, and exhorted them all, that with *(full)* purpose of heart they would cleave to the Lord.

24. For he was a good man, and full of the *(gifts of the)* Holy Ghost and of faith: and *(by this means)* much people was added to the Lord *(i. e. believed in the Lord Jesus)*.

25. Then departed Barnabas *(from Antioch)* to Tarsus, to seek Saul, *(perhaps that he being an apostle might lay his hands on some of them, that they might receive the Holy Ghost*, Acts viii. 17.)

26. And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with *(or in)* the church, and taught much people. And the *(-y who formerly were called)* disciples [8] were called Christians first in Antioch.

27. And in those days came prophets *(i. e. men who had the gift of foretelling things to come)* from Jerusalem to Antioch.

28. And there stood up one of them named Agabus, and signified by *(the afflatus of)* the Spirit, that there should be a great dearth [9] throughout all the world *(i. e. the Roman empire)*: which came to pass in the days of Claudius Cæsar.

29. Then the disciples *(of Antioch and the places adjacent)*, every man according to his ability, determined to send relief to the brethren which dwelt in Judea:

30. Which also they did, and [10] sent it to the elders *(of the Jews)* by the hands of Barnabas and Saul.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *WHEN the apostles and brethren had heard that the gentiles had received the word of God.*] This they then only heard, because it was then only done, they who before preached the word doing it only to the Jews, ver. 19.

[2] Ver. 2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the circumcision contended with him.*] I see no reason here to except any of the believing Jews (unless perhaps the apostles) from this contention, they being *all zealous of the law and of their customs*, and not enduring to hear that any Jew should act contrary to them; (Acts xxi. 20, 21.) and St. Peter himself being of that mind till he had received this vision, and laying it down as a known rule, (Acts x. 28.) that *it was unlawful for a Jew to converse with an alien,*

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and even after this vision, withdrawing himself from the believing gentiles for fear of the Jews, which came from Jerusalem, (Gal. ii. 12.) and they of the dispersion preaching to the Jews only. Note also hence, that the believers knew nothing of the supremacy, and much less of the *infallibility* of St. Peter; for otherwise they would not have dared thus to rise up against their *supreme governor*, much less would they have condemned the actions of their *infallible teacher*.

[3] Ver. 14. *Who shall speak to thee words, by which thou and all thy house shall be saved.*] God, saith Grotius, after he had sent Christ, would admit of no other way of obtaining the salvation promised in the gospel, but by the knowledge of him, which is certainly true of all who were capable of coming to the knowledge of him: how far he might accept of others, see my conjecture, note on Rom. ii. 14.

[4] Ver. 15. *The Holy Ghost fell upon them, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, as upon us at the beginning.*] They therefore having received the like gifts, which were the fruits of faith, must be looked on as brethren and disciples of the Lord, and so must be admitted into his church by that baptism, which Christ instituted to be administered to all his disciples; being united by his Spirit to Christ their head, they must be owned as his members; God having owned them, by imparting to them these spiritual gifts, they must be owned by us, and he having purified their hearts by faith, (xv. 9.) they must no longer be looked on by us as unclean.

[5] Ver. 18. *Then hath God granted to the gentiles repentance unto life.*] The Jews had the highest thoughts of themselves, as if all God's blessings were designed for them only, and the meanest and even vilest thoughts of all other nations, as if God counted them only *as spittle. Thou madest the world for our sakes* (saith the book of Esdras); *as for the other people, thou hast said, They are nothing, but like to spittle, and they have ever been reputed as nothing*, 2 Esd. vi. 55—57. They imagined, that the Messiah was to make them a glorious people, and to save them, but to destroy or to enslave all other nations to them; and that God would save all of them as being *children of Abraham*, but that all the rest of the world were *fuel for hell-fire*; and this made them so to contemn them, and never think of their being saved any other way than by being proselytes to their law. Hence, in the former chapter, they so much admire that the Holy Ghost should fall on them, ver. 45. and here speak of it as a thing beyond their imagination, that God should *grant repentance unto life* to them: hence do the unbelieving Jews forbid the *apostles to speak to the gentiles that they might be saved*, 2 Thess. ii. 16. and cry out against St. Paul as one not fit to live, because he said, Christ would send him to the gentiles, Acts xxii. 21, 22.

Τοῖς ἔθνεσιν ὁ Θεὸς μετάνοιαν ἔδωκεν, *Then hath God given to the gentiles repentance.*] From these words and from Eph. ii. 8. *Faith is the gift of God*, and from God's promise to the Jews, *I will give them a heart to know me*, Jer. xxiv. 7. *I will give them a new heart*, Ezek. xi. 19. xxxvi. 26. some argue thus; What God gives, we only receive from him, and so are only passive in it; but God gives faith, repentance, and a new heart; therefore we neither do, nor can do any thing towards the obtaining of them.

In answer therefore to these and all other passages of a like nature dispersed through the Scriptures, I shall shew, first, that they must be consistent with God's commands and exhortations directed to us to perform our duty, with his promises and motives to excite us to the performance of it, and with his threats denounced against those who do neglect it; and so must be so far from excluding, that they do rather presuppose our industry; as will be evident,

First, Because he promises those very blessings he is said to give to their industry and diligence who receive them, *v. g. The Lord giveth wisdom*, (Eccles. ii. 16.) but then he gives it only on this condition, that we *ask it in faith*, (James i. 4.) that we *apply our hearts to seek it:* (Eccles. vii. 25.) so that to argue as these men do in this case, is plainly to contradict the mind of the Holy Ghost, who, for this very reason, that God is the giver of it, requires us *to incline our ears to wisdom, and to apply our hearts to understanding; to cry after knowledge, and lift up our voice for understanding; to seek for her as for silver, and to search for her as for hid treasure;* suspending our enjoyment of her upon all this diligence, by saying, *Then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom.* (Prov. ii. 2—6.) Again, *Faith cometh by hearing of the word of God;* (Rom. x. 17.) this is the ordinary instrument which works repentance and conversion in us; but that it may have this good effect, we must hear it with good attention, and improve the knowledge received from it, for *to him that thus hath shall more be given;* (Mark iv. 24, 25.) we must *receive it into a good and honest heart, and treasure it up there:* (Luke viii. 15.) for to them only *it is given to know the mysteries of Christ's kingdom*, who thus improve the knowledge and talents which they have received. (Matt. xiii. 11, 12. xxv. 20.)

Secondly, When there is a want of these or such-like dispositions, or some evil dispositions which prejudice us against, or indispose us for, the performance of those duties, then it is said that these things are not given: so Matt. xiii. 12. *To them it is not given: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them:* so Deut. xxix. 3, 4. *Ye have seen the temptations, signs, and miracles, which God wrought for you; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day;* which must not be imputed to any want of power in these things to move them, much less to a want of the Divine grace to work upon their hearts by them, for then they could not be blamed for not having such a heart; but it was wholly to be ascribed to their own negligence and perverseness, which rendered them indisposed to receive this gift: as will be farther evident, first, from God's vehement desire that such good things might have been given them, which through their own defect in the performance of their duty were not given them; as, *v. g. a heart* to fear God: so Deut. v. 29. *O that there were such a heart in them, that they would fear me, and keep all my commandments always!* which is an expression of a most earnest desire that it might be so, and therefore an assurance that there was nothing wanting on God's part that was requisite to the obtaining such a heart. Secondly, From his frequent commands requiring men to believe, repent, and turn to him,

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and to give their hearts to seek him: so 1 Chron. xxii. 19. *And now* δότε, *give your hearts and your souls to seek the Lord:* for seeing God neither commands what is impossible for us to do, nor what he himself will do without us, these commands must relate to something which is in our power, because it is our duty to perform it: and, thirdly, from the commendations which the Scriptures give to them who believed, repented, and turned to the Lord; and the reprehensions they give, the punishments they threaten to them who neglect to do so: for seeing no man can receive a reward for what he had no hand in doing, or blame and punishment for not performing what he could not be capable of doing, these praises and reprehensions shew that these things might and ought to have been done by us.

Having premised this, I proceed,

Secondly, To shew what are the various imports of this phrase in Scripture, or how and why God may be said to give, what, by our industry or our co-operation with his grace, and blessing upon our endeavours, we enjoy.

First, then, when the thing said to be given is morally evil; that God, who can neither himself do, nor incline others to do, evil, can be said to give it, only, because he gives those faculties by which men are enabled to do it, and suffers them, without restraint, to follow the inclinations of their own wicked hearts: so ἔδωκε Κύριος, *God gave a lying spirit in the mouth of Ahab's prophets,* 1 Kings xxii. 23. so ἐδόθη τῷ θηρίῳ, *it was given to the beast to speak great things and blasphemies,* Rev. xiii. 15. and, ver. 7. ἐδόθη, *it was given to him to make war with the saints, and overcome them;* and that in this sense God is said *to give the heathens up to a reprobate mind, to the lustings of their hearts, and to dishonourable affections,* see the note on Rom. i. 28. that thus only *he gave to the Jews a spirit of slumber,* see the note on Rom. xi. 8. Secondly, Sometimes *to give* doth only signify to pronounce, teach, and prescribe; as when God saith, *Thou shalt put the blessing on Mount Gerizim,* Deut. xi. 29. *i. e.* thou shalt pronounce it thence: thus is God said *to give to the Jews his sabbaths, viz.* by commanding the observation of them, Exod. xvi. 29. and to give them those laws and commandments he prescribed and taught them by his servant Moses; and in this sense he is said to give wisdom, because *out of his mouth proceedeth understanding,* Prov. ii. 6. and so he saith, *give to the wise, i. e.* instruction, *and he will still be wiser,* Prov. ix. 9. And in this sense also may he be said to give both faith and repentance; because he hath so frequently prescribed them, and taught us the advantages we shall reap by them, the means to produce them, the inducements to perform them, and the evils we shall suffer from the want of them.

Thirdly, I lay this down as a most certain rule, *That where God is said to give us any thing which it is our duty to obtain, the exercise of that faculty is still supposed which he hath given us already;* and God is only said to give it by giving thus those faculties by which we are enabled to obtain it, and the means and motives which are sufficient to excite those faculties to the performance of their proper actions; I say, the exercise of these faculties is always presupposed; and when God is said to give what we are to get, and what it is our duty and will be our advantage to perform, the meaning only is, he puts it into our power, by the exercise of those faculties which he hath given us, by attendance to the motives which he affords to excite us thus to exercise them, and by the assistance he is ready still to give us upon our willingness to do what he requires to obtain those things. And,

First, Thus it is always with respect to natural gifts; for thus *God giveth riches,* (Eccles. v. 19. vi. 2.) because *he giveth power to get wealth,* (Deut. viii. 18.) but yet it is *the diligent hand,* and the blessing of God upon our labours, *that maketh rich;* (Prov. x. 4. 22.) *he giveth us our daily bread,* yea, *he giveth food to all flesh,* (Psal. cxxxvi. 25.) and yet we must *eat it in the sweat of our brows,* and procure it with the labour of our hands; (Gen. iii. 19.) *he giveth all things to all men,* (Acts xvii. 25.) *and to the beasts their food,* (Psal. cxlvii. 19.) but then they must employ those faculties which God hath given them to get it: wherefore to argue thus—God giveth faith and repentance, and therefore we do nothing to obtain them, is as if I should say, God giveth us our daily bread, therefore we must not labour for it; God giveth food to all flesh, therefore they are not to seek after it.

Secondly, Thus it is also with respect to spirituals; thus *God giveth wisdom,* but it is to them who incline their ears to the instructions he hath given them to make them wise, and who apply their hearts to understanding: thus the Jews argue that God had given repentance to the gentiles; because he had commissionated St. Peter to preach to them *peace through Jesus Christ, and remission of sins,* and they upon his preaching had believed in Christ, and *received the Holy Ghost:* so also, though faith be an assent to a Divine revelation, and faith in Christ an assent to the revelation made in Scripture concerning him, and so must be an act of the understanding, requiring only the evidence of the truth of that revelation to produce it; yet is it said to be the *gift of God,* because the objects of that faith are only made known to us by Divine revelation; the motives to embrace it are all contained in the same revelation, and both are confirmed and made credible to us by the testimony which God hath given to them, and so God hath done all that is requisite on his part to produce this faith in us.

[6] Ver. 19. *Preaching the word to none but the Jews only.*] As thinking it unlawful to converse with men of other nations, and not believing that God would give repentance to the gentiles. Woltzogenius here notes, that these men preached without any mission; and hence concludes, that an ordinary mission is not required to authorize men to preach the gospel. But this is said without just ground; for these men seem to be of the number of those on whom the Holy Ghost fell on the day of Pentecost, among whom were those of Cyrene. Moreover, *the power of the Lord was with them,* to confirm their doctrine by miracles, ver. 21. He then that will plead a commission from God to preach the gospel without an ordinary mission, must shew the like extraordinary gifts or miraculous assistances; God never sending any person to do his work without some testimony from himself, or from persons commissionated by him.

[7] Ver. 20. *And they spake* πρὸς τοὺς Ἑλληνιστὰς, *to the Hellenists.*] Grotius here saith, *certò legendum,* πρὸς τοὺς Ἕλληνας, we must certainly read, *to the Greeks,* because the Syriac, Arabic, and Latin, so read; whereas, that is no ground at all; for so they all read, vi. 1. where Grotius himself acknowledges, the Jews are to be understood by the Hellenists: he adds, that the Alexandrian MS. so reads,

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but so it doth in opposition to all other MSS. Chrysostom here saith, that *they spake Greek*, Ἑβραῖοι ὄντες, *being Hebrews*. Œcumenius saith, he styles them Hellenists, *not as being addicted to the worship of the Greeks, but as* Ἑλληνιστὶ φθεγγόμενοι, *speaking the Greek language*; and it seems necessary to understand the Jews using the Greek tongue, and reading the Scriptures in that tongue in their synagogues, as Buxtorf says they did: (1.) because these persons preached to the Jews only, (ver. 19.) And, (2.) because they of the church of Jerusalem send to them Barnabas, whom they would scarce send to the uncircumcised.

[8] Ver. 26. *And the disciples were called Christians first at Antioch.*] Before they were called *disciples*, as here; *believers*, Acts v. 14. *men of the church*, Acts xii. 1. *men of the way*, see note on Acts ix. 2. *the saints*, Acts ix. 13. *those that called on the name of Christ*, ver. 14. and by their enemies, *Nazarenes* and *Galileans;* but now, by the conversion of Cornelius, and his kinsmen, and his family, the believing Jews and gentiles being made one church, that the name of Jew and heathen might no more continue the distance that was betwixt them, this new name was given to them both; as some conceive, according to the prophecy mentioned Isa. lxv. 15. a name embraced by all Christians as most expressive of their relation to their master Christ, and which they gloried in, and owned before the face of their enemies. (Tertull. Apol. cap. 3. 5. Euseb. Hist. Eccles. lib. v. cap. 1.) But that Evodius should be then bishop of Antioch, and give this name first to the Christians, and St. Luke should say nothing either of his doing this, or ever mention his being there, it is not easy to believe.

[9] Ver. 28. Ἐφ' ὅλην τὴν οἰκουμένην, *Through the whole world.*] That οἰκουμένη signifies the *Roman empire*, see the note on Luke ii. 1. Accordingly, Eusebius* saith of this famine, that it oppressed almost the whole *empire;* and that it was recorded by historians, *most averse to our religion; viz.* by Suetonius† in the life of Claudius, who saith, it happened, "ob assiduas sterilitates," *through a long barrenness.* Josephus‡ saith, that it raged so much in Judea, πολλῶν ὑπὸ ἐνδείας ἀναλωμάτων φθειρομένων, *so that many perished for want of victuals:* and Dion Cassius,§ that it was λιμὸς ἰσχυρὸς, *a very great famine;* and happened when Claudius and Caius Largus were consuls, that is, in the second year of Claudius, though it seems rather to have been that which happened, as Eusebius in his Chronicon, and Orosius, lib. vii. 6. place it, in the fourth year of Claudius.

[10] Ver. 30. *And sent it* πρὸς τοὺς πρεσβυτέρους, *to the elders.*] It is doubtless the duty of all Christians to be ready to relieve their Christian brethren in other nations according to their abilities, as St. Paul shews, 2 Cor. viii. 9. and those especially from whom they have received spiritual things. (Rom. xv. 27.) But here it is farther to be noted, that it was the constant custom of the Jews in their dispersions, to send money into the land of Canaan for the sustaining of the poor there, as Campegius Vitringa‖ proves. St. Paul was therefore careful, that the unbelieving Jews should not outdo the Christians in those offices of charity towards their brethren in Judea; and therefore, as he carries here the charity of the Christians of Antioch, and the parts adjacent, to the distressed brethren in Judea, so doth he shew himself always ready to advance this work, (Gal. ii. 10.) to plead for and to promote it, as he did in the churches of Macedonia and Achaia.

But whereas some contend, the elders mentioned here were the bishops of Judea; it is not certain that they were Christians, or any other than the elders of the Jewish synagogues, or the πρῶτοι τῶν Ἱεροσολυμιτῶν, *chief men of Jerusalem;* to whom, saith Josephus,* king Izates sent his charity at the same time: and if they were Christians, they might still be the elders of their synagogues, the Christians then retaining the Jewish rites.

CHAP. XII.

1. NOW about that time *(that Agabus foretold of the famine,* xi. 28.) Herod *(Agrippa)* the king [1] stretched forth his hands to vex certain of the church (Gr. *caught hold of certain of the church to afflict them).*

2. And [2] he killed James the brother of John *(who by this title was distinguished from James the son of Alpheus, bishop of Jerusalem,)* with the sword.

3. And because he saw it pleased the Jews *(to see the Christians thus afflicted and cut off),* he proceeded farther to take *(into custody)* Peter also. *(And when this was done,)* then were the days of unleavened bread *(the paschal festival).*

4. And when *(therefore)* he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers *(i. e. sixteen soldiers)* to keep him *(four at a time);* intending [3] after Easter *(or when that festival was over, in which it was customary to release a prisoner to them,* Matt. xxvii. 15.) to bring him forth to the people *(to be slain before them).*

5. Peter therefore was kept in prison *(for this end):* but [4] prayer was made without ceasing of the church to God for *(deliverance of)* him.

6. And when Herod would have brought *(was about to bring)* him forth, the same night *(that he had determined to do this on the morrow,* ver. 9.) Peter was sleeping betwixt two soldiers, *(being)* bound *(to them)* with two chains: (Acts xxviii. 20.) and the keepers, *(being two other soldiers that stood)* before the door, kept the prison.

7. And, behold, the *(an)* angel of the Lord came to him *(to deliver him),* and a light shined in the prison *(to enable him to see what he was to do):* and he *(the angel)* smote Peter on the side, and raised him up, saying *(to him),* Arise up quickly. And *(when he had so said)* [5] his chains fell off from his hands.

8. And the angel said to him, Gird thyself, and bind on thy sandals. And so he did. And *(then)* he said to him, Cast thy garment about thee, and follow me.

9. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw *(had seen)* a vision *(only).*

10. *(And)* when they were past the first and second wards, they came to the iron gate that leadeth *(from the prison)* to the city; which *(gate)* opened unto them of his *(its)* own accord: and they went out, and passed out

* II. Eccles. lib. ii. cap. 8. † Cap. 18.
‡ Antiq. lib. xx. cap. p. 686. D. § Hist. lib. lx. p. 146.
‖ De Syn. Vet. lib. iii. par. i. cap. 13. p. 808. 811.

* Antiq. lib. xx. cap. 2. p. 686.

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(together) through one street; and [6] forthwith the angel *(having done all that was requisite for his deliverance)* departed from him.

11. And when Peter was come to himself *(and saw where he was)*, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had [7] considered *(the thing done)*, he came to the house of Mary the mother of *(that)* John, whose surname was Mark; where many were gathered together praying.

13. And as Peter knocked at the door of the gate, a damsel came to hearken *(what he who knocked would say, and she was)* named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for gladness, but *(first)* ran in, and told *(them within)* how Peter stood before the gate.

15. And they said unto her, Thou art mad *(to entertain such a thought)*. But she constantly affirmed that it was even so. Then said they, [8] It is his *(good)* angel, *(or a messenger sent from him)*.

16. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17. But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had *(by an angel)* brought him out of the prison. And he said, [9] Go, shew these things to James, and the brethren. And *(then)* he departed *(from them)*, and went into another place *(of more safety)*.

18. Now as soon as it was day, there was no small stir among the soldiers, *(inquiring)* what was become of Peter.

19. And when Herod sought for him, and found him not, he examined the keepers *(he questioned them in a judicial manner)*, and *(when they could tell nothing of him, he)* [10] commanded that they should be put to death. And *(then)* he *(i. e. king Agrippa)* [11] went down from Judea to Cæsarea *(to celebrate the solemnity kept for the honour of Cæsar)*, and there abode *(during the time of that solemnity)*.

20. And Herod was highly displeased with them of Tyre and Sidon *(and designed to make war upon them)*: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired *(by him, that they might have)* peace; because their country was nourished by the king's country.

21. And upon a set day *(the second day of the solemnity, appointed in honour of Cæsar)*, Herod, arrayed in royal apparel *(upon which the sun shining, gave it a glorious lustre)*, sat on his throne, and made an oration *(in the theatre)* to them *(i. e. to those nobles and governors which were come out of the whole province to that solemnity)*.

22. And the people gave a shout, saying, The voice *(of him that speaketh, is the voice)* of a god, and not of a *(mere)* man.

23. And [12] immediately the angel of the Lord smote him, because he *(received this flattery without reprehension, as due to him, and)* gave not God the glory: and he was eaten *(and miserably tormented)* with worms *(in his bowels)*, and so gave up the ghost.

24. But *(and)* the word of God *(notwithstanding this opposition)* grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, *(i. e. distributed the charity sent by the disciples from Antioch, and other places, to be given by them to the elders of Jerusalem*, xi. 29, 30.) and took with them John, whose surname was Mark.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Ἐπέβαλεν Ἡρώδης τὰς χεῖρας, *Herod laid hands upon.*] Ἐπιβάλλειν χεῖρας being never used intransitively, but always with the dative case, or an accusative with the preposition ἐπὶ, cannot here be rendered, he *attempted* or *resolved*, but the whole sentence filled up seems to be this, ἔβαλε χεῖρας ἐπὶ τίνας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς, *he laid hold of some of the church to afflict them*: the preposition being often included in the verb, and being to be taken or repeated from it to complete the sense.

[2] Ver. 2. Ἀνεῖλε δὲ Ἰάκωβον, *He killed James with the sword.*] Thus was the prediction of our Lord fulfilled, that James should *drink of his cup.* (Matt. xx. 23.) But then he being cut off, A. D. 43. the story of his being long in Spain must be an idle fable of the monks, like to that of their placing *vincula sancti Petri* upon the first of August, when we learn from ver. 3. that he was put into those chains at the paschal feast, and delivered from them at the close of it, (ver. 7.) that is, above four months before.

[3] Ver. 4. Μετὰ τὸ πάσχα, *After the Passover.*] He being reserved till then, either in honour of the feast, or that the Christians, who, though they were hated by the rulers of the Jews, were yet in favour with the people, (ii. 47.) might not prevail with others to beg his life, according to the custom of that feast, (Matt. xxvii. 15.) or to avoid a tumult.

[4] Ver. 5. Προσευχὴ ἦν ἐκτενὴς, &c. *Prayer was made for him by the church without ceasing.*] That such prayers are prevalent for the preservation of very eminent members of the church, we learn, not only from this instance, but also from those words of St. Paul, *I know this shall happen to my preservation through your prayers*, (Phil. i. 19.) and, I hope, *I shall through your prayers be given to you.* (Philem. 22.) The word ἐκτενὴς primarily signifies *extended*; but because the fervency of our desire is usually the cause that we pray much, or long, for any thing; therefore to pray ἐκτενῶς, is also to pray fervently and importunately, Luke xxii. 14. and ἀγάπη ἐκτενὴς is *fervent love*, 1 Pet. i. 22. iv. 8.

[5] Ver. 7. Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His chains fell off from his hands.*] That some soldiers of Herod, converted to the Christian faith, should mark and take away these chains, and give them to the bishop of Jerusalem, and that they should be kept as a treasure not only through all the Jewish wars, but about four hundred years after, till Juvenal, bishop of Jerusalem, gave them to Eudoxia, wife to Theodosius the junior, who gave one of them to the church of St. Peter's in Constantinople, and sent the other to Rome, is a tale of Surius, that smells too rank of superstition to deserve the least credit.

[6] Ver. 10. Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the angel left him.*] When he had done all things requisite on his part for his deliverance, and which could not be done by Peter, he leaves what was farther requisite to complete

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the deliverance, and render him secure from danger, to his own industry and prudence; hereby instructing us, not to expect an immediate assistance from God in things he hath already put into our power, and given us abilities to perform.

[7] Ver. 12. Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And considering of the thing, he came to the house of Mary, where many were gathered together, praying.*] Here note,

First, That it seems very unreasonable, without any authority, to change συνιδὼν, *considering*, into σπεύδων, *hastening*, either here, or xiv. 6. against all the versions in both places.

Secondly, note, from these words, *the house of Mary*, that all the Christians had not then sold their houses, and their goods. And,

Thirdly, That they had then in those times of peril their sacred assemblies in the night, Peter here coming to them before day, (ver. 18.) and yet finding them praying; whence Pliny * makes mention of their "cœtus antelucani," *assemblies in the night*, and Cecilius † objects to the Christians, "nocturnas congregationes," *their night meetings*, as knowing they were forbidden by the Roman laws; as you may see in Cicero, lib. ii. de Legibus, N. 25. 35—37.

[8] Ver. 15. Οἱ δὲ ἔλεγον, ἄγγελος αὐτοῦ ἐστιν, *But they said, It is his angel.*] Here it is acknowledged, that the word ἄγγελος signifies not only a celestial spirit, but also a messenger sent from one to another; as may be proved from many other places besides those cited by the reverend Dr. Hammond; thus the messengers sent by the elders of Jabesh to the Ammonites, 1 Sam. xi. 3. and by Saul through the coasts of Israel, ver. 7. 9. are styled ἄγγελοι, *angels:* so Saul sent ἀγγέλους, *messengers*, to take David, 1 Sam. xix. 20, 21. so David sent *messengers*, ἀγγέλους, to salute Nabal, xxv. 14. Amaziah sent ἀγγέλους, *messengers*, to inquire of Baalzebub, 2 Kings i. 2. so David saith, Psal. cli. Gr. ver. 4. he sent τὸν ἄγγελον αὐτου, *his angel, viz.* Samuel, and anointed me; and James ii. 25. Rahab received τοὺς ἀγγέλους, *the messengers;* but when it is hence conjectured, that the import of these words may be only this, that some messenger was come from him, to impart something to the church; as I have met with none of the ancients of this opinion, so is there this plain objection against it, *viz.* that the damsel could only know St. Peter by his voice, or face, both which they might believe his angel could imitate, whereas they knew a messenger, could he have had opportunity of sending one from the prison, could do neither. Since then it was a vulgar opinion among the Jews, that good men had their *tutelar angels*, or at least that angels were sent down from heaven about their affairs, they, by this angel, might understand either erroneously a guardian angel, attending on him, or, agreeably to Scripture, an angel sent from heaven to acquaint them with something relating to him, in answer to their prayers. Here then is no foundation for a guardian angel still attending on good men, and had Peter himself thought so, it is likely he would have ascribed this deliverance, not to an angel sent from heaven, but to his guardian angel.

[9] Ver. 17. *Go, shew these things to James, and to the brethren,*] That they might bless God for this extraordinary answer to their prayers, and might be confirmed by it in their faith, and in their expectation of Divine assistance and protection in their endeavours to promote the interests of the gospel.

[10] Ver. 19. *He commanded them* ἀπαχθῆναι, *to be put to death.*] So in Hesychius ἀπάγεσθαι is εἰς θάνατον ἕλκεσθαι, *to be carried away to die*, or to be sent away to punishment, as this phrase usually signifies in the best Greek authors, and in Seneca.*

[11] Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν, *And going down from Judea he abode at Cæsarea.*] That it was not Peter, as some imagine, but king Agrippa, who went down from Judea to Cæsarea, we learn from Josephus, who gives us a full account both of this journey and the occasion of it, informing us that he went down εἰς πόλιν Καισάρειαν, *to the city of Cæsarea, to perform the solemnity, or the games celebrated there every Olympiad to the honour of Cæsar*, and that *the nobles and governors of the province of Syria repaired to that city*, on the same account, that *on the second day of the festival he came early into the theatre, clothed with a wonderful garment, wholly made of silver, on which the sun shining, it cast forth a glorious splendour.* (Ant. lib. xix. cap. 7. p. 678, 679.) He farther adds, that *flatterers came about him*, Θεὸν προσαγορεύοντες, *calling him a god, and that the king* οὐκ ἐπέπληξε, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπεστρέψατο, *did not repel or reprehend their impious blasphemy.*

[12] Ver. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, *And immediately the angel of the Lord smote him*, &c.] That he was smitten by the Lord immediately on his receiving this impious flattery, is evident from Josephus; for he saith, μετ' ὀλίγον, *that after a while he sees the owl which was the messenger of his calamity*, that ἄδροον ἄλγημα, *a sudden torment came upon him*, and that thereupon he instantly tells the same auditors *he must die.* Again, Josephus doth not say that he was σκωληκόβρωτος, *eaten up of worms*, but he saith he had ἀλγήματα τῆς κοιλίας, *vehement torments in his bowels, which increasing upon him, in five days he died*, and they in that time might breed worms in him, as he confesses they did in his grandfather. And examples of the like exists of the persecutors of the Christian faith, we have many in church-history: thus Tertullian † saith, of one Claudius Heminianus, one of their persecutors, that "cum vivus vermibus ebullisset," *when worms broke forth of him whilst he was alive, he said, Let no man know it, lest the Christians rejoice.* And Eusebius ‡ saith of Maximinian, that *sudden ulcers rose in his fundament and secret parts, from which sprung* ἀλεκτόν τι πλῆθος σκωλήκων, *an incredible multitude of worms.* And of the uncle of Julian the apostate, who persecuted the Christians, and trampled upon the sacred vessels, Theodoret § and St. Chrysostom ‖ inform us, that he perished by this disease, διαφθερεὶς γὰρ αὐτοῦ αἰδοῖον σκώληκας ἔτεκεν, *for his scrotum corrupted* and *bred worms.* An instance like to this we have in Pherecydes Syrus, ὑπὸ τῶν φθειρῶν ἀναλωθέντος, *eaten up of lice*, for boasting of his great wisdom, and his pleasant life, though he sacrificed, saith Ælian, to no god at all. (Ælian. Var. Hist. lib. iv. cap. 28. Diog. Laer.

* Ep. 97. † Apud Minut. p. 8.

* "Piso iratus cum duci jussisset eum, qui ex commeatu sine commilitone redierat quasi interfecisset——eo jubet duci utrumque——ipsum centurionem qui damnatum reduxerat, duci jussit." De Ira. lib. i. cap. 16. See Budæus in verbo ἀπάγω.

† In Scap. cap. 3. ‡ Lib. viii. cap. 16.

§ Hist. Eccl. lib. v. cap. 8. ‖ Orat. S. Babyl. tom. v. p. 462.

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lib. i. p. 75. 77. see Bochart Hieroz, par. ii. lib. iv. cap. 23. p. 620, 621.) So also was it under the Jewish state: for of Antiochus Epiphanes we read, ἐκ τοῦ σώματος τοῦ δυσσεβοῦς ἀραζεῖν, *that worms sprung out of the body of this wicked man,* (2 Macc. ix. 8, 9.) and of Herod the Great, Josephus owns that he had τοῦ αἰδοίου σῆψις σκώληκας ἐμποιοῦσα, *a putrefaction producing worms.* (Antiq. lib. xvii. cap. 8. p. 597.)

CHAP. XIII.

1. [1] NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.

2. *(And)* [2] as they ministered to the Lord, and fasted, the Holy Ghost said *(to them),* Separate me Barnabas and Saul for the *(peculiar)* work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away *(in pursuance of it).*

4. So they, being *(thus)* sent forth by the Holy Ghost, departed unto Seleucia; and from [3] thence they sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also [4] John *(surnamed Mark,* xii. 25.) to their minister *(to minister to them).*

6. And when they had gone through the isle to Paphos, they found a certain [5] sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7. [6] Who was with the deputy of the country, *(named)* Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God *(from their mouths).*

8. But Elymas the sorcerer, (for so is his name by interpretation) *(from the Arabic word Elim),* withstood them, seeking to turn away the deputy from the faith.

9. Then [7] Saul, (who is also called Paul,) *(being)* filled with the *(afflatus of the)* Holy Ghost, set his eyes on him,

10. And said, O *(thou that art)* full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord *(but plead for and use thy sorceries in opposition to them)?*

11. And now *(therefore),* behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at *(the power which attended)* the doctrine of the Lord.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and *(then)* John departing from them returned to Jerusalem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15. And after the reading of the law and the prophets, the [8] rulers of the synagogue sent to them, saying, Ye men and brethren, if ye have any word of exhortation to the people, say on (λέγετε, *speak it).*

16. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye *(Greeks)* that fear God, give audience.

17. The God of this people of Israel chose our fathers *(the patriarchs),* and exalted the people *(descending from them)* when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18. And [9] about the time of forty years suffered he their manners in the wilderness.

19. And when he had *(for their sakes)* destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he [10] gave to them judges about the space of four hundred and fifty years, until Samuel the prophet.

21. And afterward they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, *(who with Samuel reigned)* [11] by the space of forty years.

22. And when he had removed him, he raised up to them David to be their king; to whom also he gave testimony, and said, (Psal. lxxxix. 11.) I have found David the son of Jesse, a man after my own heart, who shall fulfil all my will.

23. Of this man's seed hath God according to his promise raised to Israel a Saviour, Jesus:

24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course *(i. e. performed his office),* he said, Whom think ye that I am? I am not he *(i. e. the Christ).* But, behold, there cometh one after me, whose shoes of his *(i. e. the shoes of whose)* feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and [12] whosoever amongst you feareth God, to you is the word of this salvation *(which Christ hath brought into the world)* sent.

27. For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the *(import of the)* voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him *(to that death which procures our remission of sins).*

28. And though they found no cause of death in him, yet desired they Pilate that he should *(might)* be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, (John xix. 31.) and laid him in a sepulchre, *(and they sealed the sepulchre, and put a guard upon it,* Matt. xxvii. 66.)

30. But *(notwithstanding this)* God raised him from the dead:

31. [13] And he was seen *(alive)* many days of them which came up with him from Galilee to Jerusalem, who are his witnesses to the people.

32. And we declare to you glad tidings, *(viz.)* how that the promise which was made to the fathers *(that in him should all the families of the earth be blessed),*

33. [14] God hath fulfilled the same to us their children, in that he hath raised up Jesus again *(to be a Prince and a Saviour);* as it is also [15] written *(of him)* in the second

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Psalm *(by God, saying, from the mouth of David)*, Thou art my Son, this day have I begotten thee.

34. And as concerning that (Gr. *and that)* [16] he raised him up from the dead, now no more to return to corruption *(is evident, because)* he said on this wise, I will give you *(Jews)* the sure mercies of David.

35. Wherefore he saith also in another Psalm, Thou shalt not suffer thy Holy One to see corruption: *(which words cannot respect David himself;)*

36. For David, after he had served his own generation by the will of God, fell asleep, and was laid to his fathers, and *(his body)* saw corruption:

37. But he, *(that Jesus)* whom God raised up, saw no corruption *(as to his body)*.

38. Be it known to you therefore, men and brethren, that [17] through this man *(-'s death)* is preached to you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest *(for your infidelity)* that come upon you, which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall *(will)* in no wise believe, though a man declare it to you.

42. And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the [18] next sabbath *(day)*.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath-day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming *(them)*.

46. Then Paul and Barnabas waxed bold, and said, It was necessary *(by Christ's appointment,* Acts i. 8.) that the word of God should first have been spoken to you: but seeing ye put it from you, and *(by your actions)* [19] judge yourselves unworthy of everlasting life, [20] lo, we turn *(from you)* to the gentiles.

47. For so hath the Lord commanded, saying, I have set thee *(O Christ)* to be a light to the gentiles, that thou shouldest be for salvation to the ends of the earth.

48. And when the gentiles heard this, they were glad, and glorified the word of the Lord *(giving glory to him for it)*: and [21] as many *(of them)* as were ordained to (Gr. *disposed for)* eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came to Iconium.

52. And the disciples were filled with joy, and with the Holy Ghost.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were some prophets and teachers in Antioch, belonging to that church.*] So Grotius; and indeed Barnabas and Paul might well be reckoned such: Barnabas being sent thither by the church of Jerusalem, xi. 22. and he and Paul preaching there a whole year, ver. 26. and being sent by that church to Jerusalem, first, with their alms, ver. 30. and about the question determined by the council, Acts xv. and the rest being, very probable, some of the one hundred and eight, who, being scattered abroad by the persecution mentioned Acts viii. 1. came down to Antioch; (xi. 19.) for Niger is by Epiphanius* declared to have been *one of the seventy-two*, and Lucius was of Cyrene, saith the text; and so one of them that came down to Antioch: (xi. 20.) but to say, that either Paul or Barnabas were bishops of Syria, as Dr. Hammond doth, is that which never was before, nor can with any reason be asserted of the apostle of the gentiles, or of Barnabas appointed to go with him to the gentiles; (ver. 2.) nor could he have had any temptation to have made the other three, there named, bishops, but that he finds them laying on of hands, (ver. 2.) imagining that was for ordination, whereas it was by way of benediction on their enterprise only, or to *recommend them to the grace of God;* (xiv. 26.) for who ever heard before of an apostle ordained bishop, by laying on of the hands of prophets or teachers? or of one prophet, teacher, or bishop, laying his hands upon another prophet, bishop, or teacher, to ordain him bishop? And indeed, if there were so many bishops as he hath given us in Judea, Acts xv. in Syria and Cilicia here, and so many ordained in all other churches, as he saith, xiv. 23. is it not wonderful that St. Paul, in all his travels, should never meet with, resort to, or be entertained by, any one of them, but only by the brethren at large? Or that he should write to the churches of the Romans, Corinthians, Galatians, Colossians, and Thessalonians, before he went bound to Rome, and never salute any bishops there, or give any instructions to them, or so much as ever mention that he had ordained any elders, that is, saith he, bishops, there? It is also to be observed, that this only was a temporary mission to preach to the gentiles, that being the work to which St. Paul was called, ver. 2. and of which they give an account to the church of Antioch, *declaring how God had opened a door of faith to the gentiles,* which mission they presently completed, and then returned to Antioch, declaring to the church there what they had done in prosecution of it, (xiv. 26, 27.)

[2] Ver. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they ministered to the Lord.*] Vain here is the inference of the papists from this word, that *they sacrificed the mass:* for λειτουργεῖν in Phavorinus and Hesychius is δουλεύειν, διακονεῖν, ὑπηρετεῖν, *to serve* and *minister.* In the Old Testament it often signifies the ministry of the Levites, who were not to offer sacrifices, as Numb. iv. 23, 24. 26—28. 30. 35. 37. 39. 43. viii. 22. xvi. 9. xviii. 6. 21. 23. By Chrysostom† and Œcumenius it is rendered *preaching,* and in profane

* Hær. xxx. sect. 4. p. 50.

† Λειτουργούντων τουτέστι κηρυττόντων, Chrysost. Œcumen. in locum.

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authors it is applied to any other work. Thus in Aristotle's Politics,* men are said λειτουργεῖν περὶ τὰς ἀρχὰς, πρὸς τεκνοποιΐαν, τὰ κατὰ τὸν βίον, *to minister about government in getting children, and about the things of this life.*

[3] Ver. 4. *And thence they sailed to Cyprus.*] Where the Jews so abounded, that Dio Cassius† tells us, that in the time of Trajan, *they slew two hundred and forty thousand men there;* and Jerome,‡ that the Jews *overthrew Salamis in Cyprus, killing all the gentiles there.*

[4] Ver. 5. Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to minister to them.*] As the wise men and prophets among the Jews had one to minister unto them, so the apostles had also those who were their companions and fellow-labourers, who ministered to them. So Timothy and Erastus are mentioned among those who *ministered* to St. Paul, Acts xix. 22.

[5] Ver. 6. *A sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.*] God having raised up prophets in the Christian church, and given the apostles and other teachers of the word a power to confirm it with mighty signs and miracles; the Jews who opposed Christianity, and laboured to turn men from the faith, pretended to be prophets also, and endeavoured by magic and enchantments to work miracles, to cure diseases, and to cast out devils: of their magic and enchantments, see Dr. Lightfoot, Harm. of the New Testament, p. 95. and of their attempts to cure diseases, and to cast out devils, note on xix. 13.

[6] Ver. 7. Ὃς ἦν σὺν τῷ ἀνθυπάτῳ, *Which was with the deputy of the country* (Gr. *the proconsul*), *Sergius Paulus.*] The difficulty which some find in giving the name of proconsul to the prætor or president of Cyprus, is solved by these words of Valla, that not he only is styled a *proconsul* who is sent to administer a province with consular power, but also a prætor or president. (Elegant. lib. iv.)

[7] Ver. 9. *Saul, who is also called Paul.*] Origen, in his preface to the Epistle to the Romans, saith, that whilst he preached to the Jews he was called Saul, according to the name he had among them at his circumcision, "Paulum autem appellatum esse cum Græcis et gentibus leges et præcepta conscribit," and *that he was called by his Roman name, Paul, when he preached to the gentiles.*

[8] Ver. 15. Οἱ ἀρχισυνάγωγοι, *The rulers of the synagogue sent to them.*] In what sense the rulers of the synagogue were many, and in what sense but one, see the note on Mark v. 22.

[9] Ver. 18. *And about the time of forty years he suffered their manners,* Gr. ἐτροποφόρησεν αὐτοὺς, *in the wilderness.*] Here Dr. Hammond thinks it is without doubt that the true reading is ἐτροποφόρησεν, *he bore them as a parent doth his child,* because so the word is used, Deut. i. 31. where it is said, *the Lord* ἐτροποφόρησέ σε, *bore thee in this wilderness as a man* τροποφορήσαι, *would bear his son;* and the woman in the Maccabees entreats her youngest son to pity her τροποφορήσασαν, *bearing him,* 2 Macc. vii. 27. And according to this sense the word signifies τὴν τροφὴν φέρειν, to *bring them nourishment,* as God did manna every day, or τρύφον δίκην φορεῖν, *to bear them, as a nurse or mother doth her child to give him suck,* or bring him up; which in Eustathius is τροποφορεῖν, Odyss. β. v. 131. But though this makes a very good sense, and very apposite, it seems not necessary; for, first, Origen* there reads as here ἐτροποφόρησεν, and expounds it ἁρμόζεσθαί σε πρὸς τὸ ἀσθενὲς, *to accommodate himself to the infirmities of his children,* and so the word is used by Cicero ad Atticum,† when he saith, τὸν τύφον μου τροποφόρησον, *bear patiently my pride, or elation of mind.* And again, Origen,‡ citing Deut. i. 31. thrice reads ἐτροποφόρησεν, he *bore their manners,* saying it signifies ἁρμόζεσθαι σὲ πρὸς τὸ ἀσθενὲς, *to accommodate himself to the infirmities of his children:* Procopius on the words of Moses saith, that τὸ τροποφορεῖν properly signifies τὸν παῖδα δυσχεραίνοντα τρέπειν καὶ μεταφέρειν διὰ συμψελλισμῶν καὶ συγκαταβάσεων, *to carry about and appease a froward child, by prattling with, and accommodating ourselves to, him;* and in the scholiast on Aristophanes τροποφορεῖν is τοῖς τρόποις ὑπηρετεῖν, to bear with the manners of another; and so the word is used by Cicero, &c. (See Examen Millii in locum.)

[10] Ver. 20. *God gave them judges about the space of four hundred and fifty years.*] Grotius and Bishop Usher note here, that other copies read thus, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, *he divided to them their land about four hundred and fifty years, and after that he gave them judges;* and they begin the time of this computation from the birth of Isaac, of whom it is said, *in Isaac shall thy seed be called,* Gen. xxi. 12.: from his birth to the children of Israel's going out of Egypt was four hundred and five years, their stay in the wilderness was forty years, seven years after their land was divided to them; these years put together made four hundred and fifty-two: and so the apostle saith, the space from God's election of them to the dividing the land to them was about four hundred and fifty years. But,

First, This reading is not owned by Chrysostom, or Œcumenius, or by the Syriac, or Arabic, who all read as we do.

Secondly, The words seem not to bear this sense, for the apostle goes on orderly thus; (1.) God chose our fathers; (2.) he brought them out of Egypt; (3.) he led them in the wilderness forty years; (4.) he divided the land to them; and therefore it is reasonable to conceive he should go on to tell what was done after the division of the land. Moreover, the apostle doth not say, *and all these things were done in the space of four hundred and fifty years,* but, *he divided their land to them about the space of four hundred and fifty years;* which according to this reading signifies, he was so long in dividing their land; I therefore prefer the other computation which refers this to the judges, because if you compute the years of the judges till Samuel, you will find them three hundred and thirty-nine, and the years of the tyrants one hundred and eleven, which put together make four hundred and fifty.

Thirdly, Because this computation then obtained among the Jews, for Josephus § saith, Solomon began to build the temple μετὰ ἔτη πεντηκόσια καὶ ἐννενήκοντα καὶ δύο, *after five hundred and ninety-two years of the children of Israel's going out of Egypt.* Now, if you make the time of the judges

* Lib. v. l. 7.

† Ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, διὰ τοῦτο οὐδεὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν. In vita Trajani Epit. 255.

‡ "Salaminam Cypri, interfectis in eâ gentilibus, subvertêre Judæi." Cron. ad an. 19. Trajani.

* Cont. Cels. lib. iv. p. 210. et Com. in Matt. ed. Huet. p. 459. 475.

† Lib. xiii. ep. 29.

‡ Tom. i. in Matt. p. 459. 475. in Celsum, lib. iv. p. 210.

§ Antiq. lib. viii. cap. 2.

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four hundred and fifty, the computation is exactly five hundred and ninety-one years; he therefore here, as in the following verse, accords with the computation of his nation at that time, that so they might not except against his words:

Wilderness . . .	40
Joshua	17
Judges	450
Samuel and Saul .	40
David	40
Solomon	4
	591

And yet he saith, ὡς, to shew that computation was not exact. Some here tell us, that the true reading here is three hundred and fifty years; but seeing I find not one copy, version, nor father to countenance that reading, I think it dangerous to admit of that solution of this difficulty; especially if we consider that St. Luke, continually, both in his Gospel and in the Acts, follows exactly the computation of the Septuagint, and of the Jews, as we learn from his inserting Cainan, Luke iii. 36. his making Saul to reign forty years, ver. 21. of this chapter, and from this verse, where he accords exactly with Josephus.

[11] Ver. 21. *By the space of forty years.*] So Josephus saith, he reigned whilst Samuel lived ἔτη ὀκτὼ πρὸς τοῖς δέκα, *eighteen years*, and after his death δύο καὶ εἴκοσι, *twenty-two years*; but though this reckoning seems to have obtained in the time of Josephus, it is far from being true, that Saul reigned *twenty-two years after the death of Samuel*; it is rather true, as the Jews conceive, that they both died in the same year: so that the words, *forty years*, are to be connected thus—Until Samuel the prophet, who having judged them about thirty years, afterward they desired a king; and God, by Samuel, gave them Saul, whose reign with that of Samuel's was about the space of forty years. So saith Sulpitius Severus,* " Ego arbitror à Paulo etiam Samuelis annos sub regis istius ætate numeratos," *I suppose that the years of Samuel also are added to the reign of that king by Paul*; as doubtless they were, they making together just forty years.

[12] Ver. 26. *And whosoever among you feareth God.*] So ver. 16. that is, the proselytes among you: so Bemidbar Rabba on those words of the Psalmist, *Blessed is every one that feareth the Lord*, saith אלוגליים, οἱ φοβούμενοι τὸν Θεὸν, are the proselytes.

[13] Ver. 31. *Who was seen many days of those, who came up with him from Galilee to Jerusalem, who are his witnesses.*] These seem to be the hundred and eight mentioned Acts i. 15. for these were Galileans, ver. 11. and συνελθόντες, *men coming with him*, and men that go in to the apostles, ver. 13.

[14] Ver. 33. *God hath fulfilled the promise made to your fathers in raising up Jesus.*] *i. e.* From the dead, ver. 30. so as not to return to corruption. For the promise being this, that God would *raise up one to sit upon the throne of his father David*, Acts ii. 30. and to *reign over the house of Jacob*, Luke i. 33. Christ upon his resurrection having *all power in heaven and earth committed to him*, Matt. xxviii. 18. and being *exalted to the right hand of God*, Acts ii. 33. this promise, by his resurrection to that kingdom, was fulfilled.

[15] *As it is written in the second Psalm, Thou art my Son, this day have I begotten thee.*] That this Psalm belongs to the Messiah, and speaks of his dominion and kingdom, appears from the preceding words, *I have set thee, my king, upon the holy hill of Sion; Jehovah hath said to me, Thou art my Son, this day have I begotten thee.* This also is apparent from the following words, *I will give thee the heathen for thine inheritance;* and from the exhortation of all kings to submit to him: (see the note on Heb. v. 5.) and, by this resurrection and exaltation, he is said to be begotten, as being made the first-born from the dead, Colos. i. 18. Rev. i. 5. constituted *the Son of God with power*, Rom. i. 4. and having received a new birth: hence those two things are joined, Luke i. 32. *He shall be called the Son of the Highest, and God shall give him the throne of his father David.* (See also Examen Millii in locum.)

[16] Ver. 34. *In that he raised him up, now no more to see corruption, he said,* (Isa. lv. 3.) *I will give thee* τὰ ὅσια Δαβὶδ τὰ πιστὰ, *the sure mercies of David.*] That is, of Christ the son of David; for that David, both in the language of Scripture and of the Jews, frequently signifies Christ, see note on Matt. ii. and that here it bears this sense both Kimchi and Aben-Ezra confess, and the following verse assures us; for, of this very David it is said, ver. 4. *Behold, I have given him for a witness, a leader and commander to the people;* and he being thus raised up to be a *King for ever*, so as to see no more corruption, the blessings he confers upon his subjects must be sure and lasting.

[17] Ver. 38. *Through him is preached to them forgiveness of sins.*] *i. e.* Those sins, from the guilt of which the law of Moses could not cleanse the conscience, and from which we could not be justified, *i. e.* from the guilt and condemnation due to us, from which we could not be exempted by the law of Moses. (See the note on xv. 1.)

[18] Ver. 42. Εἰς τὸ μεταξὺ σάββατον.] This phrase doth not signify *the intermediate week*, as some conceive, or on the second and fifth day of the week, but on the *following sabbath*; for we learn from the forty-fourth verse, that they came not together till the following sabbath. So Josephus* speaks of David and Solomon, ἔτι δὲ τῶν μεταξὺ τούτων Βασιλέων, *and of the following kings of Judah*; for there came none between them.

[19] Ver. 46. Καὶ οὐκ ἀξίους ἑαυτοὺς κρίνετε, *And judge yourselves unworthy of eternal life.*] Or rather discover, or by your actions shew yourselves unworthy of it: for when our Saviour sent his apostles, he bid them, *into what village or house soever they entered, to inquire,* τίς ἄξιος, *who was worthy in it*, and to *shake off the dust of their feet* against the unworthy; (Matt. x. 11. 15.) *i. e.* against those who would not receive their doctrine of salvation, or eternal life. This unworthiness, saith the apostle, κρίνετε, you discover, by thus contradicting and blaspheming it. This is the sense of the word κρίνεσθαι, *viz.* to *discern, discover*, or *make known*, when the apostle saith, *He that cometh into the assemblies of the prophets,* κρίνεται, is *discovered* of them all, 1 Cor. xiv. 24. and the spiritual man *discovers all things*, ii. 15.

[20] *Lo, we turn to the gentiles.*] Not from the Jews every

* Lib. i. cap. 61.

* De Bello Jud. lib. vi. cap. 13. p. 913.

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where; for we find St. Paul still preaching to them in every synagogue where he came: (Acts xvii. 2.) but from those of Antioch in Pisidia, to the gentiles there, it being not reasonable that the Jews of other places should be deprived of the gospel, for the perverseness of those here.

[21] Ver. 48. *And ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, as many as were ordained to eternal life believed.*] These words cannot signify *a fixed number of persons absolutely by God ordained to eternal life*, so that they, and they only, shall obtain it, and all others be excluded from it, as upon this supposition they must be; for if God, by his ordination or decree, hath fixed the number of those whom he will bring unto salvation, all they who are not of that number will not partake of that salvation. And this is evident from these considerations:

First, That if the reason why these men believed be only this, that they were men *ordained to eternal life;* the reason why the rest believed not can be this only, that they were *not ordained* by God *to eternal life:* and if so, what necessity could there be, that *the word of God should be first preached to them?* as we read, ver. 46. Was it only that their damnation might be the greater? This seems to charge that Lover of souls, whose *tender mercies are over all his works*, with the greatest cruelty, seeing it makes him determine from all eternity, not only that so many souls, as capable of salvation as any other, shall perish everlastingly; but also to determine, that the dispensations of his providence shall be such towards them as necessarily tends to the aggravation of their condemnation. And what could even their most malicious and most enraged enemy do more? What is it the very devil aims at by all his temptations, but this very end, *viz.* the aggravation of our future punishment? And therefore to assert, that God had determined that his word should be spoken to these Jews for this very end, is to make God as instrumental to their ruin as the very devil, and seemeth wholly irreconcilable with his declarations, that *he would have all men to be saved*, and *would not that any man should perish.*

Secondly, The apostle gives this reason why he turned from the Jews to the gentiles; *viz.* because the Jews *had thrust away the word of God from them, and judged themselves unworthy of eternal life*, (ver. 46.) Whereas, according to this supposition, this could be no sufficient reason of his turning from them to the gentiles; for it was only they, among the Jews, whom God had not ordained to eternal life, who thus refused to believe and to obey the word of God; and as many among the gentiles as were not thus ordained to eternal life must necessarily do the same; and so there could be no sufficient cause why he should turn from the Jews to the gentiles on that account. And,

Thirdly, Were this the reason why the Jews believed not, that they were not by God ordained to eternal life, why doth St. Paul by God's commission speak here to them thus: *Be it known to you, brethren, that by this Jesus, is declared to you remission of sins?* Why doth he add, *and by him every one that believeth is justified?* &c. Why doth he vehemently exhort them to *beware, lest that saying of the prophet Habakkuk should be verified of them, I will work a work in your days, which you will not believe, though one declare it to you?* (ver. 38. 41.) For could God have determined, that these very persons should not believe to life eternal, and yet commissionate his apostles to tell them, that *remission of sins* and *justification to life eternal* was proposed to them? Could it be revealed to St. Paul that they could not believe to life eternal, as being not by God ordained to it; and yet would he so passionately exhort them to that faith in Jesus, which he well knew by virtue of this revelation belonged not to them, nor could they possibly exert? These things seem clearly to evince, that this cannot be the proper import of the words; but they will very well admit of these two senses: *viz.* (1.) As many as were disposed for eternal life believed: or, (2.) As many as were disposed to do it, believed to eternal life. And,

First, It is highly probable, the genuine import of these words is this, Ὅσοι ἦσαν τεταγμένοι, *As many as were disposed for eternal life believed;* for this word τεταγμένος, by this very author, is used in this sense to signify a man, not outwardly ordained, but inwardly disposed; or one determined, not by God, but his own inclination, to do such a thing; as when it is said, Acts xx. 13. *St. Paul went on foot to Assos,* οὕτω γὰρ ἦν διατεταγμένος, *for so he was disposed to do:* so the son of Sirach saith, ἡγεμονία συνετοῦ τεταγμένη ἔσται, *the conduct or government of the wise man will be well ordered, or disposed,* (x. 1.) Thus Philo* saith to Cain, *Thou needest not fear being killed by them who are* ἐν σῇ τεταγμένοι συμμαχίᾳ *ranked on thy side; i. e.* of the same dispositions and affections with thee. And he saith of those children who, having had vicious parents, have themselves proved virtuous, that they are ἀμείνῳ τεταγμένοι τάξει,† *placed in a better rank:* and speaking of Esau and Jacob, he represents Esau as fierce, subject to anger and other passions, and governed by his brutish part; but Jacob as a lover of virtue and truth; and so ἐν τῇ βελτίονι τεταγμένον τάξει,‡ *placed in a better rank of men*, or one of a better temper and disposition; and adds, that Samuel§ was τεταγμένος θεῷ, *one well disposed towards God:* so Simplicius interprets this word; for when Epictetus‖ had said, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου ὡς ἀπὸ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, *If thou hast a desire to be a philosopher, so retain those things which seem best to thee, as being by God placed in that rank;* that is, saith he,¶ ὡς ὑπὸ Θεοῦ προτρεπόμενος ἐπὶ ταῦτα, τὸ γὰρ μέγιστον τῶν ἐκ Θεοῦ δωρηθέντων ἀνθρώποις φιλοσοφία ἐστι, *as being incited by God to it; for philosophy*, saith he, *eternal salvation*, saith the Scripture, *is the greatest gift that God has given to mankind.* And to this sense the very context leads; the persons opposite to those disposed for eternal life, being those who for their indisposition to embrace the offer of it, *were unworthy of eternal life.*

The second import of which these words are capable, is this: That *as many as were well disposed, believed to eternal life;* and accordingly we are said to *believe in Christ to eternal life*, 1 Tim. i. 16. and to the *saving of the soul*, Heb. x. 39. and they who truly do believe are said to do it *to eternal life*, because they, by believing, do obtain a perfect right to that life, of which they cannot fail, but by departing from that faith, or suffering it to become unfruitful in those works of righteousness, which make them meet to be partakers of eternal life.

* L. quod deter. p. 144.
† De Nobil. p. 702. C.
‡ De Præm. et Pœn. p. 712. B.
§ De Temul. p. 203. C.
‖ Enchirid. cap. 29.
¶ P. 139.

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CHAP. XIV.

1. AND it came to pass in Iconium, that they *(viz. Paul and Barnabas)* [1] went both together into the synagogue of the Jews *(there)*, and so spake, that [2] a great multitude both of the Jews and also of the Greeks *(i. e. the proselytes of the Jews)* believed.

2. But the *(οἱ δὲ, and that the)* unbelieving Jews stirred up the gentiles, and made their minds (Gr. *rose up, and made the minds of the gentiles)* evil *(-ly)* affected against the brethren.

3. Long time therefore abode they *(ἱκανὸν μὲν οὖν χρόνον διέτριψαν, for indeed they had tarried a long time)* speaking boldly in *(the name of)* the Lord, who gave testimony unto the words of his grace, and granted signs and wonders to be done by their hands.

4. But *(then)* the multitude of the city was divided: and part held with the *(unbelieving)* Jews, and part with the apostles.

5. And when there was an assault *(or tumult)* made, both of *(i. e. by)* the gentiles, and also of *(by)* the Jews, with their rulers, *(endeavouring)* to use them despitefully *(or contumeliously)*, and to [3] stone them *(as blasphemers of the law)*,

6. They were aware of it, and *(so)* fled to Lystra, and *(then to)* Derbe, (ver. 20.) cities of Lycaonia, and *(then)* to the region which lieth round about *(those cities)*:

7. And there they preached the gospel.

8. And there sat a man at Lystra, [4] impotent in his feet, being a cripple from his mother's womb, *(and so one)* who never had walked.

9. The same heard Paul speak *(-ing the word)*; who steadfastly beholding him, and [5] perceiving *(by his gift of discerning spirits)* that he had faith to be healed,

10. Said *(to him)* with a loud voice, Stand upright on thy feet. And *(having said this)* he *(the impotent man)* leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [6] The gods are come down to us in the likeness of men.

12. [7] And they called Barnabas, Jupiter; and Paul, Mercurius *(i. e. his interpreter)*, because he was the chief speaker.

13. Then the priest of Jupiter, who *(i. e. whose image)* was before the city, brought oxen and garlands (Gr. *coronets)* [8] to the gates *(where Barnabas and Paul were)*, and would have done sacrifice with the people *(i. e. he and they would have offered sacrifice to them as gods)*.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes *(to shew their detestation of the fact)*, and ran in among the people, crying out,

15. And saying, Sirs, why do ye *(attempt)* these things? *(seeing)* we also are men of like passions with you, and preach to you that ye should turn from these vanities *(or dead idols)* to the *(worship of the)* living God, who made heaven, and earth, and the sea, and all things that are therein:

16. [9] Who in times past *(since the days of Noah,* 1 Pet. iii. 20.) suffered all nations to walk in their own ways *(giving them no written law, and sending them no prophets to instruct them in the true worship of him, as he did to the Jews)*.

17. [10] Nevertheless he left not himself without witness *(to them of his providence)*, in that he did good *(to us all)*, and gave (Gr. *giving)* us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done *(i. e. from doing)* sacrifice to them.

19. And *(then)* there came thither certain Jews from Antioch and Iconium, who persuaded the people *(against the apostles)*, and *(so they)*, having [11] stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many (Gr. *had made many disciples)*, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and *(telling them)* that we *(Christians)* must through much tribulation enter into the kingdom of God.

23. And when they had [12] ordained them elders in every church, and had prayed with fasting, (Gr. *and when praying with fasting, they had ordained,* &c.) they commended them to *(the protection of)* the Lord *(Jesus)*, on whom they believed.

24. And after they had passed through Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down to Attalia:

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God *(by prayer for his assistance,* Acts xiii. 3.) for the work which they *(had now)* fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with *(i. e. by)* them, and how he had opened the door of faith to the gentiles.

28. And there they abode *(a)* long time with the disciples.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *THAT they went κατὰ τὸ αὐτὸ, both together.*] So 1 Sam. xi. 11. there were not two of them left יחד *κατὰ τὸ αὐτὸ, together;* 2 Sam. ii. 16. *They fell down κατὰ τὸ αὐτὸ, together;* 1 Kings iii. 18. *ἡμεῖς κατὰ τὸ αὐτὸ, We were together.*

[2] *A great multitude, Ἰουδαίων καὶ ἑλλήνων, of the Jews and Greeks believed.*] i. e. Σεβομένων ἑλλήνων, *a great multitude of Greek proselytes;* for they made a part of the Jewish synagogue, and in it are converted to the faith: so xvii. 4. and xviii. 4. *Paul spake in the synagogue at Corinth,* and persuaded Jews and Greeks; see also xiii. 42. xix. 8. 10. Note also, that the second verse is to be put in a parenthesis.

[3] Ver. 5. *And to stone them,*] As blasphemers against the law, Deut. xiii. 6. So they stoned Stephen as speaking *blasphemous words against the law and the temple,* Acts vi. 13. So St. Paul here, ver. 19. and so they attempted to

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stone Christ for supposed blasphemy, John x. 33. And in like manner, Josephus saith,* that *Ananias the high-priest delivered up James, and other Christians, to be stoned, as being accused of impiety against the law.*

[4] Ver. 8. Ἀδύνατος τοῖς ποσὶν, *Impotent in his feet.*] This word ἀδύνατος is frequently used in the Septuagint, for a man feeble and helpless; as when Job saith, he was πατὴρ ἀδυνάτων, *the father of the helpless,* xxix. 16. xxxi. 20. and Joel, iii. 10. ὁ ἀδύνατος λεγέτω, *let the weak say I am strong.*

[5] Ver. 9. *Seeing he had faith to be healed.*] Faith being an act of the understanding, could not be discerned by the eye of sense; this therefore is an instance of that power of discerning the inward working of men's spirits, mentioned 1 Cor. xii. 10.

[6] Ver. 11. *Saying, The gods are come down to us in the likeness of men.*] This was not only the imagination of the poets, Homer, and others here cited by Grotius, but even of their philosophers: for Cicero hence proves, the gods must be of human shape, because they never appeared in any other form. (See the note on xvii. 29.)

[7] Ver. 12. *And they called Barnabas, Jupiter; and Paul, Mercury, because he was* ἡγούμενος τοῦ λόγου, *the chief speaker.*] He is accounted, saith Justin Martyr,† λόγος ἑρμηνευτικὸς καὶ πάντων διδάσκαλος, *the word that is the interpreter and teacher of all men;* and he is called Hermes, saith Philo,‡ ὡς Ἑρμηνέα καὶ προφήτην τῶν θείων, *as being the interpreter and prophet of Divine things:* he is, saith Porphyry, παραστατικὸς, *the exhibiter or representer of reason and eloquence:* he is called Mercury, saith Seneca, *quia ratio penes illum est.* (De Benef. lib. iv. cap. 7.)

[8] Ver. 13. Ἐπὶ τοὺς πυλῶνας, *To the gates.*] Not of the temple of Jupiter, which was without the city, but the gates of the house where Paul and Barnabas lodged; for these things were done within the city, (ver. 19.) Hither the priest of Jupiter brought oxen for sacrifice, and στέμματα *crowns* or *garlands,* either to put upon the heads of Paul and Barnabas, according to the heathen custom of crowning their gods, mentioned in Jeremy's epistle to the Jews in Babylon, ver. 9. and especially of offering *golden crowns* to Jupiter, as Brissonius§ shews they did; or to put on the ox or heifer to be offered: hence have we mention in Virgil‖ of the "vittæ juvencum," *garlands of the heifers,* where, saith Servius "velatum auro vittisque juvencum," is "coronatum auro vittisque," i. e. *a heifer crowned with them.* Athenæus from Aristotle saith,¶ this was done, because nothing but what is perfect was to be offered to the gods; τὸ δὲ στέφειν πλήρωσίν τινα σημαίνει, *now to crown signifies perfection;* whence "operi coronam imponere," is *to perfect a work.*

Ἤθελε θύειν, *He would have sacrificed.*] Here see, saith Chrysostom, the devil's malice; he would have brought in ἀνθρωπολατρείαν Divine worship of men by those very persons who were sent to convert men from it, persuading them again to esteem men as gods, as formerly they had done: and how fully he hath done this in the Roman church, where innumerable men are worshipped with invocation, and even mental prayers, which suppose them to know the hearts of the supplicants, and so to have the property ascribed to God alone in the Scripture; I have fully shewed in a treatise on that subject.

[9] Ver. 16. *Who in times past suffered all nations to walk in their own ways.*] Not so as to allow of their manners, or to leave them without any means sufficient to convince them of the error of their ways, and their idolatrous worship; for this he had done so effectually, as to *leave them without excuse,* in that they *did not worship him as God, neither were thankful for his benefits.* (Rom. i. 20, 21.) But he so far permitted this, as that he sent them no prophet to instruct them better; and gave them no positive revelation of his will, no written instructions of that way in which he would be worshipped, as he had done to the Jews.

[10] Ver. 17. *Nevertheless he left not himself without a witness, in that he did them good, and gave them rain from heaven.*] From these words it appears, (1.) that the giving of rain in its season, and of fruitful seasons of the year, is even to the heathens a testimony of the Divine providence: for, this rain coming from the clouds of heaven, and these fruitful seasons depending so necessarily upon the sun, moon, and other luminaries of heaven, and being so constantly produced by them, must demonstrate, that they must derive them from, and owe them to, him, who made the heavens and the earth, (ver. 15.) and therefore, that they ought to worship and be thankful to him for them. (2.) These being good things, and such as *filled their hearts with food and gladness;* and being conferred freely and constantly on them, who daily provoked him by their idolatries and ingratitude, were also a clear testimony of his goodness to them, and therefore an assurance to them, that if they, knowing him by this means to be God, would turn from their dumb idols, and worship him as God, they might find grace and favour in his eyes, who was so good unto them, even whilst they did continue to provoke him: now the knowledge of the God that made heaven and earth, as the only true God, who is to be worshipped, and whose providence affords us all the blessings we enjoy, and the belief that he is well inclined to shew mercy to all that thus turn to him, and are thus thankful to him, seems to be all that God expected from the gentiles, as may be gathered from Rom. i. 20, 21.

[11] Ver. 19. *And stoned Paul.*] God permitting this, saith Woltzogenius, for the punishment of his sin, in being active and assistant at the stoning Stephen. (Acts vii. 58. viii. 1.)

[12] Ver. 23. Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, *And ordaining them elders in every church.*] That Χειροτονεῖν πρεσβυτέρους, is not to choose elders by common suffrage, or by lifting up the hands of the apostles, is fully proved by Dr. Hammond and Mr. Selden; but then, that this constituting elders in these churches was making them fixed bishops of those churches, is not proved.

To clear up this, let it be considered, that in those times men received the *gift of tongues and prophecy,* or those spiritual gifts which fitted them to minister in the church, either immediately from heaven, as the apostles themselves did, and so by God himself were fitted and appointed for that work; so was it with the hundred and twenty who received the Holy Ghost on the day of Pentecost; (see note on Acts ii. 1.) or when they prayed with

* Ἀνυσθησομένους παρέδωκε. Antiq. Jud. lib. xx. cap. 8. p. 698. B.

† Ap. ii. p. 67.

‡ Apud Euseb. Præp. Evang. lib. iii. cap. 11.

§ De formulis, lib. ii. p. 249.

‖ Æn. v. 366.

¶ Lib. xv. p. 674.

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Peter and John, (Acts iv. 31.) and with St. Paul, who was baptized and *filled with the Holy Ghost;* (ix. 17.) so was it with Cornelius and his kinsmen, (Acts x. 44.) for *they spake with tongues and magnified God,* even as the apostles did when they had received the Holy Ghost; for as they spake with tongues μεγαλεῖα τοῦ θεοῦ, *the great things of God,* (Acts ii. 11.) so did these men speak with tongues, μεγαλοῦντες τὸν θεὸν, *magnifying God,* and therefore St. Peter saith, they had *received the Holy Ghost even as we:* (Acts x. 47. xi. 17.) or else these gifts were given by imposition of the apostles' hands; so when the Samaritans believed, and were baptized, that they might have persons fitted to officiate in sacred things, the church of Jerusalem sends to them Peter and John, who lay their hands on some of them, and *they received the Holy Ghost.* (Acts viii. 17.) This being done, the apostles returned to Jerusalem, (ver. 25.) preaching the word to other villages of Samaria, but leaving the conduct of the church to those gifted men; and these seem to be the men who first officiated in all converted churches; and wherever we meet with them, we find no other persons constituted as bishops, or fixed overseers of those churches, as in the churches of Corinth, Galatia, Thessalonica, and therefore have reason to conceive there were no other elders constituted here, they being no more necessary for the churches of Lystra and Iconium, than for those of Corinth and Galatia. Moreover, we have here only mention of elders constituted in these churches, not of one deacon placed under them, which shews, these elders were not bishops; since, by the rule of Epiphanius, a bishop cannot be without a deacon. In a word, these *prophetical* men, though they were officers placed in the church next to the apostles, (1 Cor. xii. 26.) yet were they not fixed ministers; but from what parts soever they come, and wherever they are, they take upon them to officiate: so doth Barnabas at Antioch, (xi. 23, 24.) and the other prophets there; (xiii. 1, 2.) and so doth Silas, sent from Jerusalem to Antioch, continue there, (Acts xv. 33.) and from thence goes through Syria and Cilicia, *confirming the churches,* (ver. 41.)

CHAP. XV.

1. AND certain men which came down from Judea *(to Antioch),* taught the brethren *(of the gentiles, saying),* [1] Except ye be circumcised after the manner of Moses *(i. e. so as by that rite to submit to, and observe, his law),* ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them (Gr. *and a dissension being made among the brethren, and no small debate or reasoning of Paul and Barnabas against them who taught this doctrine),* [2] they *(of Antioch)* determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem [3] to the apostles and elders *(there),* about this question.

3. And being brought on their way by the church, they (Gr. οἱ μὲν οὖν προπεμφθέντες, *they therefore being sent forth by the church)* passed through Phœnice and Samaria, declaring *(to them)* the conversion of the gentiles: and *(by this)* they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared *(to them)* all things which God had done with them, *(i. e. by them,* ver. 12.)

5. But there arose up certain of the sect of the pharisees which believed, saying, That it was needful to circumcise them *(who believed among the gentiles),* and to command them to keep the law of Moses.

6. And *(then)* the apostles and elders came together to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said to them, Men and brethren, ye know how that [4] a good while ago (Gr. *of days of old),* God made choice among us (Gr. ὁ θεὸς ἐν ὑμῖν ἐξελέξατο, *God chose me out among you),* that the gentiles by my mouth should hear the word of the gospel, and believe; *(commanding Cornelius to send for me,* Acts x. 5. *and me to go to him with the messengers sent for me, not making any difference betwixt him and others,* ver. 20.)

8. And God, who knoweth the hearts *(of all men),* bare them witness *(of his acceptance of them, though uncircumcised, by)* giving them the Holy Ghost, even as he did to us *(believing Jews).*

9. And *(he)* [5] put no difference betwixt us and them *(on the account of their uncircumcision, but supplied that by)* purifying their hearts by faith *(and so making them a pure people, as circumcision formerly did us).*

10. Now therefore why tempt ye God *(i. e. why distrust ye the truth of what he hath thus declared, by attempting)* [6] to put a yoke *(of obedience to the law of Moses)* upon the necks of the disciples, which neither our fathers nor we were able to bear *(i. e. to perform so as to be justified by it)?*

11. But we believe that through the grace of our Lord Jesus Christ *(or through God's favour to us in him),* we shall be saved, [7] even as they *(are to be saved by it).*

12. Then all the multitude kept silence, and gave audience to Barnabas and Saul, declaring *(in confirmation of this point)* what miracles and wonders God had wrought among the *(uncircumcised)* gentiles by them.

13. And after they had held their peace, James answered *(to the question),* saying, Men and brethren, hearken to me:

14. Simeon hath declared how God at the first did *(by him)* visit the gentiles, to take out of them a people for *(the glory of)* his name.

15. And to this agree the words of the prophet *(Amos),* as it is written, (ix. 11.)

16. After this I will return, and build again [8] the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, *(by raising up Christ to sit upon his throne,* Acts ii. 30. *and giving him the throne of his father David,* Luke i. 32.)

17. [9] That the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. *(This he foretold by his prescience: for)* known unto God are all his works from the beginning of the world.

19. [10] Wherefore my sentence is, that we trouble not them, who from among the gentiles are turned to God *(with the observation of our law and ceremonies):*

20. But *(count it sufficient)* that we write to them, that they [11] abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21. *(Nor will this liberty be prejudicial to the Jews adhering to the law of Moses:)* for [12] Moses of *(from)* old

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time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren:

23. And *(they)* wrote letters by them, after this manner; The apostles, and elders, and brethren, send greeting to the brethren which are of the gentiles in Antioch, and Syria, and Cilicia:

24. Forasmuch as we have heard that certain *(men)* which went out from us, (1 John ii. 19.) have troubled you with words, subverting your souls *(by)* saying, *(Ye ought to)* be circumcised, and keep the law: to whom we gave no such commandment:

25. It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

26. *(Who are)* men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by *(word of)* mouth.

28. [13] For it seemed good to the Holy Ghost *(falling upon the uncircumcised gentiles)*, and to us, to lay upon you no greater burden than these necessary things; *(i. e. these things necessary at present, to avoid the scandal of the Jews; viz.)*

29. That ye abstain from meats offered to idols *(in the idol temples)*, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. And when they had read *(it)*, they rejoiced for the consolation *(it afforded them)*.

32. And Judas and Silas, being [14] prophets also themselves, exhorted the brethren with many words, and confirmed them,

33. And after they had tarried there a space, they were let go in peace from the brethren to the apostles.

34. Notwithstanding it pleased Silas to abide there still.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also *(that were prophets and teachers there,* xiii. 1.)

36. And some days after Paul said to Barnabas, Let us go again (see Acts xiii. 3, 4.) and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37. And Barnabas determined *(or counselled)* to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who *(when they went out before)* departed from them from Pamphylia *(to go to Jerusalem,* xiii. 13.) and went not *(on)* with them to the work *(he had begun,* xiii. 5.)

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40. And Paul chose Silas, and departed *(with him)*, being recommended by the brethren to the grace *(and favour)* of God.

41. And he went through Syria and Cilicia, confirming the churches.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. 'ΕΑ'Ν μὴ περιτμηθε, *Except ye be circumcised after the manner* (commanded by the law) *of Moses, ye cannot be saved.*] Here note,

First, That these persons were of the sect of the pharisees, (ver. 5.) and perhaps they were only the zealots of that sect, for we find the Jews of different opinions in this matter, even as to men's admission into their religion; for some of them would not only permit them of other nations, who owned the true God, to live quietly among them, but even to embrace their religion without circumcision, whilst others by no means would permit them so to do. Thus when Izates,* the son of Helen, queen of Adiabene, embraced the Jews' religion, Ananias declared he might do it without circumcision, but Eleazer maintained, that it was ἀσέβεια, *great impiety to remain uncircumcised.* And when two eminent persons of Trachonitis fled to Josephus, the zealots † among the Jews were urgent for their circumcision, *if they would abide with them;* but Josephus *persuaded the multitude against it.* And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law, they *could not be saved.* And these were the false apostles which troubled the churches of Corinth, Galatia, and Philippi, and were great enemies to St. Paul, who taught the contrary.

Secondly, Observe, that circumcision obliged those heathens which submitted to it to observe the whole law; (Gal. v. 3.) it is the same thing to say, *they must be circumcised after the manner of Moses,* (ver. 1.) and to say, (ver. 5. 24.) *they must be circumcised, and keep the law of Moses.*

Thirdly, Observe, that they held this necessary to salvation, (ver. 1.) and by that doctrine they *subverted the souls of the gentile converts,* (ver. 24.) causing them to fall from the grace of the gospel offered to them without circumcision. (Gal. v. 4.) Now this they did agreeably to their common maxim, that "omnes præputiati descendunt in gehennam," *all uncircumcised persons go to hell.* (P. Eliezer, cap. 29. p. 66.)

Fourthly, Observe, that they who did this went out from Judea, (ver. 1.) and were men going out as from the apostles, (ver. 24.) and therefore St. John saith of them, *they went out from us, but they were not of us.* (1 John ii. 19.)

[2] Ver. 2. *They* (of Antioch) *determined that Paul and Barnabas—should go up to Jerusalem,* &c.] St. Paul declares that he went then up to Jerusalem, κατ' ἀποκάλυψιν, *according to revelation;* (Gal. ii. 2.) as therefore the prophets and teachers at Antioch had before separated Paul and Barnabas by revelation to preach to some of the gentiles, and they having fulfilled that work returned to Antioch; (xiv. 26.) so is it probable, that by another revelation made to the same persons, they were sent up to Jerusalem, as being fittest to convince those of the contrary persuasion, by declaring *what God had wrought by them among the uncircumcised gentiles,* and his acceptance of them without circumcision, or the observance of the law of Moses. Hence St. Paul tells us, that by what he had de-

* Joseph. Antiq. lib. xx. cap. 2. p. 685. E.
† Vit. Joseph. p. 1007. B. 1010. C.

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cared to them, (ver. 4. 12.) they saw *the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter;* because *he that wrought effectually by Peter to the apostleship of the circumcision, was mighty by him towards the gentiles.* (Gal. ii. 7, 8.)

[3] *To the apostles and elders.*] Here Dr. Hammond tells us they were sent to the apostles and *bishops of Jerusalem, and to the other bishops of Judea,* and so, ver. 22, 23. 28. he makes the other bishops of Judea to be a part of this council, and for the proof of this he refers us to note *b* on Acts xi. where he affirms that elders signify bishops, but does not prove that the elders were bishops of Judea, unless it be by saying, elders are bishops; and therefore there being but one bishop at Jerusalem, and yet more elders, the rest, excepting James, must be the bishops of Judea. But this opinion I have sufficiently confuted, notes on James v. 14. 1 Pet. v. 1. and indeed it is mere novelty, not supported by the authority of any one ancient writer: for though some of them say, the names of bishop and presbyter, that is, elder, were used promiscuously in the first age of Christianity, none of them ever thought or said, that the word presbyter or elder, in the New Testament, did always signify a bishop. My opinion of these elders is, that they were of the one hundred and eight, who received the Holy Ghost at the beginning with the apostles; (see note [1] on Acts ii.) those *who had been with Christ from the beginning,* out of which one was to be chosen in the place of Judas, (i. 21, 22.) and of those witnesses of his resurrection, which came up with him from Galilee, (xiii. 21.) With these who had thus received the Holy Ghost, St. Peter ranks himself, saying to the Jews, *The elders that are among you I exhort, who also am an elder;* (1 Pet. v. 1.) and of these St. James seems to speak to the same persons, when he saith, *Is any man sick, let him send for the elders of the church:* (v. 14.) and perhaps these are the ἡγούμενοι, *who had the rule over them;* (Heb. xiii. 7. 16.) for Judas and Silas, two of these elders, being prophets, are styled ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *leading men, or governors, among the brethren.* That there were any other bishops of Judea, I believe not, as finding nothing in antiquity concerning them, but as Christians multiplied, or grew up in Judea, though they all still were zealous for the law and customs, (Acts xxi. 20.) and so still worshipped in the synagogue; yet as they saw occasion they sent one or more of these prophets or elders, to instruct and confirm them. Thus when many Jews at Antioch *believed and turned to the Lord,* upon *tidings of these things, brought to the church at Jerusalem, they sent forth Barnabas, one full of the Holy Ghost, that he should go as far as Antioch,* (xi. 21—23.) Such also were the governors and ministers of church affairs in other places; they who received the Holy Ghost at Samaria were to officiate there, and be a nursery for other churches of Samaria, which should embrace the gospel: such were the prophets and teachers of Antioch, (xiii. 1.) such the elders in every church, (xiv. 23.) such the προιστάμενοι, those that *laboured among the Thessalonians,* and *were over them in the Lord,* (1 Thess. v. 12.) the prophets in the church of Corinth, (1 Cor. xiii. 14.) the spiritual men in the church of the Galatians, (vi. 1. see the note there,) the men who had the gifts of prophecy and teaching among the Romans, (xii. 6, 7.) and the twelve men on whom the Holy Ghost fell at Ephesus, and made them overseers of the churches there and in the neighbouring places: for at the first conversion of any church, there being none among them fitted to teach the Christian faith by their own skill and learning, it seemeth necessary they should be fitted and ordained for this work by the immediate afflatus, and the miraculous endowments, of the Holy Ghost: and when the apostles, who only had the power of giving the Holy Ghost, were about to leave the world, they placed fixed bishops and pastors in the churches. Thus St. Paul sends about Timothy and Titus for this work, giving them instructions concerning the persons to be ordained.

Moreover, that these were all elders of Jerusalem, and not of all Judea, we may learn, because Barnabas and Saul were appointed to go up only to Jerusalem to the bishops and elders there, about this question, (ver. 2.) and when they were come to Jerusalem, they were received by the apostles and elders, (ver. 4.) and (ver. 6.) the apostles and elders came together to consider of this matter. Now this meeting being not at any festival, and there being no mention of any persons sent for to come thither from any other places, we have reason to believe they were only the elders at Jerusalem, or residing there.

[4] Ver. 7. *Ye know that,* ἀφ' ἡμερῶν ἀρχαίων, *a good while ago God made choice of me.*] Not only when he actually sent him to Cornelius, but when he promised that by him he would lay the foundation of his church, which was to be erected among Jews and gentiles. (See the note on Matt. xvi. 18, 19.) And this is said to have been done ἀφ' ἡμερῶν ἀρ χαίων, *from days of old,* as Mnason is styled ἀρχαῖος μαθητὴς, *an old disciple,* Acts xxi. 16. and the first ministers of the gospel were styled οἱ ἀπ' ἀρχῆς, *they that were from the beginning,* and the doctrine preached to the Jews by the apostles is styled ἐντολὴ παλαία, *an old commandment, which they had received from the beginning,* Luke i. 2. 1 John ii. 7.

[5] Ver. 9. *And he put no difference* οὐδὲν διέκρινε, *he made no discrimination betwixt us and them.*] The argument here is plainly to this effect, That God by pouring his Holy Spirit on the uncircumcised gentiles, as he had done upon the circumcised Jews, had plainly demonstrated that he had received them to his favour, and made no discrimination, as to his choicest gifts, betwixt them and the Jews; and that legal purification, which seemed wanting to them on the account of their noncircumcision, he had fully and abundantly supplied in *purifying their hearts by faith;* and therefore, saith he, your endeavour to impose upon them these legal observances, to render them acceptable to God, after so signal an evidence that he acceptcth them without them, must be a *tempting God,* as that phrase constantly imports a distrusting or disbelieving him after sufficient evidence vouchsafed of his good-will and pleasure. (See note on Matt. iv. 7.)

[6] Ver. 10. *To put a yoke upon the disciples' necks, which neither we nor our forefathers were able to bear.*] Though these words are, by most interpreters, applied to the numerous ritual precepts, the costly sacrifices, and to the frequent tedious journeys up to Jerusalem, required by the law, which made the observance of it difficult and irksome; I rather would refer it to that defect that the apostle hath observed in it, that it could not *purge the conscience from the guilt of sin,* Heb. ix. 9. x. 1. that it *could not give life,*

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Gal. iii. 21. that it was *a killing letter*, leaving them under *condemnation*, 2 Cor. iii. 7. vi. 9. and so making it necessary for them *to believe in Christ, that they might be justified*, Gal. ii. 16. and redeemed from the curse of the law, Gal. iii. 13. according to those words of St. Paul, Acts xiii. 38, 39. *Be it known to you, that through this man is preached to you forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses:* for to this sense the following words incline, *we could not bear this yoke; for we believe, that by the grace of the Lord Jesus Christ we shall be saved.*

[7] Ver. 11. *Even as they.*] This is not to be referred to the words, *our forefathers*, as if the former Jews expected to be saved by the grace of Christ; for whatsoever truth may be in it with respect to the ancient Jews, it is certain that the latter Jews expected justification, not by faith, *but by the works of the law*, Rom. ix. 32. and believed nothing of the Messiah, who should die to procure for them remission of sins: the controversy here was concerning the necessity of circumcision, and observation of the law of Moses to salvation: (ver. 1.) this, saith St. Peter, cannot be so, because God hath *purified their hearts by faith*, and so prepared them by it for mercy and salvation; and as they are to be saved by the grace of Christ, so we expect salvation by the same grace; and this sense is confirmed from a like passage in St. Paul, declaring that *it is the same God who justifies both Jew and gentile through the same faith*, Rom. iii. 30. And again, Gal. ii. 15, 16. *We Jews knowing that a man is justified, not by the works of the law, but by the faith of Christ, we have believed in him that we might be justified.*

Nor is it any argument to the contrary, that *our fathers* are the nearest antecedent to the word ἐκεῖνοι, *they*, for the words *our fathers* are only mentioned accidentally. Now it is very common in such cases for the relative to refer to a remoter antecedent, which is the subject professedly discoursed of: so Acts vii. 19. *He dealt subtilly with our fathers*, not Joseph immediately preceding, but the *king that knew not Joseph:* x. 6. *He shall tell thee what thou oughtest to do*, viz. not Simon the tanner, but Simon Peter. (See the note on 1 John v. 20.)

[8] Ver. 16. *The tabernacle of David which is fallen down*, Hanepleth.] Hence the Jews called the Messiah, *Bar Naphli*, because it is written,* *I will build again the tabernacle of David which is fallen down*, Amos ix. 10, 11. The most ancient way of dwelling being in tents and tabernacles, a man's house or habitation is usually, in the Hebrew language, called *Mischeneah, his tabernacle*, as you may see in the book of Job, and in the prophets; so here the *tabernacle of David* is the house and family of David.

[9] Ver. 17. *That the residue of men might seek after the Lord,*] Amos ix. 12. In the Hebrew it is, that they *may possess the remnant of Edom*, who being the greatest enemies to Israel, the calling of them must denote the calling of the worst of the nations; the Greek version also, which St. Luke follows, proves the thing more clearly, as making mention of *all nations seeking after the Lord.*

[10] Ver. 19. *Wherefore my sentence is*, &c.] There be many things contained in this chapter, which shew the Christians then had no apprehensions that St. Peter was by Christ appointed as the monarch of the church, or chief judge of controversies: for,

First, St. Paul and Barnabas were sent for the decision of this controversy, not to St. Peter in particular, but to the apostles and elders of the church in general.

Secondly, The decretory sentence was given by St. James, and not by Peter: κρίνω ἐγὼ, saith St. James, *I judge;* that is, saith Chrysostom, μετ' ἐξουσίας λέγω τοῦτο, *I with authority say this;* and this determination of the question was made by James, saith Chrysostom, ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν ἐγκεχειρισμένος, *because he had the government* (viz. of the church of Jerusalem) *committed to him.*

Thirdly, The letters, which are directed to the gentile churches, run after this manner, *The apostles, elders, and brethren, to the brethren which are of the gentiles in Antioch, Syria, and Cilicia, send greeting*, without any particular mention of St. Peter, the supposed judge of this and other controversies, and the supposed governor of these and of all other churches. Now all these things are an indication, that the Christians of those times knew nothing of this supremacy of Peter, or of Christ's appointment of him to be his vicar, and the judge of controversies, to whom appeals were to be made in doubtful cases. For do any churches, which are now subject to the pope of Rome, and do acknowledge him to be Christ's vicar, send to the cardinals for the decision of their controversies, and make no mention of his holiness? Is it their custom when such disputes, as this was, do arise, to have recourse to them in general, and not particularly to the pope? Doth any cardinal take upon him to pass the decretory sentence in any question of this nature? Or, do their letters when they decide such questions run after this manner, *We, the cardinals and bishops of the church of Rome, send greeting?* Since therefore they who now acknowledge this vicar, neither do, nor by their principles can do, as the Christians mentioned in the Acts did, it must be certain that those Christians did not own that vicar which is now set up by the church of Rome.

[11] Ver. 20. Ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, *From the pollutions of idols, from fornication, from things strangled, and from blood.*] Dr. Spencer here rejects all the interpretations given by others of these words, and then concludes, that all these things were forbidden, as being causes, signs, and attendants, on the idolatry of the heathens; things offered to idols, whether meat or drink, being after eaten in the idol's temple to his honour; and so, saith he, were blood, and things strangled, ways of confederacy with demons, and of offering the blood, that is the very soul, to them, as by fornication they did the body. But (1.) these four are plainly reckoned as things distinguished in themselves, and from one another, and so are separated by a καὶ, or *and*, interposed betwixt each of them; whereas, according to this exposition, they are all εἰδωλόθυτα, *things offered to idols*, and much more are they all ἀλισγήματα, *pollutions of idols.* Moreover, the things forbidden here, saith he, comprehend not only *rites of fornication*, but also of *adultery and masculine impurity*, and all the abominable filthiness committed by the heathens in their festivals of Venus, Bacchus, &c. and were all *ways of entering into confederacy with devils.* Now what kind of Christians could they be at Antioch, and other places, who were in danger of these things, of consecrating things by heathenish

* Sanhedr. fol. 69. 2.

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ceremonies to an idol, and afterward eating them in honour of him? Of offering blood, and things strangled, or their bodies to fornication and adultery, by way of confederacy with devils, after they had so solemnly turned from the service of them, to the worship of the living God, and so expressly had renounced all these things in their very baptism?

Others think, that the true reason why these things were particularly forbidden, was to avoid the scandal of the Jews, among whom they conversed, and with whom many of them still joined in the worship of the synagogue. This is explained several ways; *viz.* (1.) that all these things being formerly forbidden to the gentiles, who conversed among them, and were made proselytes of the gate, though they were neither circumcised, nor obedient to the law, they thought it necessary, though they remitted to the Christian converts among the gentiles circumcision and the observation of the law of Moses, they should be still obliged to those things, which had been formerly required of all that dwelt among or conversed with them, especially such things as seemed not to the gentiles forbidden by the law of nature, *viz.* the eating of things offered to idols, of blood, and of things strangled, and simple fornication, which was generally thought lawful by the gentiles; (see the notes on Eph. v. 6. 1 Thess. iv. 5.) and of which even Maimonides saith, that *before the law, common whores were not forbidden.* (Treat. of Wives, cap. 1. §. 4.) I confess it may be doubted, whether those which they call the *seven precepts of Noah,* were precepts given to the gentiles before the law of Moses, though doubtless that of not eating blood was given to them, Gen. ix. 4. but then it is sufficient to countenance this interpretation, that the proselytes of the gate were, as Buxtorf* testifies, forbidden these four things.

Others conceive, that these things were particularly forbid the gentiles, as scandalous to the Jews, because Moses had so signally marked them out as things contrary to the holiness of a people, or to their separation from other nations to himself: so, of things strangled, or dead in their blood, God saith, Deut. xiv. 21. *Thou shalt not eat of any carcass, i. e.* of any thing that dieth alone, or is not orderly slain, *for thou art a holy people to the Lord:* fornication is declared to be a thing not to be admitted in that commonwealth, for it is expressly said, Deut. xxiii. 17. *There shall be no whore of the daughters of Israel, nor any whoremonger of the sons of Israel;* the eating things offered to idols is forbidden as a thing contrary to the worship of the true God; the precept which commands abstaining from blood, is not only called *a statute for ever,* Lev. iii. 17. but God threateneth *to set his face against,* and *to cut him off who did eat it,* Lev. vii. 26. xvii. 10. These therefore being things so solemnly forbidden the whole nation of the Jews, either because they were a people *holy to the Lord,* or as things not to be admitted in their commonwealth, or as things to be punished with cutting off, or as symptoms of idolatry, might for the present be forbidden the gentile converts, that they might not do things so abominable in their eyes. (See Examen Millii in locum.)

[12] Ver. 21. Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων, &c.] I cannot consent to the interpretation of these words given by Grotius and the reverend Dr. Hammond, *viz.* That the Christians could not be supposed to contemn the law of Moses, because that law was read in the Christian synagogues every sabbath-day, as of old was done by the Jews; for, (1.) St. James doth not say that Moses was read ἐν ταῖς συναγωγαῖς αὐτῶν, *in their synagogues,* but absolutely ἐν ταῖς συναγωγαῖς, *in the synagogues,* by which word, not the assembly of Christians, but the Jews, is always signified. (2.) He doth not say, as Dr. Hammond paraphrases the words, that *Moses was read in their synagogues* ὡς ἐκ γενεῶν ἀρχαίων, *as from former ages,* but that Moses ἐκ γενεῶν ἀρχαίων *from former ages, had those that preached him in every city,* being read from old times in the synagogues; which cannot agree to the assemblies of Christians which began but a few years before. And (3.) the Christians did more certainly and frequently read Moses and the prophets on the first day of the week, as Justin Martyr testifies, than on the sabbath-day, and therefore their reading of him could not fitly be restrained to that day. I therefore think with Chrysostom, that St. James here gives the reason why they should write only to the gentile converts, *viz.* because there was no reason to write to the Jewish converts, they still adhering to the synagogue, where Moses was read every sabbath, and so this liberty here granted to the gentiles only, could be no occasion to turn them from the observation of the law of Moses.

[13] Ver. 28. *For it seemed good to the Holy Ghost and to us,* &c.] Vain is the pretence from these words, that other councils may use this preface to their decisions, *viz. It seemeth good to us, and to the Holy Ghost.* For the reason why the council here assembled use these words, is not because they challenged to themselves any infallible assistance of the Holy Ghost in their conventions, rather than in their dispersions; but only upon this account, because the Holy Ghost had by a miracle declared the truth of what they had then decreed, that is, by falling down upon Cornelius, and his friends and kinsfolk, who were Romans, and only proselytes of the gate at most, and so not circumcised, (but obliged only to observe the precepts given to Noah, to abstain from things strangled, blood, idolatry, whoredom, &c.) I say, by falling down upon these gentiles, as he did upon our Lord's disciples, he evidently declared, that without their submission to any farther Jewish rites, the gentiles might be acceptable to him, and might enjoy the promise of the Father; and therefore that it was not needful in order to their acceptance with God, to require their submission to the Judaic rites. This is the inference St. Peter makes from this miracle, when he first saw it, saying, Acts x. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost even as we?* This was the answer he gives to them by whom it was objected, that he held communion with the gentiles, *viz.* Acts xi. 17. *Forasmuch as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?* This was the answer by which the sticklers for the Jewish rites were then silenced; and when the question was renewed by them, and it was vehemently contended, that the gentiles must be *circumcised after the manner of Moses,* St. Peter proves the contrary, by reminding them of the same instance, declaring, ver. 8—11. that *God who knew the hearts, bare them witness,* that without circumcision they were acceptable to him, *giving them the Holy Ghost, even as he did*

* In voce Ger.

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to the apostles; and therefore, by imposing of this yoke upon them, they would *tempt the Lord,* by a distrust of that which, by this miracle he had perspicuously taught. This being then the very reason why they here say, *It seemed good unto the Holy Ghost;* it is apparent, that no council can have hence any warrant to use the same phrase or preface to their decrees, who have not the like confirmation of their doctrine, by a miraculous operation of the Holy Ghost, designed purposely to confirm their sentence.

[14] Ver. 32. *And Judas and Silas, being prophets also themselves.*] That is, saith Dr. Hammond, being two bishops of Judea; but if so, why *pleased it Silas to abide there still,* rather than to go back unto his charge? (ver. 34.) Yea, why, after so long a stay at Antioch, doth he go along with Paul in his travels through Syria and Cilicia, *confirming the churches?* (ver. 41.) Why do we find him still with Paul, chap. xvi. xvii. and xviii. preaching at Thessalonica, Corinth, and other places, but not at all *returning to his see?*

CHAP. XVI.

1. THEN came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, [1] the son of a certain woman, which was a Jewess, and believed; but his father was a *(-n uncircumcised)* Greek:

2. Which *(disciple)* was well reported of by the brethren which were at Lystra and Iconium.

3. Him *(therefore),* would Paul have to go forth with him *(to the ministry),* and *(laying his hands upon him, that he might receive the gift of the Holy Ghost,* 2 Tim. xvi. *he)* took *(him)* and circumcised him, because of the Jews which were in those quarters *(who would not endure to converse with one uncircumcised, as they might suspect Timothy was),* for they all knew that his father was a Greek.

4. And as they went through the cities, [2] they delivered them the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem.

5. And so *(by their progress,* 3 John 7.) were the churches established in the faith, and increased in number daily.

6. Now when they had gone throughout Phrygia, and the region of Galatia, and [3] were forbidden *(by the afflatus)* of the Holy Ghost to preach the word in Asia, *(at that time;*

7. *And)* after they were come to Mysia, they assayed to go to *(-wards)* Bithynia: but the *(same afflatus of the)* Spirit suffered them not.

8. And they passing by *(or through)* Mysia came down to Troas.

9. And a vision appeared to Paul in the night; *(For)* there stood *(as seemed to him)* a man of Macedonia, and prayed him, saying, Come over into Macedonia; and help us.

10. And after he had seen the vision *(I Luke being with him),* immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel to them.

11. [4] Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12. And from thence to Philippi, [5] which is the chief (*πρώτη, the first)* city of that part of Macedonia, (see the note on Phil. i. 1.) and a colony; and we were in that city abiding certain days.

13. And on the sabbath *(day)* we went out of the city by a river side, [6] where prayer was wont to be made (Gr. *where there was, by law or custom, an oratory);* and we sat down, and spake to the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, *(formerly)* of the city of Thyatira, which worshipped *(the true)* God, heard us: [7] whose heart the Lord *(so far)* opened, that she attended to things which were spoken of *(i. e. by)* Paul.

15. And when she, *(and those of her household, were instructed in the Christian faith, and in the nature of the baptism required by it, she)* was baptized, and her household; *(then)* she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And [8] she constrained *(i. e. was instant with)* us *(so to do).*

16. And it came to pass, as we went to *(the house of)* prayer, *(that)* a certain damsel, possessed with [9] a spirit of divination, met us, which brought her masters much gain by soothsaying *(i. e. by telling of strange things).*

17. The same *(damsel)* followed Paul and us, and cried, saying, These men are the servants of the most high God, who shew to us the way of salvation.

18. And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19. And when her masters saw, that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market-place to the rulers.

20. And brought them to the magistrates *(i. e. the captains of the bands of Roman soldiers),* saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, [10] which are not lawful for us to receive, neither to observe, being *(a colony of the)* Romans.

22. And the multitude rose up together against them: and the [11] magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, [12] and would have killed himself, supposing that the prisoners had been fled *(and so he must have borne the punishment due to them).*

28. But Paul *(perceiving this by the Spirit)* cried out with a loud voice, saying, Do thyself no harm: for we are all here.

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29. Then called he for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out *(of the inner prison)*, and said, Sirs, *(I, by this miracle, am induced to believe you are men sent to shew unto us the way of salvation,* ver. 17.) [13] what *(therefore)* must I do to be saved?

31. And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house *(for that faith will bring thee and them into the way of salvation)*.

32. And they spake to him the word of the Lord, and *(to)* all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and [14] was baptized, he and all his *(house)*, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul, *(viz.)* The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said, They have beaten us openly *(and)* uncondemned, being Romans, and have cast us into prison: and now do they *(think to)* thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38. And the serjeants told these words to the magistrates: and they feared, when they heard that they were Romans.

39. And they came and besought them, and brought them out, and desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed *(thence)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Ὑιὸς *γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, The son of a certain woman that was a Jewess, but his father was a Greek.*] The law, saith Grotius, forbade the Jewish males to marry with a woman not subject to the law, but forbade not a Jewess to marry with a gentile, as Esther did with Ahasuerus; and this, saith he, may probably be concluded from the inquisition made by Ezra, of this crime, and the remedy prescribed for it, seeing he only inquires into those males who had taken strange wives, chapter the ninth and the tenth, but makes no mention of the women joined to strange husbands, or of their separation from them: yet is it certain from Josephus, that they esteemed this contrary to their law in his time; for he saith, that Drusilla married with Felix, an uncircumcised person, in *contempt of their law;* and that this is contrary to their interpretation of the law, see Ainsw. in Deut. vii. 3.

Note also, That the reason why Timothy was not circumcised, seems not to have been this, that he was under the power of his father and not of his mother; for then Paul should not have circumcised him without his father's leave; but because his father being a Greek, he was not to be circumcised but by his own choice. Now St. Paul being to preach to the Jews in all places where he came, as his custom was, could not have used Timothy in that ministry, had he not circumcised him; he therefore was only circumcised, as St. Paul became a *Jew to the Jews* for the gospel's sake, that he might be instrumental to gain the Jews.

I add my conjecture, that it was at or about this time that the gift given him by laying on of the apostle's hands, (2 Tim. i. 6.) might be conferred upon him; for seeing Barnabas was full of the Holy Ghost, (xi. 24.) John Mark was συνεργὸς, a coworker with Paul and Barnabas *for the kingdom of God,* (Colos. iv. 10.) Silas was a prophet, (Acts xv. 32.) Luke an evangelist, it seems reasonable to conceive, that Timothy, being taken with him for the same end, should be endued with the like gifts. Moreover, in the very next chapter, they came to Thessalonica, where Silas and Timotheus were so instrumental to convert them to the faith, that he indites his Epistle to them thus, *Paul, and Sylvanus, and Timotheus, to the church of the Thessalonians;* and speaks of him as his *brother,* the *minister of God,* and a *coworker* in the gospel of Christ, 1 Thess. iii. 2. yea, as an *apostle of Christ,* and one who was by God *put in trust with the gospel,* ii. 4. 6. He therefore must then have that imposition of hands, and those extraordinary gifts of the Spirit, which fitted him for the ministry; and yet this being the first time that St. Paul met with him, he could not have them by imposition of his hands before.

[2] Ver. 4. *And they delivered to them to keep,* τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, *the decrees ordained by the apostles and elders that were at Jerusalem.*] Here observe, that though it be said, xv. 22. that it seemed good to the apostles and elders, with the whole church, to send men to Antioch; and though the proem of the decree runs thus, The apostles, and the elders, and the brethren, write to the church of Antioch, &c. ver. 22, 23. yet the decrees were made not by the brethren, but only by the apostles and elders. Thus, in like manner, the epistle of Clemens begins thus, The church of Rome to the church of the Corinthians.

[3] Ver. 6. *They were forbidden by the Holy Ghost to preach the word in Asia.*] *viz.* To preach it there at that time, not because that province belonged to St. John; for St. Paul preached there himself three years, (xx. 31.) and seven years after he leaves Timothy to correct the disorders that were then among them; in all which time, we hear not one word of St. John's being there: nor, (2.) because those of Asia Minor were not disposed to receive the gospel; for the next year they do receive it; but because the Lord would hasten them to a new work which they had not yet begun, *viz.* to preach to a Roman colony, (ver. 12. 21.)

[4] Ver. 11. *Loosing from Troas we came.*] Here Œcumenius notes, that this being the first time that St. Luke speaks in the plural number, his travels with St. Paul must begin from this time.

[5] Ver. 12. Ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολώνια, *Which is the first city of that part of Macedonia, which is a colony.*] Not the chief city or metropolis of Macedonia, for that was Thessalonica; but the first city which was a colony, which they who passed through the gulf of Strymon into Asia came unto. (See the note on Phil. i. 1.)

[6] Ver. 13. Οὗ ἐνομίζετο προσευχὴ εἶναι, *Where prayer was wont to be made.*] Or rather, Where a house of prayer, for

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the Jews and proselytes, was allowed to be by the law, or was accustomed to be; for *νομίζεται* signifies sometimes *εἴθισται, it is accustomed,* or usual; so *νομίζεσθαι γυναῖκας πολλὰς ἔχειν,* in Herodotus, is *to have customarily more wives; γυμνοὺς εἰσιέναι νομίζεται,* in Aristophanes, Nub. i. 6. *it is customary to come in naked;* sometimes it signifies, saith Phavorinus, *νενομισμένον ἐστὶ, it is by law established,* as when Aristophanes saith, Nub. iv. 3. *καὶ μὴν νενόμισταί γε, for so it is by law established;* and, iii. 3. *ἡ σωφροσύνη νενόμισται, modesty is by law established;* many instances of both these senses may be found in Stephanus. That *προσευχὴ* signifies an oratory, or a house of prayer, hath been noted on Luke vi. 12. and proved from the testimonies of Philo and Josephus. These synagogues, or oratories, say the Jewish writers, were often בשרות in the fields, and sometimes near rivers, as here, because of greater purity, saith Philo; and because perhaps the laws would not permit them to exercise a strange religion within the city. (See Vitringa de Synag. vet. lib. i. par. i. cap. 11.) Accordingly Epiphanius saith,* that this very place proves that the Jews had oratories out of the cities, and that the Samaritans also had the like two miles from Sychem.

[7] Ver. 14. *Ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν, Whose heart the Lord opened to attend to the things spoken by Paul.*] To *open the ear,* or *the heart,* is a phrase used to signify the rendering any person willing or inclined to any thing. So Psal. xl. 7. *Mine ears hast thou opened,* i. e. *thou hast inclined me to hearken to thy commandments,* Chald. for so it follows, *then said I, Lo, I come to do thy will:* so 1 Chron. xvii. 15. *ἤνοιξας τὸ οὖς, Thou hast opened the ear of thy servant to build thee a house.* This God is sometimes said to do by awakening men by his afflicting hand: so Job xxxvi. 8. 10. *If they be bound in fetters, and holden with cords of affliction, he openeth their ears to discipline,* ver. 10. and, ver. 15. *he openeth their ears in oppression:* and sometimes he doth it by the preaching of the word; for as they who are said to be taught by the word, (see note on John vi. 45.) or the example of God, (see note on 1 Thess. iv. 9.) are said *to be taught of God;* so they who have their hearts affected with it, and opened by it, may be said properly enough to have their hearts opened by him. And here it deserveth to be noted, (1.) that the Lord is said to open the heart of Lydia, not to believe, but *προσέχειν, to attend to the things spoken by St. Paul, viz.* to weigh and seriously to consider of the greatness of the blessings promised to believers, remission of sins and eternal life; and that attention of hers produced this faith in her. So the Lord represents himself as *knocking at the door of men's hearts,* (Rev. iii. 20.) *i. e.* by the preachers of his word, attended with the incitations of his Holy Spirit, but entering only when men open their hearts to receive him. And, lastly, Woltzogenius well notes, that if, in a place where no example of faith had been given, no name of Christ had been preached, some extraordinary assistance was vouchsafed towards the conversion of this woman, this single instance, in a case so extraordinary, must not be looked upon as a thing absolutely necessary in all cases. In a word, either she only was *ἄξια worthy,* i. e. prepared, disposed, and fitted to receive this influx; or, if it were absolutely necessary that she might believe, and yet she alone, though no more fitted and disposed for it than the rest, received it, the other auditors, for want of this extraordinary influence, must lie under a necessity of not believing, and so it could not be blameworthy in them that they did not believe. (See note on Matt. x. 11.)

[8] Ver. 15. *Παρεβιάσατο ἡμᾶς, She constrained us.*] *i. e.* By her urgent desires and pressing entreaties: so Gen. xix. 3. *Lot κατεβιάζετο αὐτοὺς, constrained the angels to come to his house;* and Jacob *ἐβιάζετο, constrained Esau to receive his gift.* So when Saul would not eat, *κατεβιάζοντο αὐτὸν, his servants and the woman constrained him:* (1 Sam. xxviii. 25.) so it is said of Christ, that the two disciples *παρεβιάζοντο αὐτὸν, constrained him to go in with them,* Luke xxiv. 29.

[9] Ver. 16. *Πνεῦμα Πύθωνος, A spirit of divination.*] For Hesychius, Suidas, and Phavorinus, agree in this, that Python is *δαιμόνιον μαντικὸν, a spirit that divined,* or *foretold things to come.* In the temple of Apollo, who was called Pytho, the organ of this oracle was always a woman, who sitting on her brazen tripos, received her enthusiasm *à secretis;* their god, as Origen saith,* being delighted in nothing more *ἢ τοῖς κόλποις τῶν γυναικῶν, than in those parts;* and the woman being thus† filled with the Spirit, and retaining in memory the phantasms raised by the agitation of the demon, did *τὸ ἐσόμενον προαγορεύεσθαι, foretell what would be* to those that inquired of her, as did the Pythoness here; she also delivered her answers‡ *with a low voice as out of her belly,* and was hence styled *ventriloqua,* and *ἐγγαστρίμαντις*; and because others who pretended to prophesy did also so, that if their answers were not true, it might be imputed to men's not hearing well what they had uttered; hence these diviners are by the Septuagint not only styled *ἐγγαστρίμυθοι, speakers out of the belly,* (Lev. xix. 31. xx. 6. Deut. xviii. 11. 1 Sam. xxviii. 3. 7—9. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. viii. 19.) but also said, *to speak out of the ground.* (Isa. xix. 3.)

[10] Ver. 21. *Which it is not lawful for us to receive, being Romans.*] For though there was as yet no express law of the senate or the emperor against the Christians, yet was there an old law of the Romans, forbidding them, "aut novos Deos, aut alienigenas colere,"§ *either to worship new gods, or the gods of other nations;* and requiring them to worship the gods, *κατὰ τὰ πάτρια,*‖ *of their own country,* from which Christianity dissuaded them, not suffering any of them to worship the gods of their fathers, but requiring them to turn *from those dumb idols to the living God;* (1 Thess. i. 10.) and hence St. Paul speaks thus to those of Lystra, *We preach to you, that ye should turn from these vanities to the living God, who made heaven and earth,* (xiv. 15.)

* Hær. lxxx. p. 1067, 1068.

* Cont. Celsum, lib. vii. p. 335.

† *Πύθωνας, τὰς τῷ πνεύματι πύθωνος ἐνθουσιώσας, φαντασίαν μνήσεως παρεχόντας τῇ τοῦ δαιμονίου περιφορᾷ.* Suidas.

‡ *Πύθων ὁ ἐγγαστρίμυθος, ἢ ἐγγαστρίμαντις.* Hesych. Phavor. *Εὔηθες γάρ ἐστι—— οἴεσθαι τὸν Θεὸν αὐτὸν ὥσπερ τοὺς ἐγγαστριμύθους εὐρύκλειας πάλαι, νυνὶ πύθωνας πρεσαγορευομένους ἐνδυόμενον εἰς τὰ σώματα προφητῶν ὑποφθεγγεῖσθαι τοῖς ἐκείνων στόμασι καὶ φωνῆς χρώμενον ὀργάνοις.* Plutarch. de defect. Orac. p. 414.

§ "Separatim nemo habessit Deos, neve novos, sive advenas nisi publice adscitos, divos, et eos qui cœlestes semper habiti, colunto, et ollos quos endo cœlo merita locaverunt." Cicero de Leg. lib. ii. n. 14. et n. 27. "Deos aut novos, aut alienigenas coli confusionem habet religionum: ritus familiæ, patrumque servanto." Ibid.

‖ "Omnes enim religione moventur, et Deos patrios sibi retinendos arbitrantur." Orat. v. in Verrem. *Τὸ μὲν θεῖον αὐτός τε σέβου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε.* Mæcen. ad August. apud Dion. lib. lii. vide Liv. lib. xxxix. cap. 16.

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[11] Ver. 22. *The magistrates rent off their clothes.*] *i. e.* The clothes of Paul and Silas; for so it was the custom not only among the Jews, as Dr. Hammond here notes, but among the Roman magistrates, such as these were to command the lictors, τὴν ἐσθῆτα καταῤῥῆξαι, ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, *to rend open the clothes of the criminal, and to beat his body with rods,* as Grotius here notes. The Roman magistrates, saith Brissonius, "nudari, et spoliari hominem, virgasque expediri jubent," *command him to be made naked, and spoiled of his clothes,* and the lictors *to be ready with their rods*; and this, saith he, in Plutarch, is ἐσθῆτα παρασχίσαι, *to rend his garments.* (De formulis, lib. v. p. 481.)

[12] Ver. 27. Ἔμελλεν ἑαυτὸν ἀναιρεῖν, *He was about to kill himself.*] Self-murder being common among the Greeks* and Romans, allowed by all philosophers, and practised by most of them, to avoid, or *to deliver themselves from any misery they feared, or laboured under:* this gaoler therefore would have done it for fear of a severer punishment, they who let prisoners escape being to suffer the punishment they had deserved, L. *ad commentariensem cap. de custodia reorum,* saith Grotius.

[13] Ver. 30. *What shall I do,* ἵνα σωθῶ, *that I may be saved?*] Grotius saith here, that he had conceived some hope of a better life from tradition and the doctrine of the philosophers; I rather think he spake thus to them, as knowing, or conceiving from the words of the Pythoness, they were appointed to shew to others the way of salvation.

[14] Ver. 33. *He was baptized, he and all his.*] St. Chrysostom here notes, that this gaoler was that Stephanas of whom St. Paul saith, *I baptized also the household of Stephanas;* (1 Cor. i. 16.) but if so, he must have come from Corinth, or some other part of Achaia, and have settled at Philippi, and afterward have returned thither again; for the Stephanas there mentioned by St. Paul, was *the first-fruits of Achaia,* (1 Cor. xvi. 15.) and an eminent person at Corinth, (ver. 17.)

CHAP. XVII.

1. NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. [1] And Paul, as his manner was *(where he found synagogues of the Jews),* went in to them, and three sabbath-days reasoned with them out of the Scriptures,

3. Opening and alleging (Gr. *explaining and setting before their eyes this doctrine),* that Christ must needs have suffered, and risen (Gr. *that it behoved Christ to suffer, and to rise)* again from the dead; and *(saying),* that this Jesus, whom I preach to you, is Christ (Gr. *that he is Christ the Saviour whom I declare to you).*

4. And some of them believed, and consorted with Paul and Silas; and *(also)* [2] of the devout Greeks great multitudes, and of the chief women not a few.

5. But the Jews which believed not, *(being)* moved with envy *(or zeal),* took unto them certain lewd fellows of the baser sort *(or wicked men loitering in the market),* and gathered a company, and set *(gathering a company they set)* all the city on an uproar, and assaulted (Gr. *assaulting)* the house of Jason, and *(they)* sought to bring them *(Paul and Silas)* out to the people *(to be the objects of their rage).*

6. And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying *(out),* [3] These that have turned the world upside down *(i. e. unsettled the world)* are come hither also;

7. Whom Jason hath received: and [4] these all do *(what is)* contrary to the decrees of Cæsar, saying, There is another King *(besides him, even)* one Jesus.

8. And they troubled the people and the rulers of the city, when they *(or who)* heard these things.

9. And when they had taken security of Jason, and of the other (ver. 6. *to answer to the charge laid against them),* they let them go.

10. And the brethren immediately sent away Paul and Silas by night to Berea: who coming thither went into a synagogue of the Jews.

11. [5] These were more noble than those in Thessalonica, in that they (Gr. *they of them that)* received the word with all readiness of mind, and searched (Gr. *searching)* the Scriptures daily, *(to know)* whether these things were so *(as Paul had said).*

12. Therefore many of them *(i. e. those Jews)* believed; also of the honourable women which were Greeks, and of *(the)* men *(which were so),* not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of *(by)* Paul at Berea, they came thither also, and stirred up the people *(against him).*

14. And immediately the brethren sent away Paul to [6] go as it were to the sea *(that so his persecutors might miss of him):* but Silas and Timotheus abode there still.

15. And *(but)* they that conducted Paul brought him to Athens *(by land);* and receiving a commandment *(directed)* to Silas and Timotheus to come to him *(thither)* with all speed, they departed.

16. Now while Paul waited for them at Athens, his spirit was stirred (Gr. *exasperated)* in him, when he saw the [7] city wholly given to idolatry (Gr. *full of idols).*

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons *(of the Greeks),* and in the market daily with them that met with him *(or he met with there).*

18. [8] Then certain philosophers of the Epicureans, and of the stoics, encountered him. And some said, What will this babbler say? Other some (οἱ δὲ, *but others said),* He seemeth to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection *(by him,* iv. 2. *or the resurrection of him).*

19. And they took him, and brought him to Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. [9] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things [10] ye are too superstitious.

* "Sapiens non dubitat, si ita melius sit, de vita migrare." Torquatus apud Cic. de fin. Bon. lib. i. Εὐλόγως τὸ φασὶ ἐξάγειν ἑαυτὸν τοῦ βίου τὸν σοφὸν κἂν ἐν σκληροτέρᾳ γίγνηται ἀλγηδόνι. Laerl. de Sto. in Zeno. lib. vii. p. 195. Zeno, Democritos, Cleanthes, Aristotle, Menippus, Metrocles, Empedocles, Pythagoras, Cato.

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23. For as I passed by, and beheld your devotions *(i. e. the objects of your worship)*, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I to you *(who he is, and how to be worshipped)*.

24. [11] God that made the world and all things therein, seeing that he is *(he being)* Lord of heaven and earth, dwelleth not in temples made with hands *(as one contained in, or confined to, them, by human consecrations of them)*;

25. Neither is *(he)* worshipped with *(the works of)* men's hands, as though he needeth any thing *(as needing any person's art to promote his worship)*, seeing he giveth to all life, and breath, and all things *(and so is able to produce these things, were they any ways needful for his worship)*;

26. And *(he)* hath made of one blood *(of Adam)* all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, *(i. e. set the fixed seasons of the year*, Gen. i. 14. viii. 22.) and the bounds of their habitations; (see Deut. xxxii. 8.)

27. That they should *(or instructing them by those means to)* [12] seek the Lord, if haply they might feel after him, and find him *(which in that darkness in which they lie they cannot easily do)*, though he be not far from every *(any)* one of us:

28. For in *(or by)* him we live, and move, and have our being; as certain also of your own poets have said, For *(they have declared that)* we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like to gold, or silver, or stone, graven by art or man's device *(i. e. that the Creator is like man, or his workmanship)*.

30. And the times of this ignorance God *(hath hitherto)* winked at *(sending them no prophets to instruct them better)*; [13] but now *(he)* commandeth all men every where to repent *(of this idolatry)*:

31. Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained *(to be their judge)*; whereof he hath given assurance to all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, [14] some *(of them)* mocked *(at it; but)* [15] others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit *(his discourse was not wholly ineffectual, for)* certain men clave to him, and believed: among the which *(i. e. whom)* was Dionysius the Areopagite, and a woman named Damaris, and others with them.

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 2. *AND Paul, κατὰ τὸ εἰωθὸς, as his manner was, went in to them, and three sabbath-days reasoned with them.*] Here we learn, (1.) that St Paul was not restrained from preaching to the Jews by his being an apostle of the gentiles; for as the gospel was the power of God through faith, to the salvation of the *Jews first, and also of the gentiles*, so Paul in preaching of it testifies to the Jews, and also to the Greeks, *repentance towards God, and faith in our Lord Jesus Christ;* (xx. 21.) and wheresoever he comes, his manner is to go first into a synagogue of the Jews, and to preach to them. (Acts xiii. 5. 14. 42. xiv. 1. xvi. 15. xvii. 10. xviii. 4. 19. xix. 8.) At the beginning of his conversion we find him preaching Christ in the synagogues, (ix. 20.) and throughout all the region of Judea, (xxvi. 20.) his commission authorizing him *to testify what he had seen and heard to all men*, (xxii. 15.) to the people and to the gentiles, (xxvi. 17.) to the gentiles and to the children of Israel, (ix. 15.) which is sufficient to confound that distinction of provinces which some have imagined among the apostles.

Moreover it is observable, that Paul enters into their synagogues, and reasons with, or preacheth to, them, only on their *sabbath-days;* for as here it is said, *he reasoned with them three sabbath-days;* so xiii. 14. he enters into the *synagogues on the sabbath-day*, and, ver. 42. the gentiles desire him to preach to them *the next sabbath-day*, and, ver. 44. almost all the whole city were assembled *on the next sabbath-day;* xvi. 13. he goes out of Philippi to a synagogue *on the sabbath-day*, and xviii. 4. he discourses in the synagogue *every sabbath-day*, which seems to intimate, that, whatever they did in Jerusalem, or in Judea, yet in the synagogues out of Judea they did not ordinarily meet for religious worship on the second and fifth days of the week; for otherwise why is it that St. Paul, who reasoned *daily in the school of Tyrannus*, xix. 9. should only go to the synagogues of the Jews to reason with them *on the sabbath-day?*

[2] Ver. 4. *Τῶν τε σεβομένων Ἑλλήνων—γυναικῶν τε τῶν πρώτων, Of the devout Greeks, and of the chief women.*] So ver. 12. and xiii. 50. That by *the devout Greeks* we are to understand the proselytes among the Greeks, is evident, because they are so called, ver. 12. and are distinguished from the Jews, ver. 17. xiv. 1. xvi. 14. xxiii. 4. They were proselytes, not of justice, *i. e.* such as received circumcision, and observed the law of Moses, but only *proselytes of the gate*, who owned the true God of Israel, and went up to worship him at their feasts, (John xii. 20. Acts viii. 27.) and who were permitted to read the Scriptures, as the eunuch did, and to hear them read in the synagogues, otherwise they could not have heard Paul there, and much less could they have compared what he said with the writings of the prophets as we find they did, ver. 11, 12.

As for *the chief women*, we learn from Josephus,* that the Jews, in many places where they dwelt, prevailed upon many of them, either wholly to embrace their religion, or to become proselytes of the gate, and many of these became Christian converts. (See more of this in the note on 1 Pet. i. 1.)

[3] Ver. 6. *Οἱ ἀναστατώσαντες, They who disturb the world;*] *i. e.* So as to unsettle things and bring them into confusion; for this they conceived the introduction of new gods tended to, as we learn from the words of the consuls† in Livy, and the Roman laws. (See the note on xvi. 21.)

[4] Ver. 7. *These all do contrary to the decrees of Cæsar, saying, There is another King.*] This, saith Grotius,

* "De incolis Damasci dicit eos à Judæis occidendis abstinuisse, eò quod *ἐδεδίκασαν τὰς ἑαυτῶν γυναῖκας ἁπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ.*" De Bello Jud. lib. ii. cap. 41.

† "Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vocarent: judicabant enim prudentissimi viri, nihil æquo dissolvendæ religionis esse quam ubi non patrio, sed externo ritu sacrificaretur." Liv. lib. xxxix. cap. 16. "Qui novas et incognitas religiones inducunt ex quibus animi hominum moveantur, honestiores deportantur." Paulus Sent. 5.

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was contrary to the decree of Cæsar, because the senate first, and afterward the emperor, suffered none to be called kings without their permission.

[5] Ver. 11. *These were* εὐγενέστεροι *more noble*, &c.] The Jews looked upon themselves not only as of free but noble birth, as being of the seed of Abraham. (See the note on 1 Cor. i. 28.) They are, saith Philo,* in the opinion of their calumniators, βαρβαρικοὶ, *barbarians, but in truth,* ἐλεύθεροι καὶ εὐγενεῖς, *they are free, and of noble birth;* here therefore St. Luke shews them wherein their true nobility consisted; *viz.* in such a disposition of the soul as inclined them to attend to the doctrine of the gospel.

[6] Ver. 14. *To go as it were to the sea.*] Words being designed to represent our minds to others, we cannot deceive them with ambiguous words, without acting contrary to the nature of them; but motions having no determinate signification, to use them so as to consult our safety in such a motion, as may deceive our enemies and secure us, hath nothing in it blameworthy.

[7] Ver. 16. *When he saw the city* κατείδωλον, *full of idols.*] *i. e.* Images, οὐ γὰρ ἦν ἀλλαχοῦ τοσαῦτα ἰδεῖν εἴδωλα, *for so many images could not be seen elsewhere,* Pausanias† saying that they did εὐσεβεῖν θεοῦς ἄλλων πλέον, *worship the gods more than others,* and exceeded all others in their diligence εἰς τὰ θεῖα, *to the gods;* and Strabo‡ saying, that they were hospitable to the gods, πολλὰ γὰρ τῶν ξενικῶν Ἱερῶν παραθεσαντο, *for they received many strange gods,* insomuch that the comedians ridiculed them upon that account; and all the rest cited by Dr. Hammond say the same thing; for in those times of heathenism they never worshipped a god without an image to represent him to them; and therefore, as St. Paul saith here, that they multiplied their idols; so ver. 22. that they were δεισιδαιμονέστεροι, *more prone than others to worship demons.* We may here also laugh at the absurd folly of Laurinus's caution, not to believe Stephanus, saying in his Lexicon, that εἴδωλον signifies an *image,* and not as he would have it, *a shadow, spectrum,* or *phantom;* for would it not be ridiculous to render St. Paul's words thus, *I saw your city full of phantoms, shadows, and appearances of nothing?*

[8] Ver. 18. *Certain philosophers of the Epicureans and stoics—said, What will* ὁ σπερμολόγος οὗτος, *this babbler say,* &c.] To shew the appositeness of the apostle's discourse to these philosophers, let it be noted,

First, That the Epicureans§ did not believe that the world was made by God, but by a casual conflux of atoms; nor did they own the providence of God, or think he had any care of mankind: they also held, that the gods were of human shape, and that there was no resurrection, nor any punishments after death.

The stoics‖ held the world to be a god, that matter was eternal, and God was corporeal, and that all things were subject to fate.

Secondly, As for the word σπερμολόγος, *babbler,* Eustathius gives us two senses of it, which seem to have been the occasion of their application of it to St. Paul: (1.) That Paul was disputing with *those he met with in the market,* for, saith he,** Ἀττικοὶ τοὺς σπερμολόγους ἐκάλουν τοὺς περὶ τὰ ἐμπόρια, καὶ ἀγορὰς διατρίβοντας, *the Attics called them* σπερμολόγοι, *who were conversant in the markets, and places of merchandise.* Œcumenius here saith, that a little bird that gathered up the seeds scattered in the market-place was called by this name, and hence, τοὺς εὐτελεῖς, καὶ οὐκ ἀξίους λόγου σπερμολόγους ἐκάλουν, despicable persons, not worthy to be named, were called σπερμολόγοι; and in this etymology Suidas, Phavorinus, the scholiast upon Aristophanes de Avibus, p. 569. and almost all the grammarians do agree. (2.) Because he pretended to some new systems of divinity, which they were not acquainted with, and which they thought proceeded from some vain opinions he had entertained; for the word σπερμολογεῖν, saith he, is used,† ἐπὶ τῶν ἀλαζονευμένων ἀμεθόδως ἐπὶ μαθημάτων ἐκ τίνων παρακουσμάτων, *of those who, from some false opinions, boasted unreasonably of their learning.*

Thirdly, They add, that St. Paul seemed to be *a setter forth of strange gods,* because he preached up *Jesus and the resurrection,* where Chrysostom and Œcumenius note, that being accustomed to worship female goddesses, they thought ἀνάστασιν θεόν τινα εἶναι, ἀνάστασις *to be a god;* but as Dr. Bentley‡ saith, they too well understood the notion of a resurrection to think it a goddess, and therefore I prefer the exposition in the paraphrase, as being confirmed from ver. 32. *when they heard of the resurrection of the dead, some mocked.*

[9] Ver. 21. *The Athenians spent their time in telling or hearing some new thing.*] Of this see Grotius.

[10] Ver. 22. Κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *In all things I perceive you too much superstitious.*] *i. e.* Too much addicted to the worship of demons: for δεισιδαιμονία is, saith Phavorinus, φόβος δαιμόνων, *the fear of demons.* And that in this sense St. Paul doth here use the word, is evident, he styling them thus superstitious, because he found their city full of images, and *an altar to the unknown God,* of which Pausanias,§ Lucian, Philostratus, and others, speak. It is certain from Pausanias, and confessed by St. Jerome, that they had altars θεοῖς ἀγνώστοις, *to the unknown gods, in the plural,* yet it is as certain from Lucian,‖ as well as from Œcumenius,¶ that the altar was inscribed τῷ Θεῷ ἀγνώστῳ, though that was not the whole inscription, and therefore St. Jerome** is too bold to correct the apostle here. If the occasion of the erecting of this altar was, as some say, the complaint of Pan,†† that he was not worshipped by them, this gave the apostle a fit occasion, by calling them to worship τὸν ἐπὶ πάντα, *that God who made the heaven and earth, and all things in them,* to say, *him that you ignorantly worship declare I unto you,* he being also, as Josephus saith, κατ' οὐσίαν ἄγνωστος, *unknown as to his essence,* and by the heathens called *Deus incertus,* because he would not be worshipped in an image, and so they were uncertain where to find him; and in the Scripture being styled the God ὃν οὐκ ἔγνω, *whom the heathen world,* and their philosophers, knew not. (1 Cor. i. 21.

* Legat. cap. 792. † Attic. cap. 17. 24. ‡ Lib. x. p. 325.

§ Plutarch. de Plas. Philos. lib. i. cap. 7. p. 881. Seneca, de Benef. lib. iv. cap. 4. Cicero, de Natura Deorum.

‖ Diogenes, lib. xx. p. 755.

* In Odyss. B. ad finem. † Ibid. ‡ Serm. ii. p. 1.

§ Attic. lib. i. cap. 1. ‖ Νὴ τὸν ἀγνωστον ἐν Ἀθήναις. Philop. p. 1121. 1129.

¶ Ἔστι δὲ ὁ πᾶσα τοῦ βωμοῦ ἐπιγεγραφὴ τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ. Œcum.

** "Inscriptio autem aræ non ita erat ut Paulus asseruit, sed ita, Diis Asiæ, diis ignotis et peregrinis." Hieron. in Titum, cap. 3.

†† See Chrysost. Œcum. in locum.

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Gal. iv. 8, 9.) Or if Πᾶν be, as Plato* saith, ὁ λόγος, *the word,* and of whom Plutarch saith in his book De defect. Oracul. p. 419. that there was a great cry heard in the time of Tiberius Cæsar, that he was dead, then had he also hence a fit occasion *to preach unto them Jesus.*

[11] Ver. 24. *God that made the world, and all things therein,—is not worshipped with men's hands;* ver. 25. *as if he needed any thing.*] To clear up the argument of the apostle here, it will be necessary to search a little into the principles of the heathens concerning God, and the worship of him; let it then be observed,

First, That the wisest heathens worshipped their gods in human shape; so Maximus Tyrius† saith of the Greeks, *they thought God must have a body, and that body they generally held must be of human shape,* and therefore such as might be represented *in an image of gold, silver, or stone, made after the fashion of a man.* Thus Velleius‡ in Cicero, inquiring of the form of the gods, speaks thus: "Ac de forma quidem partim natura nos admonet, partim ratio docet, nam à natura habemus omnes omnium gentium speciem nullam aliam nisi humanam deorum," *That nature teaches they are of human shape, seeing all nations represent them in this form; nor do they ever occur to any men, sleeping or waking, in any other shape,* and that men, "cum artificium effingunt, fabricamque divinam,"§ *when they make an image, or Divine fabric, make all things* "in hominis figura," *in the shape of man;* whence his conclusion is this, "homines esse specie deos confitendum est," *it must be owned that the gods are like in shape to men.*

Secondly, They held indeed that God must be αὐταρκης, *self-sufficient,* and thought with Lucian‖ it was ridiculous to conceive ὡς ἀνθρώπων δεοὶ ἐνδεεῖς εἰσι, *that the gods should stand in need of men,* yet they conceived those images¶ were, through the frailty of human nature, needful to the worship of the Deity, that *they might view and touch them, and have them near to them;* on these accounts they thought** *there could be no religion without images,* and objected this to the Christians, that they†† *worshipped a god they could not shew,* and thought that even they used images, though they concealed them; yea, they pronounced both them and other nations, *viz.* Scythians, atheists, because they had no images. And upon this account they used a kind of magical consecration of their images to bring their gods down unto them: so Minutius‡‡ saith, "funditur, fabricatur, sculpitur, nondum deus est, ecce ornatur, consecratur, oratur; tunc postremo deus est." Here therefore is the reason why the apostle saith,

First, That *God dwelleth not in temples made with hands, i. e.* as one confined to them, and who could not be addressed to every where, since, as Seneca says,§§ there is no need of going to the edile that we may pray to the gods, or, as Lucian says jocularly,* *Æsculapius is not deaf, that men must go near, that they may pray to him.* And,

Secondly, This is the reason why he saith, *He is not worshipped with men's hands, as if he could be only worshipped or spoken to in a temple,* or in a consecrated image made by man. And,

Thirdly, Why he adds, that *we ought not to think the Godhead like to an image made of gold or silver.*

[12] Ver. 27. *That they should seek the Lord, if haply they might feel after him, and find him.*] Here, first, we learn, that God framed the world with this design, that men by contemplation of it might seek after the author of it, and seeking, find him; and therefore must have made it so as to contain sufficient evidence that it was made by his power and wisdom. Now to *seek after God,* in the Scripture-phrase, is not only to inquire whether there be a God, but so to seek him out, that we may give him that worship which is due to him; as when the apostle saith, *He that cometh to God, must believe that he is, and that he is a rewarder of those that diligently seek him.* (Heb. xi. 6.) To *find him,* is to obtain his grace and favour, or to find him good and propitious to them: for to what other end should men so solicitously seek after him, but to obtain his grace and favour? Or why should they desire to find him, but that they may receive some benefit from him thus found? Is it not upon this account, that all men come to him, and do him service? And would any one do it if they expected no advantage by it? And in this sense God saith, *If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart,* Deut. iv. 29. *If ye seek him, he will be found of you,* 2 Chron. xv. 2. Note,

Secondly, That sinners cannot thus seek or hope to find God, unless they can expect to find him merciful in the pardon of those sins which they do confess and do forsake; and that this hath been a principle embraced by all nations, appears from the propitiatory sacrifices, which have so generally obtained among them, even from the beginning. And therefore all this must depend upon this foundation, or the knowledge of this one thing, *that God is the maker of heaven and earth, and all that therein is;* and so it evidently doth. For,

First, That which made all things, must be itself unmade, and so must be eternal; it must have power over all things, and so be almighty.

Secondly, That which made all things, must have all power to direct, govern, order, and dispose of all things, as he pleases, and so his creatures must depend on him for protection, and the disposal of all their affairs.

Thirdly, That Being which made all things in such an excellent order and dependance on each other, in such constant and unchangeable vicissitudes, fitted with such faculties, adapted to such ends and uses, must have infinite wisdom, and must design things for those ends for which he hath thus fitted them.

Fourthly, He who hath made things so, as that they constantly in their respective seasons produce things good and useful for the preservation and comfort of those creatures he hath made, filling their mouths with food, and *their hearts with gladness,* must be good to all, even *to the*

* Cratyl. p. 280.

† Ἀλλὰ τὸ μὲν ἑλληνικὸν τιμᾶν δεοὺς ἰσόμιζε, ὕλῃ μὲν καθαρᾷ, μορφῇ δὲ ἀνθρωπίνῃ, τέχνῃ δὲ ἀκριβεῖ, &c. Dissert. xxxviii. p. 370.

‡ De Nat. Deor. lib. i. n. 34. § N. 35. ‖ Philop. p. 1121.

¶ Οὕτως ἀμέλει καὶ τῇ δείᾳ φύσει, δεῖ μὲν οὐδὲν ἀγαλμάτων, ἀλλὰ ἀσδενὲς ὂν κομιδῇ τὸ ἀνθρώπειον, καὶ διεστὼς τοῦ δείου ὅσον οὐρανὸς γῆς. Max. Tyr. dis. xxxviii. p. 369. "Dicitis forlè præsentiam vobis quandam numinum exhiberi sub simulacris." Arnob. lib. vi. p. 195.

** "Nec ullam religionem esse putant ubicunque illa non fuerint." Lact. lib. ii. cap. 6.

†† "Deum colunt illi, quem nec ostendere possunt, nec videre." Minut. p. 10. "Cur nullas aras habent, nulla Templa, nulla nota simulacra?" Ibid.

‡‡ Pag. 26. §§ Epist. 41.

* Dæmon. p. 718.

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unthankful and the wicked, and so *his tender mercies must be over all his works;* which is the argument here used, ver. 26.

Fifthly, He who vouchsafeth such kindness to, and maketh such provisions for, those bodies, which we have common to us with the brutes, must have made some provisions for that soul, which is our better part, and which is more especially derived from him; they therefore must be capable of receiving blessings and favours from him; and if lapsed and sinful creatures, and made so as that they certainly will be subject to sin, they must be capable of finding mercy with him, when they return from their iniquity.

[13] Ver. 30. *God who overlooked the times of ignorance, τανῦν παραγγέλλει πᾶσι πανταχοῦ, hath now sent his message to all men every where to repent.*] The *τανῦν* here seems not to refer to *μετανοεῖν,* to repent, as if God did not formerly require men to repent of their sins committed against the law of nature, for then they were not obliged to reform, or turn from them; but it refers rather to the word *παραγγέλλει,* and signifies, that whereas before he had sent no messengers, or prophets, to the heathen world, to proclaim his wrath against them for their ungodliness and unrighteousness, and to call them to repentance for those sins, he now had sent his apostles to all the ends of the earth with this message; and that by them he had given them a fresh assurance of his purpose to judge and condemn the impenitent, by the resurrection of that Son of God whom he had appointed to be the judge of all men: Mr. Dodwell therefore seems to be mistaken, when he concludes from these words, and from Acts xiv. 16. that God had not obliged all other nations, but only the peculium, to worship himself, before he had revealed his pleasure to them, and saith,* "That these words rather plainly imply the contrary, that while the supreme God was *ἄγνωστος, unknown,* God did excuse them from that duty, on account of their ignorance of what otherwise would have been their duty, if it had been required of them, and they had known that the supreme Being had required it:" for, first, this is directly contrary to the express words of the apostle Paul, who declares that, *τὸ γνωστὸν τοῦ Θεοῦ, that which might be known of God was manifested to them, for God had declared it to them, to wit, his eternal power and godhead;* and also, that this was manifested to them from the beginning of the world, not by any positive revelation, but *from the visible things of the creation,* (Rom. i. 19, 20.) and that this manifestation rendered them *ἀναπολόγητοι, without excuse,* who did *not glorify* (and therefore worship) *him as God, neither were thankful* to him for his benefits conferred upon them. And this is farther evident from the two places cited by him; for though God so far *suffered them to walk in their own ways,* as that he sent no prophet to instruct them, nevertheless *he left not himself without a witness,* that it was he *who did them good,* &c. (Acts xiv. 17.) and who was therefore to be thanked and worshipped as their great benefactor (see the note there): and though *he winked at the times of ignorance,* yet even then he expected they should so *seek the Lord that they might find him* (Acts xvii. 17. see the note there); and it is strange, that the dreadful consequences of this assertion did not deter him from espousing it; for hence it evidently follows, first, that no man can know, who is the true God, or that he is to be worshipped, by the light of nature, without a revelation. Secondly, That either idolatry or atheism must innocently obtain throughout the whole heathen world; for if they are left ignorant of the true God, and it is not their duty to worship him, they must either not be obliged to worship any God, or left free, if not obliged, to commit idolatry, by giving the worship due to the true God alone, to them who *by nature are no gods.* And, thirdly, that they must either be obliged to worship the very devil, or left free to do it; *the gods of the heathens* (saith the Scripture) *being devils;* and seeing God is the fountain of all obligation, he must oblige them thus to worship his grand enemy. Fourthly, Hence it follows, that when they had the gospel-revelation imparted to them, they could not be obliged, as he saith they were, to repent of their *former idolatry,* in giving the worship due to the true God to idols or false gods; because he plainly here asserts, they could not know, that it was their duty to worship the true God, and so the first and second commandments must be only positive precepts, but no parts of the law of nature, or the moral law, that being of perpetual and universal obligation.

[14] Ver. 32. *Some mocked.*] *viz.* The Epicureans, who believed no resurrection, nor any future judgment, here asserted by St. Paul.

[15] *Others said, We will hear thee again of this matter.*] *viz.* Stoics, who asserted a conflagration and reviviscence of the world, and allowed of something of future recompences, though with great fluctuation, and held that souls might live long, though not always, in a future state.

* P. 11, 12.

CHAP. XVIII.

1. AFTER these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that [1] Claudius had commanded all Jews to depart from Rome): and *(he)* came to them.

3. And because he was of the same craft, he abode with them, and wrought *(at it):* for by their occupation they were tentmakers.

4. And he reasoned in the synagogue every sabbath *(day),* and persuaded the Jews and the Greeks *(that Jesus was the Christ).*

5. And when Silas and Timotheus were come from Macedonia, Paul [2] was pressed in spirit, and testified *(again)* to the Jews that Jesus was *(the)* Christ.

6. And when they opposed themselves *(to this doctrine),* and blasphemed *(Christ),* [3] he shook his raiment *(in token of his intention to leave them to their infidelity),* and *(therefore)* said to them, Your blood be upon your own heads; I am clean *(from it);* [4] from henceforth I will go *(and preach)* to the gentiles.

7. And he departed thence, and entered into a certain man's house, named Justus, *(being)* one that worshipped *(the true)* God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing *(the word)* believed, and were baptized.

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9. Then spake the Lord to Paul by night in a vision *(saying)*, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: *(speak freely,)* for [5] I have much people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat *(of Gallio)*,

13. Saying, This fellow persuadeth men to worship God contrary to the law *(of the Jews)*.

14. And when Paul was now about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews *(which you object against this man)*, reason would that I should bear with you:

15. [6] But if it be a question *(only)* of a word and names, and of your law, look you to it; for I will be no judge of such matters.

16. And he drove them from the judgment-seat.

17. Then all the Greeks took [7] Sosthenes the chief ruler of the *(Jewish)* synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; [8] having shorn his head in Cenchrea: for he had a vow *(of Nazaritism upon him, which being expired, he was to shave his head according to the law,* Numb. vi.)

19. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20. *(And)* when they desired him to tarry longer time with them, he consented not;

21. But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem, but I will return again to you, if God will. And he sailed from Ephesus.

22. [9] And when he had landed at Cæsarea *(Stratonis)*, and gone up *(to Jerusalem)*, and saluted the church, he went down to Antioch.

23. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, *(being)* an eloquent man, and mighty in the Scriptures, came to Ephesus.

25. This man was *(somewhat)* instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently (Gr. *exquisitely)* the things of the Lord, [10] knowing only the baptism of John *(which called the Jews to repentance, in expectation of the Messiah, who was suddenly to appear, and to baptize them with the Holy Ghost)*.

26. And he began to speak boldly *(or openly)* in the synagogue *(that the time of the promised Messiah must be come)*: whom when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren *(at Ephesus)* wrote, exhorting the disciples to receive him: who, when he was come, helped them much [11] who had believed through *(the)* grace *(of God)*:

28. For he mightily convinced the Jews, and that publicly, shewing by the *(testimony of)* the Scriptures that Jesus was *(the)* Christ.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. *CLAUDIUS had commanded all the Jews to depart from Rome.*] Though Orosius fixeth this edict to the ninth year of Claudius, yet did it not come forth till the twelfth of Claudius; for the sedition of the Jews, mentioned by Eusebius from Josephus, happened in the eleventh year of Claudius, under Quadratus, president of Syria, and concerned not the Romans, the calamity falling only on the Jews; but after it followed another the same year, in which the thieves in Judea assaulted Stephen, *the servant of Cæsar, took away his baggage, and killed the Roman soldiers,* as both Tacitus * and Josephus † do inform us: and then Claudius "causis rebellionis auditis," *having heard* from the president *the causes of this rebellion,* made this edict, of which Tacitus saith nothing, because it came not from the decree of the senate, but was the edict of Claudius only; and of which Suetonius ‡ saith thus, "Judæos impulsore Christo assiduè tumultuantes Româ expulit," *he expelled the Jews from Rome, they making continual tumults by the impulse or persuasion of Christ;* where, as he mistakes in the name, so in the thing, the Jews having had then no contests at Rome that we read of with the Christians; and the Christians to be sure causing no tumults there. The true cause of their banishment was therefore that which hath been hinted from Tacitus.

[2] Ver. 5. Συνείχετο τῷ πνέυματι, *He was pressed in spirit.*] *i. e.* Either his own or the Holy Spirit so powerfully urged and constrained him, that he could not refrain from speaking: so Luke xii. 50. *I have a baptism to be baptized with,* καὶ πῶς συνέχομαι, *and how am I straitened till it be accomplished?* 2 Cor. v. 14. *The love of Christ,* συνέχει, *constraineth us, i. e.* it will not suffer us to rest from promoting the service of Christ. When this word is joined with a passion that restrains from action, then it is to be rendered *restrain,* as συνέχεσθαι φόβῳ, to be *restrained by fear,* Job iii. 24. Luke viii. 37. when the motive is both ways, then is the pressure so also; as when St. Paul saith, συνέχομαι ἐκ τῶν δύο, *I am pressed between two,* urged to depart *that I may be with Christ,* restrained from it that I may do farther service to his church. (Phil. i. 23.)

[3] Ver. 6. *He shook his raiment, and said, Your blood be upon your own heads.*] The command of our Saviour was to *shake off the dust from their feet;* and so St. Paul and Barnabas do, xiii. 51. but here Paul also shakes it off from his raiment, as a testimony to them, that he had now renounced any farther dealings with them of that place, as being a refractory people; adding, that now their blood or ruin would lie upon their own heads, that is, they only would be guilty of it. (See Matt. xxvii. 24, 25. Acts xx. 26.)

[4] *From henceforth I will turn to the gentiles.*] This at first sight seems to be a declaration, that he would leave off preaching to the Jews wherever he came, and wholly apply himself to the conversion of the gentiles; but by comparing his actions with the places where this phrase, or some-

* Annal. 12. p. 263, 264. † De Bello Jud. lib. ii. cap. 20.
‡ In Claud. cap. 25.

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thing like it, doth occur, it appears he only did intend to say, he would no longer preach to the Jews of that place; for after this is said, we find him still entering into the synagogues, and preaching to the Jews, or calling them to him to hear the word: so he speaks to the Jews, xiii. 46. *Seeing ye refuse the word, lo, we return to the gentiles;* and yet, xiv. 1. he enters at Iconium into the synagogue of the Jews, and preacheth to them: so also xix. 9. xxviii. 28.

[5] Ver. 10. *I have much people in this city.*] So they are called who are still heathens, not because of any absolute decree of their election to eternal life, but because Christ saw they were disposed to believe, and by faith become his people; as elsewhere, Job x. 16. he calls them *sheep, who should hereafter believe on him.*

[6] Ver. 15. *But if the question be* περὶ τοῦ λόγου, *of a word and names.*] Of the word Paul preaches to you, whether it accord with your law or not, (ver. 13.) or, whether the name of the Messiah, or Christ, belong to that Jesus *whom Paul preacheth;* of things of this nature I will be no judge.

[7] Ver. 17. *Sosthenes, the chief ruler of the synagogue, and beat him.*] They beat the Jews, saith Grotius, to chase them from the judgment-seat; he adds, that in great cities there were more synagogues than one; every one of which had a chief ruler, as here Crispus is the chief ruler of one synagogue, and Sosthenes of another; so likewise, saith he, was it in great churches; they having at Rome, Antioch, and other places, excepting Alexandria (of which Epiphanius saith, it had but one bishop), more bishops than one at a time; but as this is uncertain, so have I shewed, note on Phil. i. 1. that Epiphanius speaks not of the primitive and apostolic times, but of the times of the Meletians, saying, That though in other churches there were Meletian as well as catholic bishops at the same time, yet it was never so in Alexandria.

[8] Ver. 18. *Having shorn his head in Cenchrea: for he had a vow.*] The text leaves it uncertain whether it were Paul or Aquila that made this vow; though Aquila being left at Ephesus, and not going up to Jerusalem, as St. Paul did, hence I conclude the vow was made by St. Paul; moreover, this is certain, that it was the vow of Nazaritism now finished, and which by Philo* is styled εὐχὴ μεγάλη, *the great vow,* which caused this votary to shave his head; for this vow was either for a term of life, as in the instances of Samson and John the Baptist, or for a term of days, which being completed, the Nazarite was to shave his head, and bring offerings. (See Numb. vi. 13, 14. Acts xxi. 26, 27.) But whosoever is the Nazarite, the question is, why he shaves his head at Cenchrea, as if his hair was to be consecrated to Apollo, and not at Jerusalem, according to the commandment? What some imagine, that this votary was casually defiled, and so stood bound, according to the law, to shave his head, and to begin his vow again, answers not the doubt; because he could not begin his vow anew till he had offered his sin-offering, (Numb. vi. 9—12.) and that was only to be offered at the tabernacle and temple. Others say, this law of shaving at the door of the temple, and offering these oblations, obliged those only who thus vowed in the land of Judea, not those that were out of it; and if this will not satisfy, because we find so little of it in the ancient Jews, we may perhaps say, there was in the vow of the Nazarites a moral part, *viz.* the consecration of themselves to the service of God, and a greater degree of purity; and in this Christians might comply with it without scruple; and it had a ceremonial part, the cutting off the hair, and the offering sacrifices when it was accomplished; and as to this, St. Paul, and other Christians, knowing the law was not now obligatory, might dispense with themselves; omit, or do them, as prudence and the case of scandal did require. For though St. Paul went up now to Jerusalem, we read not of any offering that he made according to the law, nor perhaps would he have shaved his head on this account, had not some scrupulous Jews at Corinth been conscious to his vow.

[9] Ver. 22. *And when he had landed at Cæsarea, and gone up, and saluted the church.*] Here the question is, whether St. Paul went up from the ship to the church of Cæsarea, or from Cæsarea to the church at Jerusalem. And in favour of the latter sense, let it be observed, (1.) that in the language of the author of the Acts, to go from Cæsarea to Jerusalem, is *to go up,* and to go from Jerusalem to Cæsarea, is *to go down.* So *Festus went up from Cæsarea to Jerusalem,* Acts xxv. 1. and, ver. 5. he speaks to the rulers at Jerusalem συγκαταβαίνειν, *to go down with him* from thence to Cæsarea; and, ver. 6. καταβὰς, *going down to Cæsarea,* he sits on the tribunal, and they of Jerusalem καταβαίνοντες, *going down,* accuse Paul, ver. 7. and ver. 9. he asks Paul, whether ἀναβὰς, *going up to Jerusalem, he would be there judged:* so Peter ἀνέβη, *went up from Cæsarea to Jerusalem,* Acts xi. 2. (See also xxi. 8. 12.) So that to interpret these words of his going up from Cæsarea to Jerusalem, is suitable to the phrase of the evangelist. (2.) St. Paul declares, *he must by all means keep the feast at Jerusalem,* (ver. 21.) and that he therefore could not tarry with them; and yet if he went not now to Jerusalem, he went not at all thither at this time: for, from this church, he goes down to Antioch in Syria, and so through Galatia and Phrygia, ver. 22, 23. and so comes back to Ephesus, xix. 1. according to his promise, ver. 21. *I will return again to you.*

[10] Ver. 25. *Knowing only the baptism of John.*] That this Apollos had not only the gift of eloquence, but the miraculous gifts of the Holy Ghost, by which he was made an able minister of the gospel, is evident from the Epistle to the Corinthians; for he is there styled *a minister, by whom they believed according to the gift that God had given him,* 1 Cor. iii. 5. he is *a coworker with God,* ver. 9. But how he came by these gifts, which rendered him so fit *to water* these churches, and made him St. Paul's brother, is not easy to determine. Grotius saith, that the phrase διὰ τῆς χάριτος, *by grace,* belongs to him, he helping the church by the gifts he had received before baptism in the name of Christ; the grace of God preventing the hands of the apostles, but where, or by whom he was baptized, he saith not. Lorinus saith, he was baptized by Aquila, or some of Ephesus, but the text only saith, that Aquila and Priscilla instructed, not that they baptized him. I conjecture, therefore, that he had been baptized already by those who instructed him *in the way of the Lord:* (ver. 25.) for in those times persons were baptized immediately upon their profession of faith in Christ Jesus, as appears from the instances of the eunuch, Lydia, the gaoler, and many others; and that when it is here said, *he knew only the baptism of*

* De Vict. p. 654. E.

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John, that relates only to the knowledge he had received in Judea, before he returned to Alexandria, where he received farther instruction concerning the death and resurrection of Christ; but yet perhaps knew not why he suffered, the Jewish nation having then no notion of a Messiah that was to suffer for the sins of the people, nor that his kingdom was to be only spiritual, they all expecting that he should erect a temporal kingdom; nor that he was to be *a light to the gentiles*, or to receive them into favour without circumcision or observance of the law of Moses; this being not made known to the apostles after the Holy Ghost had fallen on them, till it was revealed to St. Peter by a vision; nor seems the freedom of the Jews, from the Mosaic law, to be made known to the apostles or the disciples at Jerusalem for a long time after, as we may learn from Acts xxi. 20, 21. 24.

[11] Ver. 27. *Who had believed through grace.*] *i. e.* Through the gospel, saith Dr. Hammond, or through the favour of God, in vouchsafing them the knowledge of it. (See the note on 2 Cor. vi. 1.)

CHAP. XIX.

1. AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts *(of Asia Minor, to wit, Galatia and Phrygia,* xviii. 23.) came to Ephesus: and [1] finding certain disciples *(abiding there)*,

2. He said to them, Have ye received the *(gift of the)* Holy Ghost since ye believed? And they said to him, We have not so much as heard whether there be any *(extraordinary gift of prophecy, or of the)* Holy Ghost *(restored again, or vouchsafed to the church)*.

3. And he said to them, Into what *(baptism)* then were ye baptized? And they said, Into John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying to the people, that they *(repenting)* should believe on him who should come after him, that is, on Christ Jesus, *(who would baptize them with the Holy Ghost,* Matt. iii. 11.

5. *And)* when they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied.

7. And all the men *(that did so)* were about twelve.

8. And he went into the synagogue *(of the Jews there)*, and spake boldly for the space of three months, disputing *(discoursing of)* and persuading the things concerning (Gr. *persuading them concerning the things of)* the kingdom of God.

9. [2] But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. [3] And this *(practice he)* continued by the space of two years; so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, *(being)* [4] exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth *(to come forth)*.

14. And there were seven sons of one Sceva, a Jew, and chief *(among the orders)* of the priests, which did so.

15. And the evil spirit answered, and said, Jesus I know, and Paul I know *(to be persons having authority to command me)*; but who are ye *(that ye should take upon you to do it)*?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded.

17. And this *(being done publicly)* was known to all the Jews and Greeks also dwelling at Ephesus; and fear *(of this powerful name)* fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed *(their former magical practices)*, and shewed their deeds.

19. Many also of them which used [5] curious *(i. e. magic)* arts, brought their books together, and burned [6] them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of God and prevailed.

21. After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered to him, *(viz.)* Timotheus and Erastus; but he himself stayed in Asia *(at Ephesus,* 1 Cor. xvi. 8. *here,* ver. 26. 30.) for a season.

23. And the same time there arose no small stir about that way *(which Paul preached)*.

24. For a certain man named Demetrius, *(being)* a silversmith, who [7] made silver shrines for Diana, brought no small gain to the craftsmen;

25. Whom he called together with the workmen of like occupation, and said *(to them)*, Sirs, ye know that by this craft we have our wealth.

26. Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath turned away much people (Gr. *that this Paul hath persuaded much people, not only of Ephesus, but of all Asia)*, saying that they be no gods, which are made with hands *(there being no divinity residing in them)*:

27. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth *(in her images)*.

28. And when they heard these things, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29. And the whole city was filled with confusion: and *(the men of it)* [8] having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in to the people, the disciples suffered him not.

31. And certain of the [9] chief of Asia (Gr. *of the priests or magistrates of Asia, who governed the games)*, who

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were his friends, sent to him, desiring him that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused, and the most part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward *(either to plead the common cause against images, or to expose him to the people's rage, because he was turned Christian)*. And Alexander beckoned with his hand, and would have made his defence to the people.

34. But when they knew that he was a Jew, *(and so a professed enemy to their religion and to image-worship, they)* all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

35. And when the [10] town-clerk *(or register)* had appeased the people, he said, Ye men of Ephesus, [11] what man is there that knoweth not how that the city of Ephesus is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly *(in punishing those men ye have now laid hold on)*.

37. For ye have brought hither these men *(for that end)*, who are neither robbers of churches, nor yet blasphemers of your goddess *(and so not worthy to be thrown to the wild beasts)*.

38. Wherefore if Demetrius, and the craftsmen that are with him, have matter *(of complaint)* against any man, [12] the law is open, and there are deputies (Gr. *there are judicial days of pleading, and the proconsuls are present)*: let them implead one another.

39. But if ye inquire any thing concerning other matters *(than those relating to your private injuries)*, it shall be determined [13] in a lawful assembly *(and ought not to be prosecuted in this tumultuous manner)*.

40. For we are in danger to be called in question *(by the Romans)* for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1—6. *HE finding certain disciples*, &c.] Observe here,

First, That these disciples were converts to the Christian faith, *i. e.* that they believed that Jesus was the Christ, and that he was risen from the dead, is evident, because St. Paul not only calls them believers, but inquires whether they had received the Holy Ghost; which none but they who thus believed did or could receive: the gift of prophecy, which is the Jewish import of the Holy Ghost, being not given, (Acts ii. 33.) nor to be given *till Jesus was glorified*. (John vii. 37—39.)

Secondly, When therefore they say, *We have not so much as heard whether there be any Holy Ghost*, their meaning is, We have not as yet heard that *the gift of prophecy*, which, for the space of about four hundred years, had been restrained from the Jewish church, was yet restored. Now that which rendered them thus unacquainted with this new effusion of the Holy Ghost was this, that as Apollos had left Jerusalem, and gone to Alexandria before the miraculous effusion of the Holy Ghost on the apostles at the day of Pentecost, so had they also done, and had been travelling into other parts of the world, where the gospel had not yet been planted. Observe,

Thirdly, That these persons, who were before baptized with the *baptism of St. John*, are again baptized *in the name of the Lord Jesus*, as is evident from these words, *and when they heard this, they were baptized in the name of the Lord Jesus;* for they are manifestly mistaken, who say, these are the words not of St. Luke, but of St. Paul, and make the sense of the words run thus, *John baptized with the baptism of repentance, saying, that men should believe in him that should come after him, that is, in Christ Jesus; and they that heard John were by his baptism baptized in the name of the Lord Jesus*. For, (1.) That Paul laid his hands on these persons is certain from ver. 6. and that he baptized them when he laid his hands on them, seems evident from the connexion of the words, *They were baptized in the name of the Lord Jesus*, and when St. Paul *laid his hands on them, the Holy Ghost fell upon them;* whereas, according to the former sense, Paul must have laid his hands upon all that were baptized by the Baptist, and they who were baptized by John must have received by St. Paul's hands the Holy Ghost: for either these words must signify at large, *they that heard John and were baptized of him*, and then the words following must import that Paul laid his hands on all that heard John, and they received the Holy Ghost; or they must refer to those that heard Paul, and then they must first be baptized by him, and then receive the Holy Ghost by imposition of his hands. (2.) This is evident from the words of St. Peter, to all those many thousands that heard him, *Be ye baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost;* for since he spake to the men of Jerusalem in general, Acts ii. 14. and of Judea, and all Jerusalem and Judea were baptized of John, saith St. Matthew, iii. 5, 6. all, or at least many of those to whom he spake, must already have been baptized with the baptism of John, and yet he makes it necessary for them *to be baptized in the name of the Lord Jesus*. Whence two things are extremely evident, and consequent from each other; *viz.* (1.) That he exhorts them who had been baptized with John's baptism, to be *baptized in the name of the Lord Jesus*. (2.) That therefore they who were baptized with his baptism, were not baptized *in the name of the Lord Jesus;* and this is visible even in the words of St. Paul here, John said to those that came to his baptism, *ἵνα πιστεύσωσιν*, not that they did, but that *they should believe in him that was coming after him, that is, in the Lord Jesus;* now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were *musing whether John himself were not the Christ*, Luke iii. 15. and asking, Why *baptizest thou if thou art not the Christ?* John i. 25. And, (3.) as our Saviour never said openly and expressly to the Jews, that *he was the Christ*, so he charges his apostles to tell no man that he was so till his resurrection. But to what end should he do this, if both the Baptist and his disciples had before baptized all men into this faith, *that he was the Christ*, and so had published this faith to all Judea? Only here note, that this is no ground for rebaptizing any

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now, by reason of the great difference betwixt the baptism of John then, and that in the name of Jesus after his resurrection; of which see the note on Matt. iii. 11. (4.) Observe, that after the imposition of the apostles' hands, these men *spake with tongues and prophesied,* receiving the same gifts of the Holy Ghost, which the apostles and others had received to fit them for the ministry, which was then generally performed by such gifted men commissionated for that work by the Holy Ghost thus falling on them; whence we find these prophets and teachers λειτουργοῦντας, *ministering to the Lord in their assemblies,* Acts xiii. 1—3. and this renders the opinion of Bishop Stillingfleet very probable, *viz.* that St. Paul *designed these twelve men for a nursery of the churches in Asia, or persons to be sent from Ephesus to preach among them.*

[2] Ver. 9. Ὡς δέ τινες ἐσκληρύνοντο, *But as some were hardened.*] I have shewed, note on Mark viii. 17. that men are then said *to be hardened,* when, having had sufficient evidence of what they ought to do, or believe, they refuse to believe, or do it: and thus were these persons hardened here, *i. e.* they would not believe, after sufficient evidence, that *Jesus was the Christ.*

[3] Ver. 10. *And this continued for the space of two years; so that all that dwelt in Asia heard the word, both Jews and Greeks.*] Here it is carefully to be noted, that we read not of Paul's coming to Ephesus at all, till xviii. 19. and then *he would not tarry with them,* ver. 20. but makes haste up to Jerusalem; when he had saluted the church there, he goes thence to Antioch, and tarries there some time, ver. 23. then he goes through Phrygia and Galatia, *confirming the brethren,* ibid. and then to Ephesus; there he disputes three months in the synagogues of the Jews, then two years more in the school of Tyrannus; after he leaves Ephesus, he goes through Macedonia and Achaia to Jerusalem, as he had before determined to do, ver. 21. xx. 1. not coming at all to any part of Asia till he came to Miletus, ver. 10. 17. They therefore who make him spend *three quarters of a year in other parts of Asia,* do not only say this without proof, or without assigning any other city of Asia, where he preached; but they say this against the account here given of him by St. Luke; his three years therefore, mentioned xx. 31. must be reckoned from his first coming to Ephesus.

[4] Ver. 13. Ἰουδαίων ἐξορκιστῶν, *Of the Jewish exorcists.*] That the Jews were wont to exorcise devils, or to cast them out, not only by invocation of the name of Abraham, Isaac, and Jacob, but by skill in magic, we learn from Josephus,* who mentions one Eleazer before Vespasian, his sons, his captains, and a great number of his soldiers, τοὺς ὑπὸ δαιμονίων λαμβανομένους ἀπολύοντα τούτων, *delivering them who were possessed with evil spirits from them, and drawing forth* διὰ τῶν μυκτήρων τὸ δαιμόνιον, *the devil by the nose, by putting to his nose who was possessed a ring, having under the seal of it a root, of which Solomon had discovered the virtue, and adjuring him by the adjuration taught by Solomon,* καὶ τὰς ἐπῳδὰς ἃς συνέθηκεν ἐκεῖνος ἐπιλέγων, *and saying over him the incantations which Solomon composed:* they had also books of *enchantments,* καὶ τρόπους ἐξορκώσεων, *and modes of exorcising demons,* συνταξομένους, *composed,* as they gave it out, by Solomon; *and they* (saith he) *are of great use to this day.* As for the root of which he speaks, he informs us, that it was a very dangerous thing to pluck it up, and prescribes a very superstitious way of doing it; but being thus gathered, and brought to those that are possessed, saith he, δαιμόνια τοῖς ζῶσιν εἰσδυόμενα ταχέως ἐξελαύνει, *it quickly expels the demons out of men's bodies.* (De Bell. Jud. lib. vii. cap. 23. p. 981.)

[5] Ver. 19. *They that used* περίεργα, *curious arts.*] That is, arts of magic. That this is the import of the word, Grotius and Dr. Hammond prove from the account that Irenæus* gives us of the disciples of Simon Magus, that they used "amatoria et agogima, et quæcunque sunt alia parerga, *l.* perierga," *love-charms and philtres, and all other curious arts.* For Porphyry,† speaking of these magicians, saith, διὰ τούτων φίλτρα καὶ ἐρωτικὰ κατασκευάζουσιν οἱ κακοδαίμονες, *they by these evil spirits make their philtres and love-charms;* and it seems to have had this signification, because the magi, as Origen‡ saith, were περιεργαζόμενοι τῶν δαιμονίων ὀνόματι, καὶ δυνάμεις, καὶ πράξεις, καὶ ἐπῳδὰς, καὶ βοτάνας οἰκείας δαίμοσι, καὶ λίθους, *curiously employed about searching into the names, the forms, the powers, the actions, the incantations of demons, and the herbs, stones, and sculptures, made in them, proper to these demons; whereas* (saith he), ἀπερίεργον ἦθος, *a life free from these curiosities is acceptable to God, and the Lord Christ would leave, to be vexed with evil spirits,* περιεργαζόμενον δαιμονίων ὀνόματα, *him that is thus curious about the names of demons, and seeks after ways of enchanting them:* hence the books here brought to be burnt are by the fathers styled γοητικαὶ βίβλοι, *books of sorcery.* Nor is it to be wondered that these arts should abound at Ephesus, where Plutarch§ speaks, περὶ τῶν μάγων ἐν Ἐφέσῳ διατριβόντων, *of magicians conversing;* that city being so famous for sorcery and enchantments of demons, that the magical words used to that effect were styled Ἐφέσια γράμματα, *Ephesian letters;* and Plutarch‖ tells us, that the *magicians bid them who were possessed with devils to read and recite the Ephesian letters.*

[6] *They burnt their books before all men.*] Note also, that they sold not those books, though they were of great value, because, saith Œcumenius, they would not be gainers by such wicked arts, nor would they contribute, by selling them, to the teaching others the same arts.

[7] Ver. 24. Ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *Who made silver shrines for Diana.*] That these shrines were Κιβώρια μικρὰ *little chapels,* representing the form of a temple with an image in it, which being set upon an altar, or some other solemn place, and the leaves of the door being opened, the image stood, or sat in state, and so was represented to the spectators, see Dr. Hammond on the place, and Chrysostom.

[8] Ver. 29. *Having caught Gaius and Aristarchus, Paul's companions—they rushed into the theatre,*] Say some, *to throw them to the wild beasts,* as blasphemers of their goddess; on which account, the town-clerk seems to say, *You have brought these men here, who are neither robbers of churches, nor yet blasphemers of your goddess,* ver. 37. for that the theatre was the place where they did θηριομαχεῖν, *fight with beasts,* see note on 1 Cor. iv. 9. and that this was done at Ephesus, see note on 1 Cor. xv. 32.

* Lib. i. cap. 2. p. 257, 258.

* Lib. i. cap. 20.
† De Abst. lib. ii. §. 42.
‡ Contra Celsum, lib. viii. p. 418.
§ In Vita Alexand. p. 666.
‖ Οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ ὀνομάζειν. Sympos. lib. vii. qu. 5. p. 706.

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[9] Ver. 31. *Chief of Asia,* Gr. Ἀσιαρχαί.] Here again Grotius and Dr. Hammond note, that among the heathens there were games instituted, "ad placanda bona numina," to *appease the good gods,* or in honour of them; of these the pontifices or chief priests were presidents at Rome; in other provinces the priests or magistrates presided, saith Salmasius,* and these were called from their provinces, *Asiarchæ, Syriarchæ, Bithyniarchæ,* officers belonging to these games in those provinces. Thus in the martyrdom of Polycarp,† bishop of Smyrna in Asia, they ask τὸν Ἀσιαρχὴν Φίλιππον, *Philip, the ruler of the games there,* to let out a lion upon Polycarp, which he declares he could not do, because *the games were ended;* whence it appears, that it belonged to these Asiarchæ here mentioned, to let loose the wild beasts upon malefactors; accordingly, they are here present, and being kind to St. Paul, send to him not to come thither.

[10] Ver. 35. Ὁ γραμματεὺς, *The town-clerk.*] This word is rendered by Budæus, the *chancellor;* he was an officer chosen by the people to preside over the games, saith Dominus, cited by Johannes Antiochenus, and so the fitter to appease their tumults.

[11] *Who knows not,* τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν, *that the city of the Ephesians is a worshipper of the great goddess Diana?*] After all the learning our critics have spent upon this place, I see no reason to change our translation; for though the city or people of Ephesus may have this title in the coins, it cannot here be an epithet of the city, for then it should be νεωκόρων as it is in the coins. Again, it being plain from Julius Pollux,‡ that the νεωκόροι were οἱ τῶν θεῶν θεραπευταὶ, *the servants, ministers, and worshippers of the gods;* and from Phavorinus, that νεωκόρος was ὁ τοῦ ναοῦ ἐπιμελούμενος, *one that took care of the temple;* and from Hesychius, Suidas, and Phavorinus, that he was one who did adorn and beautify it, it may be very reasonable to bestow this title on the Ephesians, who were so peculiarly addicted to her worship, who had there that temple of Diana which was accounted the miracle of the world, and who had expended so much in the beautifying and adorning of it, and in this sense only could they be styled *Neocori* of the *image* which fell down from Jupiter.

[12] Ver. 38. Ἀγόραιοι ἄγονται, *The law is open.*] i. e. *Court days are kept,* for so the word with an accent in the antipenultima signifies, ἡμέραι being understood; for ἀγόραιος, says Suidas and Phavorinus, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται, *a day in which a court is kept.*

[13] Ver. 39. Ἐννόμῳ ἐκκλησίᾳ, *In a lawful assembly.*] Three days in every month, saith Œcumenius, were appointed for assemblies to hear causes, of which this being none, it was an unlawful assembly.

CHAP. XX.

1. AND after the uproar was ceased, Paul called to him the disciples, and, embracing them, departed to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria *(to carry alms to Jerusalem),* he purposed *(or resolved)* to return through Macedonia.

4. And there accompanied him into Asia *(without going from him)* Sopater of Berea; and *(but)* of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5. These *(were persons who)* going before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread *(were ended),* and came to them to Troas in five days, where we abode seven days.

7. [1] And upon the first day of the week, when the disciples came together to break bread *(i. e. to celebrate the eucharist),* Paul preached to them, *(being)* ready to depart on the morrow; and continued his discourse until midnight.

8. And there were many lights in the upper chamber, where they were gathered together *(for religious worship:* see the note on i. 13.)

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up *(as one)* dead.

10. And *(but)* Paul went down, and fell on him, and embracing him said, Trouble not yourselves *(more about him),* for his life is *(safe)* in him.

11. When he therefore was come up again, and had [2] broken bread, and eaten *(i. e. had celebrated the sacrament of the Lord's body and blood),* and had talked a long while, even till break of day, so he departed, *(as he had designed to do on the morrow,* ver. 7.)

12. And they brought the young man *(up)* alive, and were not a little comforted *(at it).*

13. And we went before to the ship, and sailed to Assos, there intending to take in Paul: for so had he [3] appointed (Gr. *so he was disposed),* minding himself to go *(thither)* on foot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And we sailed thence, and came the next day over against Chios: and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus *(ten miles distant from Ephesus).*

16. For Paul had determined to sail by Ephesus *(not touching there),* because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17. [4] And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said to them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20. And how I kept back nothing that was profitable for you, but have shewed you, and have taught you *(what was necessary to be known)* publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, *(that they should exercise)* repentance towards God, and

* Exercit. p. 865. et Vales. H. Eccl. lib. iv. cap. 15.
† De Martyr. Polyc. Ep. Smyr. Eccl. §. 12. ‡ Lib. i. cap. 1. §. 16. p. 5.

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faith towards our Lord Jesus Christ *(i. e. that they should turn to God, doing works meet for repentance, and should believe in the Lord Jesus).*

22. [5] And now, behold, I go bound in the Spirit *(i. e. foreseeing by the Spirit that I shall be bound)* to Jerusalem, not knowing the things that shall befal me there:

23. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that [6] I am pure from the blood of all men *(i. e. not guilty of their ruin, if they perish).*

27. For I have not shunned to declare to you all the counsel of God, *(the whole Christian doctrine, which if you keep in memory and practice, ye shall be saved,* 1 Cor. xv. 3.)

28. [7] Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [8] to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that [9] after my departing shall grievous wolves enter in among you, not sparing *(to tear)* the flock.

30. [10] Also *(out)* of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one *(of you)* night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up *(in your holy faith),* and to give you an inheritance among all them that are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, you yourselves know, that these hands have ministered to my necessities, and to *(the necessities of)* them that are with me.

35. I have shewed you all *(these)* things *(to instruct you),* how that so labouring you ought to support the weak, and *(to)* remember the words of the Lord Jesus, [11] how he said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him,

38. Sorrowing most of all for those words that he spake, that they should see his face no more. And they accompanied him to the ship.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, *And upon the first day of the week, when the disciples were gathered together to break bread.*] These words seem fairly to evince, that it was the custom of the first Christians, and of the apostles, to keep the Lord's-day holy, or as a day appointed for religious worship: for,

First, That μία τῶν σαββάτων, *the first day of the week* was the Lord's-day, is fully proved, note on 1 Cor. xvi. 1.

Secondly, Observe, that on this day the disciples were not summoned extraordinarily to come together, that St. Paul did not μετακαλεῖν *call them together,* as he did the assembly of the elders of the church, ver. 17. but the disciples were themselves συνηγμένοι, *met in their synaxis,* or assembly; the text informs us, that *St. Paul tarried with them seven days,* and in none of them have we any mention of an assembly to this purpose, but only *on the first day of the week.*

Thirdly, Observe, that they then met together *to break bread;* which phrase doth signify the sacred action performed in celebration of the holy sacrament, which it was the custom of the primitive Christians to receive in all their church assemblies on the Lord's-day: this the apostle intimates when he complains of his Corinthians, 1 Cor. xi. *that they came together for the worse, because, when they came together in the church, there were divisions among them,* so that they did not eat together of the table of the Lord. Now, thus *to come together in one place* (saith he), *is not to eat the Lord's supper; i. e.* it is not so to do it as that sacred action ought to be performed: this therefore when they came together in the church they did, and therefore, what is *coming together,* ver. 17. *coming to the church,* ver. 18. *coming to one place,* ver. 19. is *coming together to eat,* ver. 33. Accordingly, it was the custom of the church from the apostles' times thus to communicate upon the Lord's-day: for Pliny, in his epistle * to the emperor Trajan, tells him, that he found nothing to allege against the Christians, *but their obstinacy in their superstition; and that it was their custom to meet together on a set day before it was light, and to bind themselves by the sacrament to do no evil.* Now this epistle was writ only six years after the death of the evangelist St. John. And Justin Martyr,† who wrote but forty years after his death, thus speaks, *On Sunday all the Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we have read unto us the writings of the prophets and apostles; this done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament, and they that are willing and able give alms,* &c.

[2] Ver. 11. *And had broken bread.*] Though here be mention only of breaking bread, yet that the *cup* was also consecrated and distributed, is evident from the doctrine of the church of Rome; for they agree with the protestants in this, that the priests always ought to consecrate the eucharist in both kinds, and say, that if one species be consecrated without the other, ‡ "sacrilegium committitur," *it would be sacrilege;* and yet if this place prove any thing for communion in one kind, it proves as much for consecration in one kind, and for the sumption of one kind only by the priest that consecrates, though they hold it necessary for him to receive both. And hence it was declared in the council of Trent,§ that *these places, and the reasons*

* "Soliti sunt stato die ante lucem convenire." Ep. lib. x. ep. 97.

† Τὴν δὲ Ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. ii. p. 98. 99.

‡ Valentia de usu Sacram. cap. 13.

§ History of the Council of Trent, lib. vi. p. 486.

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from them, must be laid aside, because by them it would be concluded, that it was not sacrilege to consecrate one kind without the other; which is contrary to all the doctors, and the meaning of the church, and overthroweth the distinction of the eucharist, as it is a sacrifice, and as it is a sacrament.

[3] Ver. 13. *For so he had appointed,* οὕτω γὰρ ἦν διατεταγμένος, *for so he was disposed.*] Here is an evidence, that the word τεταγμένοι, used xiii. 48. may there signify *disposed,* as here apparently it doth.

[4] Ver. 17. *And from Miletus he sent to Ephesus, and called the elders of the church.*] From these words, compared with the twenty-sixth verse, where the same persons are called *bishops,* who are here styled πρεσβύτεροι, *elders,* Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, have inferred, that the same persons were in the first ages of the church styled bishops or presbyters indifferently: Dr. Hammond, on the contrary, and others do contend, that the word πρεσβύτεροι, *elders,* here signifies only bishops; and because there lies this obvious objection against this interpretation, that then there must have been many bishops in the church of Ephesus, since all these elders were called from Ephesus; he answers, that those elders were all the bishops of Asia, and saith, that Paul sending to the metropolis of Asia, *by that means gave notice to the bishops of Asia to come to him:* this he confirms, (1.) from the testimony of Irenæus, who saith, they were called * " ab Epheso, et reliquis proximis civitatibus," *from Ephesus, and the rest of the cities that were near;* (2.) from the words of the text, for *the flock* (saith he) *was not the Christians of one city, but the Christians of all Asia; those with whom Paul had been from the first day he came to Asia,* ver. 18. *all among whom he had gone preaching the kingdom of God,* ver. 25. But to the first argument it may be answered,

First, That Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, knew nothing of St. Paul's sending to any other bishops besides those of Ephesus, for otherwise they could not have argued as they do from this place, that those persons could not be bishops, properly so called, because there could be only one bishop of one city. Bishop Stillingfleet also saith, that St. Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock then in Asia, came from Ephesus to Miletus. But (2.) let it be granted that he sent to other cities also, though it be plainly contrary to the text, which mentions Ephesus only, yet it is evident, both from Irenæus and the text, that the same persons are called *presbyters* in the seventeenth verse, who are called *bishops,* ver. 28.; for, from ver. 18. to the twenty-seventh inclusively, he continues his discourse to those presbyters whom he had called, and in ver. 28. bids them take care of the church, *over which the Holy Ghost had made them bishops:* this is also plain from Irenæus, for he saith expressly, that " convocatis episcopis et presbyteris," *having called the bishops and presbyters,* he gave them charge of the church,† " in quo eos Spiritus proposuit episcopos," *in which the Spirit had made them bishops.*

Secondly, To the second argument the answer is evident from the note made on xix. 10. that St. Paul, from the second time he came to Ephesus, stirred not thence, till he, in prosecution of his purpose, mentioned there, ver. 21. went from thence to Macedonia, in order to go to Jerusalem; whence we learn, how *he had been with them of Asia, from the first day he came to Ephesus, preaching to Jews and gentiles, viz.* by disputing daily in the school of Tyrannus in Ephesus, *so that all they that dwelt in Asia heard the word, both Jews and Greeks,* xix. 20. and by disputing thus, *he persuaded much people,* οὐ μόνον Ἐφέσου, ἀλλὰ σχέδον πάσης τῆς Ἀσίας, *i. e.* not as we have the words rendered, *not only at Ephesus, but throughout all Asia,* but, *not only of Ephesus, but of all Asia.*

[5] Ver. 22. *And now, behold, I go* δεδεμένος τῷ πνεύματι, *bound in the Spirit.*] *i. e.* Not resolving in his own spirit, but, as Grotius saith truly, foreseeing by the Spirit that I shall there be bound; for so it follows, ver. 23. *The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.*

[6] Ver. 26, 27. *I am free from the blood of all men, for I have not shunned to declare to you all the counsel of God.*] Hence we learn, that it is necessary for a pastor to declare to his people all that is necessary for them to believe and do, in order to salvation, that the guilt of their ruin may not lie upon him.

[7] Ver. 28. *Take heed therefore to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.*] I have shewed in the note on 1 Cor. xii. 8—10. that in those times the Holy Spirit did enable the apostles to discern who were fit to be governors of the church, and accordingly by this afflatus of the Holy Ghost they were chosen for that work; and to this the words of the apostle may refer. But it is also to be noted from xix. 6, 7. that, at Ephesus, Paul having *laid his hands upon twelve men, the Holy Ghost fell on them, and they spake with tongues, and prophesied;* and Bishop Stillingfleet conceives, these were men kept at Ephesus as a nursery, to be sent forth as occasion served, to preach and preside among the converts of Asia; and if so, these words may more peculiarly relate to them.

[8] Ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, *To feed the church of God, which he hath purchased with his own blood.*] If this be the true reading, it follows unavoidably, that Jesus Christ, who shed his blood for us, is here styled God; now this reading is confirmed by the Vulgar, Arabic, Ethiopic, by Chrysostom and Œcumenius on the place. It is true, indeed, that in Irenæus, lib. iii. 14. in the Alexandrian MSS. and in the Syriac, we read τὴν ἐκκλησίαν τοῦ Κυρίου, *the church of the Lord,* which may be construed, the church of the Lord Jesus, but it may also be construed from the Arabic, and other MSS. *the church of our Lord God;* if we consider that the *church of God* is a phrase very frequent in the New Testament, (see 1 Cor. i. 2. x. 32. xi. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Tim. iii. 5.) but the *church of the Lord* is a phrase never used in the New Testament.

[9] Ver. 29. *After my departure shall grievous wolves enter in, not sparing the flock.*] Such were Cerinthus who set up in Asia, see the note on Colos. ii. 10. and other *false apostles,* and deceitful workers of the Jews, of whom see note on 1 Tim. i. 7. on iv. 2, 3. on vi. 21. on 2 Tim. i. 15. and on iii. 2—4.

* Lib. iii. cap. 14. † Lib. c. cap. 14.

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[10] Ver. 30. *Also of yourselves shall men arise, speaking perverse things.*] Such as Hymenæus and Alexander were, who made *shipwreck of the faith,* 1 Tim. i. 20. Hymenæus and Philetus, who taught *that the resurrection was past already,* 2 Tim. ii. 17. for these Epistles being written chiefly for the Ephesians, it is reasonable to think he speaks of men dwelling there who disp ers edthese doctrines among them.

[11] Ver. 35. *How he said, It is more blessed to give than to receive.*] This saying of Christ we find not in the gospels, but yet these and the like words are so far from giving any patronage to unwritten traditions, that they are a demonstration against them, it being certain that we had never known any such thing, had not St. Luke recorded it.

CHAP. XXI.

1. AND it came to pass, that after we were gotten from them *(of Ephesus),* and had launched *(into the sea),* we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara:

2. And finding a ship sailing over into Phœnicia, we went aboard, and set forth.

3. Now when we had [1] discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried there seven days: who *(being endued with the gifts of the Holy Ghost)* said to Paul [2] through the Spirit, that *(if he regarded his safety,* ver. 11.) he should not go up to Jerusalem.

5. And when we had accomplished those days, we departed and went away; and they all brought us on our way, with *(their)* wives and children, till we were out of the city: and *(then)* we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship; and they returned home again.

7. [3] And when we had finished our course (Gr. *and finishing our sail)* from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next day we that were of Paul's company departed, and came to Cæsarea: and we entered into the house of Philip the evangelist, who was one of the seven *(deacons mentioned* chap. vi.) and abode with him.

9. And the same man had [4] four daughters, virgins, who did prophesy, *(according to the prophecy mentioned* ii. 17.)

10. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11. And when he was come to us, he took Paul's girdle, and bound his own hands *(first)* and *(then afterward his)* feet *(with it),* and said, Thus saith the Holy Ghost, [5] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the gentiles.

12. And when we heard these things, both we *(that were with him),* and they of that place, besought him *(with tears)* not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep, and to break my heart? (Gr. τί ποιεῖτε κλαίοντες, *why do you this, weeping and breaking my heart?)* for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased *(our importunity),* saying, The will of the Lord be done.

15. And after those days we took up our carriages, and went up to Jerusalem.

16. There went with us also certain of the disciples of Cæsarea, and brought with them one [6] Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following [7] Paul went in with us to James; and all the elders *(of Jerusalem)* were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the gentiles by his ministry.

20. And when they heard it, they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are which believe; [8] and they are all zealous *(for the observance)* of the law *(by all that are Jews):*

21. And they are informed of thee, that thou teachest all the Jews which are among the gentiles to forsake Moses, saying that they ought not to circumcise their children, neither *(ought they)* to walk after the customs *(of our forefathers).*

22. What is it therefore? *(τί οὖν ἐστι; what is therefore to be done, seeing)* the multitude *(which have been thus informed of thee)* must needs come together? for they will hear that thou art come.

23. Do therefore this that we say to thee: *(to wit,)* We have four men which have a vow on them;

24. Them take, and purify thyself with them, and be at charges with them *(making provision of sacrifices for them, as the law requires),* that *(when the days of their purification are ended)* they may shave their heads: and *(by this practice)* all may know that those things, whereof they are informed concerning thee, are nothing *(have no truth in them),* but that thou thyself also walkest orderly, and keepest the law.

25. As touching the gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from *(things)* strangled, and from fornication.

26. Then Paul took the men, and the next day purifying himself with them *(i. e. beginning the separation of a Nazarite)* he entered into the temple, to [9] signify *(when would be)* the accomplishment of the days of purification, until (ἕως οὗ, *even to the time)* that an offering should be offered for every one of them, *(as the law required at the close of them,* Numb. vi. 13.)

27. And when the seven days *(i. e. the time designed for this separation)* were almost ended *(or were about to be accomplished),* the Jews which were of Asia, *(where Paul had preached three years,* xx. 31. *with great opposition from the Jews,* xix. 9. xx. 19. 1 Cor. xvi. 9.) when they saw him in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: *(for)* this is the man, that teacheth all men every where against the people *(of the Jews),* and *(against)* the law, and this place: and farther *(or also hath)* brought Greeks into the temple, and *(by so doing)* hath polluted this holy place.

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29. *(And this they said,)* for *(because)* they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved *(at these words)*, and the people ran together: and they took Paul, and drew him out of the temple *(that it might not be defiled with his blood)*: and forthwith the doors were shut.

31. [10] And as they went about to kill him, tidings came to the chief captain of the band *(of Romans)*, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done *(to incense them so against him)*.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for *(i. e. by reason of)* the tumult, he commanded him to be carried into the castle *(of Antonia)*.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him, *(let him not live,* xxii. 22.)

37. And as Paul was *(about)* to be led into the castle, he said to the chief captain, May I speak to thee? Who said, Canst thou speak Greek?

38. [11] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39. But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak to the people.

40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand to the people *(to be silent)*. And when there was made a great silence, he spake to them in the Hebrew tongue, saying.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 3. ΑΝΑΦΑΝΕΝΤΕΣ δὲ τὴν Κύπρον, *And discerning or discovering Cyprus.*] So ἀναφαίνειν γῆν τινα, is *to discover such a land;* and therefore both Stephanus and from him Schmidius render these words thus, *quum cernere Cyprum cœpissemus,* all other readings orconjectures being by Schmidius confuted.

[2] Ver. 4. *Who said to Paul by the Spirit, that he should not go up to Jerusalem.*] If this had been said absolutely by an afflatus of the Holy Ghost, St. Paul could not have acted contrary to it without sin, in opposing what the Holy Ghost required, and doing what he did forbid; seeing then Paul persists in his resolution, after what both they here, and the prophet Agabus had said, ver. 11. these words must admit of the limitation mentioned in the paraphrase, that if he would not be there bound, and evilly entreated, he should not go up thither; and this was only what the Spirit had before told him; for, saith he, *I go bound in the Spirit to Jerusalem,* xx. 22. Or, they said to him, the Spirit revealing to them what he was to suffer there, *they would not have him go up,* as also did the disciples of Cæsarea, and they that came up with him from Troas on the same account.

[3] Ver. 7. Δὲ διανύσαντες τὸν πλοῦν, *And when we had finished our course.*] There is no need to read here διαναύσαντες, or to think that this phrase signifies only, having sailed; it truly imports, that finishing our voyage by sea, we came from Tyre to Ptolemais; for from thence they went by land to Cæsarea, and from thence to Jerusalem, and so were then finishing their navigation or their course by sea.

[4] Ver. 9. *He had four daughters.*] Hence Œcumenius observes, that τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι, *one that useth matrimony may be a deacon.*

[5] Ver. 11. *So shall the Jews at Jerusalem bind this man.*] Not so as to the *girdle,* for he was only bound with chains; nor so as to the binding of his feet, for St. Paul seems only to have the chains fastened to his hands; but so as to be as truly and as much bound as Agabus was, not personally by the Jews, but by the Romans at their instigation, and on their account.

[6] Ver. 16. *One Mnason, an old disciple,*] Converted by Paul and Barnabas when they were at Cyprus, say Grotius and Dr. Hammond, but very improbably; for that they were at Cyprus we find, Acts xiii. 4. but there is not a word of him, or any other convert that they made there: the words, *an old disciple,* rather induce us to conceive he was one of the disciples or followers of Christ.

[7] Ver. 18. *And Paul went in with us to James, and all the elders were present.*] All the *bishops of Judea,* saith Dr. Hammond, without one word to prove it; for there is nothing of this matter in his note on Phil. i. *b.* to which he refers; and without all probability: for if there were then any other bishops constituted in Judea, of which we read nothing in Scripture, or primitive antiquity, how came they all, unsent for, to be absent from their flocks, and present at Jerusalem, especially when all the apostles, except James, seem to be absent? More probable, and modest is the observation, that here we find *James bishop of Jerusalem,* οἱ πρεσβύτεροι, *his presbyters,* or *elders,* with him, and his seven deacons, mentioned ver. 18. and so have reason to believe, that other celebrated churches conformed to this model, having bishops, presbyters, and deacons.

[8] Ver. 20. *And they are all zealous of the law.*] The zealots among the believers were urgent for the circumcision of the gentiles, and for requiring them to observe the law of Moses. (Acts xv. 1. 5.) But the whole body of the converted Jews, bishops, and elders, as well as the laity, were zealous for the observation of their laws and customs by the Jews, and that because they knew the law to be of a Divine original; and therefore thought they could not throw off the observance of it without apostacy from God, as is insinuated in these words, *Thou teachest* ἀποστασίαν, *apostacy from Moses,* (ver. 21.) Thus Philo * doth inform us, that they believed their laws to be λογία θεόχρηστα, *Divine oracles,* and *this doctrine they being taught from their infancy, they are so afraid of offending against them in the least, that they will rather suffer the loss of all human blessings, than be guilty of it; yea* (saith he †), *they are wont*

* Καὶ περίκασι μὲν ἕκαστον τῶν διηγορευμένων οὕτως, ὡς ἅπασαν τὴν παρ' ἀνθρώποις εἴτε εὐτυχίαν, εἴτε εὐδαιμονίαν χρὴ καλεῖν, μηδέποτ' ἂν ὑπερ παραβάσεως καὶ τοῦ τυχόντος ἂν ὑπαλλάξασθαι. Legat. ad Caium, p. 791.

† Εἰωθὸς ἐκουσίοις ἀναδέχεσθαι θανάτοις, ὅπερ ἀθανασίαν ὑπὲρ τῶν μηδὲν τῶν πατρίων περιδεῖν ἀναιρούμενον. Ibid. p. 780. F.

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willingly to suffer death as the way to immortality, rather than permit their rites to be violated. Josephus* saith the same, that *they are taught from their cradle to call them* Θεοῦ δόγματα, *the doctrines of God, and therefore continue in the observance of them, not adding any thing to them, or taking any thing from them, and when it is necessary, dying freely for them.* And again, *We* (saith he†) *think it our only wisdom and virtue, neither to do, nor think any thing contrary to our laws; and being persuaded from the beginning that they are suitable to the will of God, we think nothing else so holy as to keep them, for who can remove any thing of them, or find any thing better?* He also frequently declares that they were thus addicted to the observation of their laws, from an opinion *of the eternal punishments they must expect to suffer, who even for fear of death durst violate them, and from a firm assurance of eternal happiness, if they were faithful to the death in the observance of them.*‡ It is not therefore to be wondered that men who had imbibed such opinions of them from their infancy, that they derived from God, and knew of no revelation made by him that they were to cease after the death of their Messiah, should be still zealous for them; or that they, who thought *they could not be removed,* or *that any better laws could be given,* should think them fit to be observed; or that they, who feared such dreadful evils if they did forsake them, expected so great blessings from being faithful to them to the death, should be averse from any doctrine, which taught them to apostatize from, or to *forsake the law of Moses;* and yet it pleased God as yet not to convince them of this error by any revelation, or any afflatus of that Spirit, which many of them had received; partly because he saw this might have obstructed the faith even of the little remnant, which belonged to *the election of grace;* partly because he knew the time would shortly come, when the destruction of their temple, and their exclusion from their own land, would render it impossible for them to observe this law, and the severity of Divine judgments on them, would convince them, as it did some, that§ *God had utterly cast off that nation* from being any more his people.

[9] Ver. 26, 27. Διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, *Signifying the accomplishment of the days of purification.*] *i. e.* Not signifying that those days were already accomplished, for that is contrary to the following verse, which shews that Paul was apprehended in the temple before the seven days were ended, or, as the Greek may be rendered, *as they were about to be accomplished;* but, as Grotius well notes, signifying by that action that he would accomplish seven days of purification, even to the time that the sacrifices were to be offered for them, with whom he had thus joined in this purification; for whereas some would evade this, by saying, that the seven days, mentioned ver. 27. were the seven days wherein those sacrifices were to be performed; that is contrary to the law, which appoints the same day in which they shaved their heads, and so concluded their purification, for the oblation of their offerings. (Numb. vi. 13, 14.)

But here it may reasonably be inquired, how the apostle, who knew that our Saviour by his death had *abolished the hand-writing of ordinances, and taken it out of the way,* (Eph. ii. 15. Colos. ii. 14.) that Christians were *dead to the law by the body of Christ,* (Rom. vii. 4.) that the Jewish sacrifices were only to continue till *the time of reformation,* (Heb. ix. 10.) and that Christ had taken away these sacrifices by the sacrifice of himself, (x. 9.) should yet submit to these rites, and make provision for these sacrifices. To this it may be answered, (1.) that the vow of Nazaritism being only a stricter sort of separation of themselves from all pollution to the service of God, and to be holy, and free from all kind of defilement, seems very well consistent with the design and spirit of Christianity. (2.) Observe, that the offerings of the temporary Nazarite, at the completion of his vow, being a burnt-offering, a sin-offering, and a peace-offering, (Numb. vi. 14.) and two of these being not sacrifices appointed to expiate sin, but offerings of thanksgiving to God, who had enabled them to perform their vow, and of acknowledgment of God's sovereign dominion; and the advice here being not personally to make or present these offerings, but only *to purify himself,* καὶ δαπανᾶν ἐπ' αὐτοῖς, *to help the Nazarites in bearing some part of the charges of these offerings;* which, saith Maimonides, others might help the Nazarites to do; this action seems to have little or nothing inconsistent with the doctrine of St. Paul. But, thirdly, though St. Paul knew these constitutions were not now obliging in themselves, yet seeing they were rites belonging to that temple, which was yet standing, and God had not, by any express declaration made to the Jews, prohibited the continuance of them, St. Paul might lawfully submit to this compliance with them, to prevent the scandal of the unbelieving Jews, which might divert them from that Christianity they had embraced, and to promote their salvation by his preaching Christ unto them; for upon this account he circumcised Timothy, (Acts xvi. 3.) and *to the Jew became as a Jew, that he might gain the Jew; to them that were under the law, as under the law, that he might gain them that were under the law.* (1 Cor. ix. 20.) Whence we may learn, what great condescension in lesser matters may be used for the promotion of the salvation of others.

[10] Ver. 31. *And as they went about to kill him.*] To wit, with the *rebels' beating,* which, saith Dr. Lightfoot here, was *stripes without measure, even unto death, and that without judicial proceeding;* and this they did, either as presuming that he had brought an uncircumcised person within the step of the temple, which was, saith Philo,* present death; or, because they conceived he had spoken against the law and the temple, for which cause they before had stoned Stephen.

[11] Ver. 38. *Art not thou that Egyptian that before these days leddest out four thousand men which were murderers?*] It seems to be a mistake in Grotius and others, to say, the Egyptian mentioned by Josephus was later than

* Πᾶσι γὰρ σύμφυτόν ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσεως Ἰουδαίοις ὀνομάζειν αὐτὰ Θεοῦ δόγματα. Contr. Appion. p. 1037. A.

† Ἡμεῖς δὲ τοὐναντίον μίαν εἶναι καὶ φρόνησιν, καὶ ἀρετὴν ὑπειλήφαμεν, τὸ μηδὲν ὅλως ὑπεναντίον μήτε πράξαι, μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετήσασιν—ἡμῖν δὲ τοῖς πεισθεῖσιν ἐξ ἀρχῆς τεθῆναι τὸν νόμον κατὰ θεοῦ βούλησιν, οὐδ' εὐσεβὲς ἢ τοῦτον φυλάττειν· τί γὰρ αὐτοῦ τις ἂν μετακινήσειεν, ἢ τι κάλλιον ἐξεύροι. Ibid. p. 1073. D.

‡ Γενέσθαί τε πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς, p. 1076. A. Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτείνειν τὸ σῶμα, μίγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ. De Maccab. p. 1097. D.

§ Ἔδει γὰρ——τῆς τοῦ Θεοῦ γνώμης στοχάζεσθαι καὶ γινώσκειν ὅτι τὸ πάλαι φίλον αὐτῷ φῦλον Ἰουδαίων ἀπωλείᾳ κατέγνωσται· Eleaz. apud Joseph. de Bello Jud. lib. vii. cap. 34. p. 990. A. B.

* Θάνατος ἀπεραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων. Legat. p. 791.

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these times: for it is apparent from Josephus, both in his Antiquities, lib. xx. cap. 6. and his History of the Jewish Wars, that this Egyptian did this in the first or second year of Nero, whereas Paul came not to Jerusalem till the fourth of Nero. But whereas here are mentioned only *four thousand*, and by Eusebius in his Chronicle, *three thousand;* Josephus, and out of him Eusebius, say, that he gathered περὶ τρισμυρίους, *about thirty thousand:* to this some say, that in the wilderness they increased to that number; others, that of this number only four thousand were *sicarii, murderers;* I had rather say, that τρισμύριοι, in Josephus, only signifies *three thousand;* for he tells us, De Bell. Jud. lib. ii. cap. 23. that the Egyptian fled with a *few;* and that πλεῖστοι τῶν μετ' αὐτοῦ, *most of those that were with him were taken*, and yet saith, that only *four hundred of them were killed, and two hundred were taken*, Antiq. lib. xx. cap. 6.

CHAP. XXII.

1. MEN, brethren, and fathers, hear ye my defence which I make now to you (Gr. *my apology to you for my change from a zealous Jew to an assertor of the Christian faith).*

2. And when they heard that he spake in the Hebrew tongue to them *(i. e. as a Hebrew of the Hebrews,* Phil. iii. 5. *and not as a Hellenistic Jew:* see note on vi. 1.) they kept the more silence: and he saith *(i. e. spake to them thus),*

3. I am verily a man which am a Jew, [1] born *(indeed)* in Tarsus, a city in Cilicia, yet *(but)* brought up in this city [2] at the feet of Gamaliel, *(a pharisee, and celebrated doctor of the law,* Acts v. 34.) and *(was)* taught *(by him)* according to the perfect manner (Gr. ἀκρίβειαν, *the exactness)* of the law of the fathers *(i. e. delivered from our fathers to us),* and was zealous towards *(or for the observance of the law of)* God *(in the same manner)* as ye all are this day.

4. And I persecuted *(the men of)* this way *(i. e. the Christians)* to the death, binding and delivering into prison both men and women *(professing Christianity, that they might be punished with death as blasphemers of the law,* Acts vi. 13.)

5. As also the high-priest [3] doth bear me witness (Gr. *will, I suppose, if asked, bear me witness),* and all the estate *(or senate)* of the elders: from whom also I received letters to the brethren, and went (Gr. *receiving letters went)* to Damascus, to bring (Gr. καὶ ἄξων, *and was about to bring)* them which were there bound to Jerusalem, to be punished.

6. [4] And it came to pass, that, as I made my journey *(on this errand),* and was come nigh to Damascus about noon, suddenly there shone from heaven a great light round about me, *(and them that journeyed with me,* xxvi. 13.)

7. And *(through the terror of it, both)* I *(and they that were with me)* fell to the ground, (xxvi. 14.) and *(I)* heard a *(-n articulate)* voice saying to me, *(in the Hebrew tongue,* ibid.) Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, *(and heard a voice,* ix. 7.) and were afraid; but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go to Damascus; and there it shall be *(farther)* told thee of all things which are appointed for thee to do, *(and suffer for me,* ix. 16.)

11. And when I *(being risen)* could not see for the glory of that light *(which shone upon me),* being led by the hand of them that were with me, I came to Damascus.

12. And one Ananias, *(a Christian indeed, but still)* a devout man according to the law, *(and)* having a good report of *(from)* all the Jews that dwelt there,

13. Came to me, and stood *(by me),* and said to me, Brother Saul, receive thy sight, *(for the Lord Jesus hath sent me to thee for that end,* ix. 17.) And the same hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, *(designing)* that thou shouldest know his will, and see that Just One *(who appeared to thee),* and shouldest hear the voice of his mouth.

15. For *(this being done)* thou shalt be his witness to all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized (Gr. *arising, be baptized),* and *(so)* wash away thy sins, [5] calling upon the name of the Lord *(Jesus, who thereupon will consecrate thee to, and enable thee for, this work, by filling thee with the Holy Ghost,* ix. 17.)

17. And *(accordingly)* it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, (Gr. *and it happened to me returning to Jerusalem, and praying in the temple, that)* I was (Gr. *to be)* in a trance *(or ecstacy);*

18. [6] And saw him (Gr. *and to see, i. e. perceive him,)* saying to me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. [7] And I said, Lord, *(it is wonderful that they should not receive my testimony, seeing)* they know that *(formerly)* I imprisoned and beat in every synagogue them that believed in thee:

20. And *(that)* when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him.

21. And *(but)* he said to me, *(Argue not, but)* depart: for I will send thee far hence to the gentiles.

22. And they gave him audience to *(i. e. until)* this word, and then *(they)* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cried out, and [8] cast off their clothes, *(as persons ready to stone him,* v. 57.) and threw dust into the air *(to shew their rage against him),*

24. [9] The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that *(by his confession)* he might know wherefore they cried so against him.

25. And as they bound him with thongs *(in order to the scourging of him),* Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and *(is)* uncondemned?

26. When the centurion heard that *(this),* he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27. Then the chief captain came, and said to him, Tell me, art thou a Roman? *(And)* he said, Yea.

28. And the chief captain answered, [10] With a great

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sum *(of money)* obtained I this freedom *(of a citizen of Rome)*. And Paul said, But I was free born *(viz. in a city which had this privilege, and so needed not to acquire it by money)*.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and *(he thus feared)* because he had bound him *(in order to the scourging him)*.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down *(from the castle)*, and set him before them.

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 3. *Born in Tarsus,*] The metropolis of Cilicia; where they applied themselves so much, saith Strabo,* to the study of philosophy, and all the liberal sciences, ὡς ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξανδρείαν, as that they excelled the men of Athens and of Alexandria, *and of all other places dedicated to the study of those sciences.*

[2] *At the feet of Gamaliel.*] It was, saith Pseud-Ambrosius,† *the tradition of the synagogue to dispute sitting; the seniors in dignity, in chairs; those next to them on benches; and the last on the pavement upon mats.* For the disciples, saith Buxtorf,‡ *sat at the feet of their masters,* and therefore, by way of advice to others, to become disciples of their *wise men,* they used to say, "pulveriza te pulvere pedum sapientum," *put thyself in the dust of their feet.* Accordingly we find Mary sitting at the feet of Christ, Luke x. 39. Note also, that this Gamaliel was so far from being well affected to Christianity, that some of the Jewish writings say, he added to their daily prayers that which they used in their synagogues against the progress of Christianity, called *the prayer against heretics.* (See Lightf. Hor. Hebr. in Matt. vi. 9.) By this Gamaliel, saith he, was I taught according to the exactness of the law of our fathers, being by sect a pharisee, and very well skilled in the traditions pretended to be delivered to us from our forefathers: (Gal. i. 14. see note on xxvi. 5.) and I was, saith he, ζηλωτὴς Θεοῦ, *zealous towards God, as ye all are.* Now they being not all of the sect of the zealots, which obtained then among them, this phrase cannot necessarily import, that St. Paul was of that sect.

[3] Ver. 5. *Doth bear me witness.*] Μαρτυρεῖ here being not of the present tense, but the second future, should be rendered, *will witness,* as in the paraphrase.

[4] Ver. 6. *And it came to pass as I made my journey, and was come nigh to Damascus,* &c.] I have in the notes on chap. ix. of this book, given the exposition of this history, and shall here establish the truth of it, and consequently of that faith to which he was converted. In order to this end, let us consider,

First, Who St. Paul was before this wonderful conversion; and here the Scripture doth inform us, that his education was in the schools of Tarsus; from thence he came to the university at Jerusalem for the study of divinity and of the Jewish law: his tutor was Gamaliel, a man of special note among the people; he was, by his profession, of the most strict and most exact sect of the pharisees, a sect of all men most estranged from, and enraged against, Christianity: and for the truth of this, St. Paul appeals to the whole Jewish nation in these words: *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which know from the beginning, if they would testify, that, after the most strict sect of our religion, I lived a pharisee;* by practice and employment he was an early, zealous, and industrious persecutor of the professors of the Christian faith. When Stephen, the first martyr, perished by law, or by judicial sentence, Saul was consenting to his murder; being inflamed by this zeal, he instantly proceeds to make *great havoc* in the church, *entering into every house, and haling men and women into prison, breathing out threatenings and slaughter against the disciples of the Lord;* he obtains letters from the high-priest and elders of Jerusalem, or a commission, *if he found any of this way, whether men or women, to bring them bound to Jerusalem,* to be there sentenced by the Sanhedrin; (ver. 2.) and in pursuance of this commission, he persecutes Christians to the death, *binding and delivering up* unto it *men and women;* he punished them *oft in the synagogues, and compelled them to blaspheme; and being exceeding mad against them, he persecuted them to strange cities.* And for the truth of these particulars, he solemnly appeals to those chief priests and elders from whom he had received his commission; for of this, saith he, *the high-priest can bear me witness, and all the estates of the elders:* yea, it was a thing notorious to all that heard him preach *that faith which he had formerly destroyed;* for they were all amazed at it, and said, *Is not this he that destroyed them that called on this name in Jerusalem, and who came hither for this intent, that he might bring them bound to the chief priests?* so that he was by education, by profession, by employment, as fully prejudiced against the Christian faith as any of the Jews could be. And therefore, though he was not, as St. Austin and some others say, converted by an irresistible force, or such a violence as took away the freedom of his will, for then he could not have been *disobedient to the heavenly vision,* since there can be no disobedience to, where there is no resistance of, the will of God; yet was it wrought in that stupendous manner, and with that signal evidence, which could not be resisted without wilful sin and obstinate perverseness: for,

First, This scene was opened with a heavenly light, transcending that of the meridian sun: now this was by the Jews still looked on as the symbol of a Divine and glorious presence, and is in Scripture often styled *Schechinah,* the majestic presence and the glory of God; wherefore both Saul and his companions fell on their faces, not only through the terror of this light, but also as it were an indication of the appearance of some Divine and glorious person to them, it being usual both for the patriarchs and Jews to fall flat on their faces at such a glorious appearance; for so did Abraham, Gen. xvii. 3. so did the Jews, Lev. ix. 24. so did Moses and Aaron, when the glory of the Lord appeared to them, Numb. xxix. 6. so did Balaam, Numb. xxii. 21. Joshua, Josh. v. 14. Manoah and his wife, Judg.

* Lib. xiv. p. 673. D.

† "Hæc traditio synagogæ est ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas," in 1 Cor. chap. xii.

‡ In voce אבק Pirk Avoth, cap. 1. §. 4.

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xiii. 20. David and all the elders, 1 Chron. xxi. 16. Ezekiel, i. 1. and Daniel, viii. 17.

Secondly, He hears a voice directed from this shining cloud, and saying to him, *Saul, Saul, why persecutest thou me?* and giving him assurance that it was Jesus of Nazareth who then appeared to him, and who complained that he was persecuted by him in all the cruelties which he inflicted on the living members of his body; so that he could no longer question either the resurrection or ascension of the holy Jesus, or his advancement to the right hand of glory.

Thirdly, He by the glory of this light is struck stark blind, and so continues till one of Christ's disciples comes and lays his hands upon him, and in the name of Jesus restoreth his lost sight unto him: he prays to him he had so lately persecuted, and doth in answer to that prayer receive a vision of that very person who should restore unto him his lost sight: he lastly is baptized in the name of Jesus, and with that baptism receives a plentiful effusion of the Holy Ghost: so that he had the greatest evidence imaginable, both of the presence and the power of the holy Jesus, and of the glorious things which were performed in his name, and were vouchsafed to the professors of the faith of Christ. Now for the truth of these particulars, that in his journey to Damascus that glorious light appeared, and a voice spake unto him, all his companions, whose eyes beheld that light, and whose ears heard that voice, could testify: that for a season he was blind, both they who led him to Damascus, and the whole family of Judas where he lodged, must be sufficient witnesses: that he was afterward restored to his sight the same persons could attest: that he was thereupon converted to the Christian faith, all they who, to their admiration, heard him preach that faith, which before he had laboured to destroy, must know. Moreover, had not this persecutor been turned to a promoter of the Christian faith, why were the Jews so vehemently incensed against him? Why do they lie in wait to kill him even in the place of his conversion? Why do they watch the gates continually that he might not escape their bloody hands? Why were the Hellenists of Jerusalem still thirsting for his blood? Why do even forty of them bind themselves under a curse that *they would neither eat nor drink till they had killed Paul?* Why do they with such violence cry out, *Away with such a fellow from the earth, it is not fit that he should live?* Why was it that the chief priests and elders and all the multitude of the Jews were so desirous of his death, crying out before all the Roman governors, that *he ought not to live any longer?* This sure is evidence sufficient, that he, whom they commissionated to persecute the Christian faith, was now become a convert to, and an industrious promoter of, it; and hence also it must be evident, that he who spake unto him was no other than the holy Jesus; that upon his conversion he received the gifts and the miraculous operations of the Holy Ghost, must be apparent from the tongues he spake, the miracles he did for confirmation of that faith; that his sight was recovered by the name of Jesus, as it depends upon the testimony of Ananias, so is that Ananias declared to be *a devout man according to the law, having a good report of all the Jews that lived at Damascus,* and so a witness against whom those Jews could make no just exception. And surely the conversion of a person so fully prejudiced against the Christian faith, to that faith he did so vehemently oppose and persecute by such a visible appearance of this very Jesus to him, with such glorious circumstances, the sight which was restored to him by one of his disciples, the effusion of the Holy Ghost upon him when baptized, whereby he was enabled to preach the gospel with *demonstration of the Spirit, and with power,* must give sufficient demonstration not only of the truth of his conversion, but also of that doctrine which he preached, *viz.* that *Jesus was the Son of God.*

[5] Ver. 16. Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου, *Calling upon the name of the Lord.*] Here Grotius would have us read αὐτοῦ, *his name,* and refer this, not to Christ, but to God the Father, mentioned ver. 14. whereas even Woltzogenius here saith, we are to understand Jesus Christ, of whom here mention is made both in the antecedent and subsequent words; and this is evident from the interpretation of Ananias, who, to prevent such a mistake, saith, ὁ Κύριος, *the Lord, even Jesus, who was seen of thee, hath sent me to thee;* (ix. 17.) and having told us that Christians were persons who *called upon the name of Christ,* ver. 14. we have reason to conceive that he adviseth Paul thus to profess, and shew he was a Christian; and hence the inference of Chrysostom * from this place is this, that *by these words he shews that Christ was God, because it is not lawful to invoke any besides God.*

[6] Ver. 18. Καὶ ἰδεῖν αὐτὸν, *And to see him.*] That is, saith Grotius, *an angel instead of Christ;* but this is plainly contrary to the text, both here and chap. xxvi. for here the promise made to him is, that *he should see that Just One, and hear the words of his mouth,* ver. 14. and there it is said, that *he would appear to him to teach him what he was to preach,* ver. 16. and therefore here Paul calls him Lord, ver. 19. and elsewhere saith, *Am I not an apostle, have I not seen the Lord Jesus Christ?* 1 Cor. ix. 1.

[7] Ver. 19. *And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed in thee.*] *i. e.* Lord, my former zeal against those that believed in thee is so well known to them all, by so many remarkable instances shewed among them, that sure they must be convinced that it is upon some certain and irresistible grounds of persuasion that I am now become a preacher of that faith I formerly destroyed and persecuted with so great zeal; and so I am apt to think, they should more diligently attend to the narrative I give of my wonderful change, and to the reasons I now offer to confirm the truth of the Christian faith.

[8] Ver. 23. *And as they cast off their clothes, and threw dust into the air.*] They cast off their clothes, as in the instance of St. Stephen, vii. 58. that they might be the more ready to stone him; and they threw dust into the air, to shew their rage against him, and their abhorrence of him, as of a person not fit to be conversed with any longer, it being usual to testify this by shaking the dust from their feet. (Luke ix. 5. Acts xiii. 35.)

[9] Ver. 24. *The chief captain commanded* μάστιξιν ἀνετάζεσθαι αὐτὸν, *to examine him by scourging.*] Ἀνετάζειν is to examine by way of torment, to find out, or cause men to confess, a crime; so in Hesychius and Phavorinus ἐτάζεσθαι is κρίνεσθαι καὶ βασανίζεσθαι, *to be punished and tormented,*

* Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Χριστοῦ· τοῦτο δεικνύντός ἐστιν αὐτὸν Θεὸν ὄντα· οὐ γὰρ ἔνι ἕτερόν τινα ἐπικαλέσασθαι εἰ μὴ τὸν Θεόν.

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and ἐξέτασις is βασανισμὸς, *torment:* so Gen. xii. 17. καὶ ἤτασεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς, *God plagued Pharaoh with great plagues;* and Esth. ii. 22. the *king* ἤτασε, *examined,* or *tormented, the two eunuchs:* so the wicked say of the righteous, βασάνῳ ἐτάσωμεν αὐτὸν, *let us try him with torments,* Wisd. ii. 19. and the author of that book, vi. 6. *that the mighty* δυνατῶς ἐτασθήσονται, *shall be mightily tormented;* and in the son of Sirach, xxiii. 9. οἰκέτης ἐξεταζόμενος, is *a servant that was beaten.* This examination was used by the Romans, and by other nations, to force them who were thus scourged to confess what they had done, why, and who were conscious to the fact, as Tacitus * saith of Herennius Gallus, that he received stripes that they might know, "quo pretio, et quibus consciis prodidisset exercitum," *at what price, and with what confederates, he betrayed the Roman army.* (3.) They who were thus scourged had their arms extended, and their bodies tied to a pillar, as Lipsius † shews; and thus here they seem προτείνειν, *to stretch out St. Paul's body to the whip and scourge.* (4.) This punishment of scourging, not with rods, but μάστιξι καὶ ἱμᾶσι, *with whips and thongs,* as here, was not used to a Roman, but to strangers only; on which account Cicero, in his oration pro Rabirio, speaks against Labienus thus, "Porcia lex virgas ab omnium civium corpore amovit; hic misericors flagella retulit," *the Porcian law permits not a citizen to be whipped with rods; but he hath done it with scourges;* and upon this account St. Paul here saith, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?* ver. 25.

[10] Ver. 28. *With a great sum of money obtained I this freedom. And Paul said, But I was free born.*] Dion ‡ and Tacitus inform us, that about the time of Claudius the rights of a Roman citizen were bought with little money; but it is more difficult to shew how St. Paul came to be free born; Grotius and Le Clerc will not have it to be on the account of his being born in Tarsus, that being no Roman colony; but it makes fair for the opinion of those who think Tarsus had obtained this freedom through the favour of some emperor, that Dion Cassius § says, that they so favoured Julius Cæsar in the civil war, and afterward Octavius, that it obtained the name of Juliopolis, and was honoured with the greatest privileges; and that Dio Chrysostom in his oration saith, it received from Cæsar all that honour and power which one could give to his friends and companions: but Carthusianus, and the gloss upon 2 Tim. iv. 12. say more fully, that they received this freedom because they met the Roman ambassadors with peace and crowns, and that then the father of Paul going out with them received the penula or cloak which St. Paul sent for, as an ensign or mark of a Roman citizen.

CHAP. XXIII.

1. AND Paul, earnestly beholding the council, said, Men and brethren, [1] I have lived in all good conscience before God until this day.

2. And the high-priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul to him, [2] God shall smite thee, thou whited wall *(i. e. thou hypocrite):* for sittest thou *(as a magistrate)* to judge me after the law, and *(yet)* commandest me to be smitten contrary to the law? *(which saith, Thou shalt do no unrighteousness in judgment,* Lev. xix. 15.)

4. And they that stood by said, Revilest thou God's high-priest?

5. Then said Paul, [3] I wist *(or knew)* not, brethren, that he *(who commanded me to be smitten)* was the high-priest: *(the knowledge of that might haply have restrained me from speaking thus,)* for it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived *(or, then Paul knowing)* that the one part *(of the council and of the people)* were sadducees, and the other pharisees *(who asserted the resurrection of the body, which the sadducees denied),* he cried out in the council, Men and brethren, I am a pharisee, the son of a pharisee: of *(i. e. concerning one of their doctrines, viz.)* [4] the hope and resurrection *(i. e. the hope of the resurrection)* of the dead I am called in question.

7. And when he had so said, there arose a dissension between the pharisees and the sadducees: and the multitude was divided.

8. *(These words of St. Paul being a plain declaration of his opposition to the doctrine of the sadducees;)* [5] for the sadducees say that there is no resurrection *(of the body),* neither *(is there any permanent)* angel, nor spirit: but the pharisees confess both *(angels and other spirits remaining after their separation from the body).*

9. And there arose *(upon this dissension)* a great cry *(or clamour):* and *(for)* the scribes which were of the pharisees' part arose, and strove *(in defence and justification of St. Paul),* saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension (Gr. *and the dissension growing great),* the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle *(of Antonia).*

11. And the night following [6] the Lord *(Jesus)* stood by him, and said *(to him),* Be of good cheer, Paul, for as thou hast testified of me at Jerusalem, [7] so must thou bear witness also *(of me)* at Rome.

12. And when it was day, certain of the Jews banded together, [8] and bound themselves under a curse, saying *(with an imprecation)* that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty *(persons)* who had made this conspiracy *(against him, out of zeal to their religion).*

14. And *(the better to accomplish it)* they came to the chief priests and elders, *(men as zealous for his destruction as themselves,* xxv. 15.) and said *(to them),* We have bound ourselves under a great curse, that we will eat nothing till we have slain Paul.

15. Now therefore ye with the *(whole)* council signify *(your request)* to the chief captain that he *(would)* bring him down to you to-morrow, as though you would inquire something more perfectly concerning him: and we, or ever *(i. e. before)* he come near *(to the council),* are ready to kill him.

* Hist. lib. iv. p. 573.
† Tr. de Cruc. lib. ii. cap. 3.
‡ P. 148.
§ Lib. xlvii.

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16. And when Paul's sister's son heard of their lying in wait, he went, and entered (Gr. *being present, and entering)* into the castle, and (Gr. *he)* told Paul.

17. [9] Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain: for he hath a certain thing to tell him.

18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man to thee, who hath something to say to thee.

19. Then the chief captain took him by the hand, and went *(with him)* aside privately, and asked him, What is it that thou hast to tell me?

20. And he said, *(certain of)* the Jews have agreed to desire thee *(by intercession of the council)* that thou wouldest bring down Paul to-morrow to the council, as if they would inquire something of him more perfectly.

21. But do not thou yield *(this)* to them: for there lie in wait for him of them more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee *(to bring him down)*.

22. So the chief captain let the young man depart, and charged him *(saying)*, See thou tell no man that thou hast shewed these things to me.

23. And he called to him two centurions, saying *(to them)*, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24. And provide them beasts, that they may set Paul on, and bring him safe to Felix the governor.

25. And he wrote a letter *(to him)* after this manner:

26. Claudius Lysias to the most excellent governor Felix sendeth greeting.

27. This man *(whom I send to thee)* was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood (Gr. *this man taken by the Jews, and being about to be killed by them, I, knowing it, with my army rescued him, understanding)* that he was a Roman.

28. And when I would have known (Gr. *being willing to know)* the cause wherefore *(for which)* they accused him, I brought him forth into their council:

29. Whom I perceived to be accused of *(i. e. concerning)* questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me how that the Jews laid wait for the man *(or when I was told of a conspiracy that would be against him from the Jews)*, I sent *(him)* straightway to thee, and gave commandment to his accusers also to say before thee what they had *(to say)* against him. Farewel.

31. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. *(And)* on the morrow they left the horsemen to go *(on)* with him, and *(the foot)* returned to the castle:

33. Who *(i. e. which horsemen)*, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35. I will hear thee, said he *(to Paul)*, when thine accusers are also come. And he commanded him *(in the mean time)* to be kept in Herod's judgment-hall.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 1. *I HAVE lived in all good conscience to this day.*] Not as a good conscience signifies a conscience void of error and offence, for he owns himself to have been guilty of great sin in persecuting the church of Christ, 1 Tim. i. 13. 15. but as it signifies a conscience acting according to his persuasion that he ought to act; and in this sense, when he blasphemed against Christ, and persecuted his church, he did this even through a persuasion that *he ought to do many things contrary to the name of Jesus*, Acts xxvi. 9, 10. Moreover, by saying that he lived in all good conscience, whilst he professed Judaism, and was, as *to the righteousness of the law, blameless*, Phil. iii. 6. he gives them to understand that he left not the religion of the Jews out of any hardships which it did require, or any prejudice he had against the precepts of it; and by adding, that he also had lived unblamably in the profession of the Christian faith, he intimates that he became and continued a Christian out of a full conviction that he was bound in conscience so to be, and so to act, and that he still served God from a pure conscience. (2 Tim. i. 3.)

[2] Ver. 3. *God shall smite thee, thou whited wall.*] He elegantly compares him to a whited wall, because, as that had a fair outside, but nothing but dirt, sticks, or stones within, so he had an outward appearance of a righteous judge, sitting as one that would pass judgment according to the law, and yet commanding him to be punished for speaking the truth, and so condemning the innocent against the law of nature and of Moses, which saith, *Thou shalt do no unrighteousness in judgment*, Lev. xix. 15. And he foretells that God shall smite him, by that gift of prophecy which God had given him, which came to pass, he being slain, saith Chrysostom; he perishing in the siege of Jerusalem, saith Dr. Lightfoot; he being deposed, and sent bound to Rome, saith Josephus, Antiq. lib. xx. cap. 5. p. 692. E.

Καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρὰ νόμον κελεύεις με τύπτεσθαι; *For sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?*] Here Stephanus makes two easy emendations, κρινῶν and παρανομῶν, and so renders the words thus; Sittest thou as one about to judge me according to the law, and yet violating that law, commandest me (uncondemned) to be smitten? The first I think unnecessary, because Ananias was then actually on the seat of judgment, and executing the office of a judge; the second seems not to be an emendation, but the more common reading of the text.

[3] Ver. 5. Οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς, &c. *I wist not that he was the high-priest: for it is written*, &c.] I am not willing to own that St. Paul, who doubtless was filled with the Holy Ghost, and had a share in the promise of his assistance and direction, when they came before governors, should here be guilty of a transgression of the law, especially when I suppose him acted by a prophetic impulse; and yet it is not easy to put any likely sense upon these words by which we can avoid it. We cannot do it according to our translation, or the observation of some critics, that οὐκ ᾔδειν signifies, *I considered not;* for that

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seems plainly to insinuate, that if he had well considered or weighed his words, he should not have uttered them, as being contrary to the precept, *not to speak evil of the ruler of the people;* which surely is to confess, that he had by them violated that command, had he considered to whom he spake. Nor (2.) according to the exposition of Dr. Hammond; for though he saith he was not truly the high-priest, (note on Luke iii. c.) yet he confesseth that Ananias was then *ruler of the people,* and so makes St. Paul to say in his paraphrase, *I confess I did amiss.* Dr. Lightfoot and Grotius think as I do, that St. Paul does not go about to excuse his mistake, but rather saith, *I know well enough that God's high-priest is not to be reviled,* but that this Ananias is a high-priest I know not, *i. e.* I do not own him as such, who hath procured this title by bribery; our celebrated rabbins * having declared that such a one *is neither a judge, nor to be honoured as such;* in which sense the blind man saith of Christ to the pharisees, *that he is a sinner,* οὐκ οἶδα, *I know not,* John ix. 25. and this he might say, because the high-priest had not then on him those robes peculiar to him, by which he was distinguished from other priests. Or, (2.) the latent sense may be this, The prophetic impulse that was upon me, and inwardly moved me thus to speak, permitted me not to advert that it was the high-priest, lest that law I mention might have restrained me from complying with that impulse; and it is certain from the example of Christ styling Herod, *fox,* Luke xiii. 32. and of St. Paul calling Nero, *lion,* 2 Tim. iv. 17. and acknowledged by the Jews, that he who acted as a prophet was not under the obligation of this precept, as others were; but St. Paul speaks so obscurely, because, saith Grotius, he knew he would find no credit from them in this assertion.

[4] Ver. 6. *For the hope and resurrection of the dead I am called in question.*] That is, for the hope of the resurrection of the dead; so, χάρις καὶ ἀποστολὴ, is *the grace of apostleship,* ζωὴ καὶ πνοὴ, *the breath of life,* Acts xvii. 25. (See Glassius Philol. i. lib. iii. tr. de nom.) but then it is inquired, why St. Paul here saith he was called in question for this hope in general, and xxiv. 15. xxvi. 6. repeats the same thing, when he was only called in question concerning the resurrection of the Lord Jesus. Now the reason of this will appear from this observation; that before our Saviour's passion the doctrine which he preached being chiefly levelled against the vain traditions of the scribes and pharisees, and his woes denounced against them, they still appear in opposition to him, the sadducees being scarce ever mentioned as his adversaries; but after his resurrection the testimony of the apostles being this, that *Christ was risen from the dead,* and so directly contrary to that which distinguished the sadducees from the pharisees, we find them most forward to oppose their testimony; then *the sadducees came upon them, being grieved that they preached the resurrection of the dead through Jesus,* iv. 1, 2. then *the high-priest and all the sect of the sadducees] were filled with zeal against them,* v. 17. the scribes, which were of the sect of the pharisees, rather siding with St. Paul in this matter. Another reason, why St. Paul thus mixed these things together, might be this, that the apostles testified the resurrection of the dead *through Jesus,* Acts iv. 2. and taught that God would *raise us up by Jesus,* 1 Thess. iv. 14. and so the proof of the one, *viz.* that Christ was risen, was a confirmation of the general resurrection.

[5] Ver. 8. *The sadducees say there is no resurrection, neither angel, nor spirit.*] That the sadducees did not believe the resurrection of the body, as all the ancient Christians* plainly do assert, so this scripture, and Matt. xxii. 23. plainly testify. (2.) They said, that after the giving of the law at least, there was no angel; and that when they are said to appear so often in the law of Moses, they were framed for that purpose, and after ceased to have any being; for otherwise it is hard to conceive, how they could believe the law of Moses, and yet deny that angels ever did exist. And (3.) when they are said to deny any spirits, this is not to be so understood, as if they denied God to be a spirit, or that there was any spirit of man within him, but, as Josephus† testifies, they denied τῆς ψυχῆς τὴν διαμονὴν, *the permanency of the soul after death;* and so they denied any spirits separated from bodies which could appear, or reveal any thing to them: the pharisees held the contrary, as is apparent from these words, ver. 9. *If an angel or spirit hath spoken to him:* of such apparitions, believed by the apostles, we have mention Matt. xiv. 26. Luke xxiv. 37. and the Jews believed that Samuel thus appeared to Saul, and Elias frequently to them, the sadducees denying all such apparitions.

[6] Ver. 11. *The Lord stood by him,*] "Per angelum," *by an angel,* saith Grotius, without all ground; an angel never being styled ὁ Κύριος, *the Lord,* in the New Testament, but only *the angel of the Lord,* Matt. i. 20. ii. 13. xix. 21. xxviii. 2. Luke i. 11. ii. 9. Acts v. 19. viii. 26. xii. 7, 23. and said, θάρσει Παῦλε, *be of good courage, Paul;* for as when thou testifiedst of me in Jerusalem, and they went about to kill thee, (Acts ix. 29, 30.) I delivered thee; so will I also deliver thee from the gentiles at Rome, according to my promise made to thee. (Acts xxvi. 17.)

[7] Δεῖ σε εἰς Ῥώμην μαρτυρῆσαι, *Thou must testify of me at Rome.*] Here is an instance of Divine appointment, without any necessity laid upon the will of Paul; whose appeal to Cæsar was only made as an expedient to preserve him from the rage of the Jews, (Acts xxv. 11. 24. xxviii. 19.) and so was only a matter of prudence, and not of absolute necessity.

[8] Ver. 12. *Who bound themselves under a curse.*] It was a thing too common among the zealots of the Jews, to cut off, without any judicial process, those whom they looked upon as transgressors of their laws, and enemies to the Jews. Josephus‡ informs us, that they committed infinite slaughters, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, *thinking the vilest things were good when done by them.* And Philo § speaks of some among them οἱ ὀμνύουσιν τραύματα καὶ σφαγὰς, *who swore to wound and kill others,* καὶ ἀνυπερθέτως αὐτὰ δρῶσι, *and did so without delay;* and that the chief priests and Sanhedrin approved of such murders done out of such pernicious designs, we learn from their confident address to them, ver. 14, 15. and their consent to the fact, ver. 20.

* Talm. Tr. de Synedrio.

* Just. M. Dial. cum Tryph. p. 307. Iren. lib. iv. cap. 11. Constit. Apost. lib. vi. cap. 6. Tertul. de Præscript. cap. 45. Orig. in Matt. tom. i. p. 435—437.

† De Bello Jud. lib. ii. cap. 12.

‡ Ibid. lib. v. cap. 19. 21. lib. vii. 30.

§ De Spec. Leg. p. 595.

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plainly proving by their lying and murderous dispositions, that they were children of the devil, John viii. 44. (See xxv. 2, 3.)

[9] Ver. 17. *Then Paul called one of the centurions,* &c.] Hence it appears, that even after a promise of our safety, (see note on ver. 11.) we ought not to neglect any honest means of our preservation, though it be to be accomplished by our addresses to men alien from the faith.

CHAP. XXIV.

1. AND after five days Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, [1] who informed the governor (Gr. *shewed themselves to the governor)* against Paul.

2. And when he was called forth, Tertullus began to accuse him, saying *(to the governor),* [2] Seeing that by thee we enjoy great quietness, and that very worthy deeds are done to this nation by thy providence,

3. We accept it always, and in all places, most noble Felix, with all thankfulness.

4. Notwithstanding, that I be not (Gr. *but that I may not be)* farther tedious to thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect *(called from one Jesus of Nazareth, the sect)* of the Nazarenes:

6. Who also hath gone about to profane the temple *(of Jerusalem, by bringing into it heathens,* xxi. 28.) whom we *(therefore)* took, [3] and would have judged according to our law.

7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8. Commanding his accusers to come to thee: by examining of whom *(thou)* thyself mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented *(to this accusation),* saying that these things were so.

10. Then Paul, after that the governor had beckoned to him to speak, answered, Forasmuch as I know that thou hast been for many years a judge to this nation *(and so canst not be ignorant of the things belonging to Christianity, or to the Jews),* I do the more cheerfully answer for myself *(before thee):*

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem to worship.

12. And *(since my coming thither)* they neither found me in the temple disputing with any man, nor *(have they found me)* raising up the people (Gr. *making a sedition among the multitude),* neither in the synagogues, nor in the city:

13. Neither can they prove *(any other of)* the things whereof they now accuse me.

14. But *(as for that part of their accusation which relates to the sect of the Nazarenes)* this I confess unto thee, that [4] after the way which they call heresy, so worship I the God of my fathers *(viz. through Jesus Christ),* believing all things which are written in the law and the prophets *(concerning him):*

15. And I have hope towards God *(in God),* which they themselves also allow, that there shall be a resurrection from the dead, [5] both of the just and of the unjust.

16. And [6] herein *(therefore)* do I exercise myself, to have always a conscience void of offence towards God, and towards men.

17. Now [7] after many years *(from my conversion),* I came to bring alms to my nation, and offerings *(from the Christians of Macedonia and Achaia,* Rom. xv. 26.)

18. Whereupon certain Jews *(that came)* from Asia found me purified in the temple *(after the manner of the Nazarites,* Acts xxi. 24. 26. *and in compliance with the law of Moses concerning them that had a vow upon them, as then I had,* xviii. 18. *but I was there)* neither with multitude, *(i. e. concourse of any to profane the temple, as they imagined,* xxi. 23.) nor with *(any)* tumult *(made by me whilst I was there).*

19. Who *(being my accusers)* ought to have been here before thee, and object *(it, as doubtless they would do)* if they had aught against me.

20. Or else, let these same here *(who have assented to the accusation of Tertullus,* ver. 9.) say, [8] if they have found any evil doing in me, whilst I stood before the council,

21. Except it be *(their pleasure to accuse me)* for this one voice, that I cried standing among them, *(viz. That)* touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, [9] having *(as being many years a judge of that nation,* ver. 9.) more perfect knowledge of that way (Gr. τῆς ὁδοῦ, *of the way of Christianity),* he deferred *(the farther hearing of)* them, and said, When Lysias the chief captain shall come down *(to Cæsarea),* I will know the uttermost of your matter (Gr. *I shall know the business between you).*

23. And *(then)* he commanded a centurion to keep Paul, and to let him have liberty *(from his bonds),* and that he should forbid none of his acquaintance to minister or come to him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess *(who had left her husband Isis or Azizus, king of the Emisseni, and had married Felix, an uncircumcised person, contrary to the law),* he sent for Paul, and heard him concerning the faith of Christ.

25. And as he *(Paul)* reasoned of [10] righteousness, temperance (Gr. *justice and continence),* and *(of)* judgment to come, Felix trembled, and answered, Go thy way for this time; *(and)* when I have a convenient season, I will call for thee.

26. He hoped also *(being a taker of bribes)* that money should have been given him of Paul, that he might loose him *(from his chain):* wherefore they sent for him the oftener, and communed with him.

27. But [11] after two years *(not of the government of Felix,* ver. 10. *but of St. Paul's imprisonment),* Portius Festus came into Felix's room: and Felix, *(being)* willing to shew the Jews a pleasure, left Paul bound.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 1. "ΟΙΤΙΝΕΣ ἐνεφάνισαν τῷ ἡγεμόνι, *Who informed the governor.*] This word answers to the Hebrew יָדַע, as it in *Hiphel* signifies *to make known,* shew, declare, appear;

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and where a dative case follows, an accusative is to be understood, and is most frequently added; as when Moses says, Exod. xxxiii. 13. ἐμφάνισόν μοι σεαυτὸν, *shew to me thyself:* thus Esther, ἐνεφάνεσε τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς, *shewed or declared the conspiracy to the king,* Esth. ii. 22. so John xiv. 21. *How is it* ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, *that thou wilt manifest thyself to us, and not to the world?* And accordingly here and xxv. 2. 15. ἑαυτοὺς is to be understood, and the whole should be rendered, *who shewed or declared themselves to the governor against Paul;* not that they informed the governor; for the information follows, ver. 5, 6. and so our translators have rendered the word, xxiii. 22. and Heb. xi. 14.

[2] Ver. 2. Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, *Seeing we enjoy great peace by thee,* &c.] In this and in the following verses, the orator is guilty of sordid flattery and falsehood: for though it be true, that Felix did some kindness to the Jewish nation in delivering them from the thieves and the magicians which infested them, as Josephus * doth acknowledge; yet that he otherwise was guilty of great injustice towards the Jews, and was on that account accused before Nero by the chief of the Jews dwelling at Cæsarea, and had been punished for his wickedness, had not his brother Pallas, who was then high in favour with Nero, succoured him, the same Josephus † testifies. (2.) That St. Paul moved the Jews to sedition against the government, or that he went about to profane the temple, was utterly false, see xxi. 28. and so was it also, that they took him to judge him according to their law; for they took him by violence, and drew him out of the temple, and went about to kill him without any judicial process, (xxi. 30, 31.)

[3] Ver. 6. *And would have judged him according to our law.*] From this, and from the complaint of violence used by Lysias in taking Paul out of their hands, it seemeth to appear, that the Jews still either had or claimed a power of inflicting death upon capital offenders against their law.

[4] Ver. 14. *After that way which they call heresy;*] They accusing St. Paul as a ringleader τῆς τῶν Ναζαραίων αἱρέσεως, *of the heresy of the Nazarenes,* that is, of the Christians, so styled both by Jew and gentile from their faith in Jesus of Nazareth. Now the word αἵρεσις bears often an indifferent sense, both in the Scriptures, as when it is said, Acts xv. 5. *that some believers were* ἐκ τῆς τῶν φαρισαίων αἱρέσεως, *of the sect of the pharisees;* and when the Jews at Rome inquire of Paul, *what he thought* περὶ τῆς αἱρέσεως ταύτης, *of the sect of Christians,* xxviii. 22. and when St. Paul saith in commendation of himself, *that he lived* κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the exactest sect* (or heresy) *of their religion,* xxvi. 5. and also in the ancient Jewish writers; as when Josephus gives an account of the three αἱρέσεις, *heresies,* or φιλοσοφίας, *philosophical opinions* of the Jews, Antiq. lib. xviii. cap. 2. et de Bello Jud. lib. ii. cap. 12. yet seeing the prayer against the Christians, called *beracoth haminim,* if we may credit the Jews, was made by R. Samuel in the time of Gamaliel; and seeing Justin Martyr ‡ doth inform us, that they very early sent their emissaries to all nations against the Christians, representing them as αἵρεσις ἄθεος καὶ ἄνομος, *an atheistical and wicked heresy,* we have reason to believe, that in this sense they accused St. Paul as a ringleader of the *heresy of the Nazarenes.*

[5] Ver. 15. *Both of the just and of the unjust.*] This seemeth necessarily to be added, because the doctrine of the pharisees, according to Josephus,* restrained the resurrection to the just, condemning the unjust to perpetual torments without any resurrection, the entrance into another body belonging only to the souls of the just.

[6] Ver. 16. Ἐν τούτῳ δὲ, *And herein.*] The critics say, that here and 2 Cor. v. 2. ἐν τούτῳ signifies *interim, interea, in the meantime,* but I think without any necessity; for in both places it may either signify ἐπὶ τοῦτο, *ob hanc rem, for this cause,* or have relation to the former verse; so here ἐν τούτῳ hath relation to ἐλπίδα ἔχων, and signifies *having hope in this thing;* and in the other place it hath relation to ὄντες ἐν τῷ σκήνει, and signifies *being in this tabernacle, we groan.*

[7] Ver. 17. *After many years I came to bring alms.*] The alms brought by him from Antioch, (xi. 29, 30.) cannot be here intended, they being brought by him and Barnabas, but seven years at most after his conversion; and nothing which he here relates touching purification, and concerning the Jews of Asia finding him in the temple, happening then; but only when he went up to Jerusalem with the alms and oblations of the churches of Macedonia and Achaia; then had he his vow upon him, (xviii. 18.) then did the Jews from Asia take hold of him in the temple, (xxi. 17.)

[8] Ver. 20. *If they have found any evil doing in me while I stood before the council.*] Hence it appears that he thought not he did evil in saying to Ananias the high-priest, *God shall smite thee,* &c.

[9] Ver. 22. Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ.] It seems to me evident, that these words cannot admit the explication of Grotius and others, that Felix deferred them that he might have a more exact knowledge of Christianity; but that having his residence at Cæsarea, where Cornelius the centurion and his friends were converted, where Philip the evangelist dwelt, and where there were many disciples, (xxi. 8. 16.) he became thus acquainted with the way of Christianity.

[10] Ver. 25. Περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος, *Of justice and continency, and of the judgment to come.*] Of this Felix, Tacitus † informs us, that "per omnem sævitiam et libidinem jus regium servili ingenio exercuit," *he practised all cruelty and lust in his government,* thinking that he might do ‡ "cuncta malefacta impunè," *all wickedness without punishment.* And Josephus § informs us of Drusilla, that leaving her husband, king Isis, she married with a heathen Felix, doing evil, and transgressing τὰ πάτρια νόμιμα, *the laws of her country:* to persons so unjust, St. Paul discourseth very appositely of justice and chastity, against which they had both so highly offended, as knowing that it was to little purpose to speak to them of Christianity till they forsook their sins: and discoursing also of *a judgment to come,* where Felix could not hope to escape unpunished,

* Antiq. lib. xx. cap. 6. De Bello Jud. lib. ii. cap. 12.

† Καὶ πάντως ἀνελεῖν ἐπῆρε τὰς Ἰουδαίους ἀδικημάτων τιμωρίαν, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Παλλάντι παρακαλέσαντι συνεχώρησε. Antiq. lib. xx. cap. 7.

‡ Contr. Tryph. p. 234, 235.

* Καὶ ταῖς μὲν εἱργμὸν ἀίδιον προστίθεσθαι, τοῖς δὲ βασάνοις τοῦ ἀναβιοῦν. Antiq. lib. xviii. cap. 2. Καταβαίνειν τὰς ἕτερον σῶμα τὸν τῶν ἀγαθῶν μόνον, τὴν δὲ τῶν φαύλων ἀϊδίῳ τιμωρίᾳ κολάζεσθαι. De Bello Jud. lib. ii. cap. 12. p. 788. F.

† Hist. lib. v. p. 619. ‡ Annal. 12. p. 263.

§ Antiq. Jud. lib. xxiii. cap. 5. p. 693.

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as here he did, it is no wonder that Felix trembled; and that Drusilla did not so also, was an argument of her Jewish confidence, that she might then escape by being a daughter of Abraham.

[11] Ver. 27. Διετίας δὲ πληρωθείσης, *But after two years.*] Baronius is here mistaken, who conceives that these *two years* are the two first years of Nero's reign, whereas indeed he continued procurator, as Bishop Pearson saith, till the sixth year of Nero. The two years plainly relate to St. Paul's being taken by the Jews in the temple; and put into the castle by the chief captain Lysias, which was, saith the same bishop, in the fourth year of Nero.

CHAP. XXV.

1. NOW when Festus was come into the *(government of the)* province, after three days he ascended from Cæsarea to Jerusalem.

2. Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3. And desired (Gr. *desiring this)* favour against him, that he would send for him to Jerusalem, *(they)* [1] laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him *(for which he ought to be punished by the Roman laws).*

6. And when he had tarried among them more than ten days, he went down *(from Jerusalem)* to Cæsarea; and the next day sitting in the judgment-seat *(he)* commanded Paul to be brought *(before him).*

7. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8. While he answered for himself, (Gr. *he apologizing, That)* [2] neither against the law of the Jews, (Acts xxviii. 17.) nor against the temple, (xxiv. 12.) nor yet against Cæsar, have I offended any thing at all.

9. But Festus, *(being)* willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment-seat, where I *(being a Roman)* ought to be judged: to the Jews have I done no wrong, as thou very well knowest; *(they being now unable to prove any charge they lay against me,* ver. 7.)

11. For if I be an offender (Gr. *if indeed I have been unjust),* or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me *(true, or punishable by death),* [3] no man may deliver me to them *(who wait for an opportunity to kill me,* ver. 3.) [4] I appeal unto Cæsar.

12. Then Festus, when he had [5] conferred with the council, answered, Hast thou *(or, thou hast)* appealed to Cæsar; *(and therefore)* unto Cæsar shalt thou go.

13. And after certain days king Agrippa *(tetrarch of Galilee)* and Bernice *(his sister)* came to Cæsarea to salute Festus.

14. And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment *(of death,* ver. 16.) against him.

16. To whom I answered, (Gr. *That)* [6] it is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought no accusation of such things as I supposed *(they would, no charge of sedition or of offence against the Roman laws):*

19. But had certain questions against him of their own superstition, and of *(i. e. concerning)* one Jesus, who was dead, whom Paul affirmed to be alive *(again).*

20. And because I doubted *(whether I ought to judge)* of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22. Then Agrippa said to Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, [7] with great pomp *(or retinue),* and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus's commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all *(ye)* men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with *(or besought)* me, both at Jerusalem, and also here, crying *(out)* that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had *(of him),* I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 3. *LAYING wait in the way to kill him.*] We need not wonder that the high-priest, and chief of the Jews, should be thus bloody-minded against Paul, when about this time they were arming one against the other. For at the latter end of the procuratorship of Felix, Josephus* informs us, that there was, τοῖς ἀρχιερεῦσι στάσις πρὸς τοὺς ἱερεῖς, καὶ τοὺς πρώτους τοῦ πλήθους τῶν Ἱεροσολυμιτῶν, *a sedition betwixt the high-priests, and the priests, and chief men of Jerusalem,* and *that every one of them gathered a*

* Antiq. lib. xx. cap. 6.

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band of the most bold and seditious men, and became a leader of them; and that they reviled, and threw stones at one another; and that the high-priests were so impudent, *as to send their servants to take away the tithe-corn of the priests, so that some of them perished for hunger.*

[2] Ver. 8. *Neither against the law of the Jews.*] For he had committed nothing against the customs of their fathers, (xxviii. 17.) and *to the Jews he became as a Jew,* (1 Cor. ix. 20.) nor against the temple, for he had not profaned it, nor raised any tumult in it, (xxiv. 18.) nor against Cæsar, whom he commanded all men to obey as God's ordinance. (Rom. xiii.)

[3] Ver. 11. Οὐδείς με δύναται χαρίσασθαι αὐτοῖς, *No man can deliver me to them.*] *i. e.* No man can justly do it; I being not only an innocent person, having done them no wrong, (ver. 10.) but also a Roman, and therefore one who ought to be judged not by them, or their laws, but at the tribunal of Cæsar, by the Roman laws: so the word δύναται is often used to signify that only which may be lawfully done, as, *v. g.* Exod. viii. 26. οὐ δύναται γενέσθαι οὕτω, *it is not meet so to do;* Deut. xii. 17. οὐ δυνήσῃ φάγειν, *thou mayest not eat of it within thy gates;* Acts x. 47. τίς δύναται; *who can forbid water?* (See the note on Mark ii. 19.)

[4] *I appeal unto Cæsar.*] Hence it appears that St. Paul owned even Nero for his prince and supreme governor upon earth; and, (2.) that in cases of necessity, Christians may have recourse even to heathen judicatures, especially when they have to do with persons who are aliens from the faith.

[5] Ver. 12. Συλλαλήσας μετὰ τοῦ συμβουλίου, *Conferring with the council.*] Not with the council of the Jews, as Chrysostom conceives; for they never would have advised him to admit of St. Paul's appeal, or to send him to Cæsar out of their reach; but, as Grotius saith, with his own Roman council, which assisted him.

[6] Ver. 16. *It is not the manner of the Romans to deliver any man to die before—he have his accusers face to face,* &c.] Thus Philo * saith of them, that *they yielded themselves to be common judges, hearing equally the accusers and defendants, and condemning no man unheard.* And Appian in Grotius saith the same: this also was the law of the Jews, to which Nicodemus appealed in the case of Christ, John vii. 51.

[7] Ver. 23. Μετὰ πολλῆς φαντασίας, *With great pomp.*] *i. e.* With a great train of attendants, as the word signifies in Laertius, when he saith,† Bion had φαντασίαν ἀκολουθῆσαν αὐτῷ, *a great train of mariners following him;* or with great splendour, as when Athenion‡ was carried to Athens in a chair of state with silver and purple hangings, the people ran out to see the sight, no Roman ever entering the city, ἐν τοσαύτῃ φαντασίᾳ, *in so great splendour;* though after there is mention of many servants going before, and following after him, which makes for the first sense. See more instances of this acceptation of the word in Dr. Bois on the place. And to them add that of Bardesanes in Eusebius, that the Bactrian women appeared on horses adorned with gold and jewels, μετὰ πολλῆς φαντασίας, *with great pomp,* and with a train of young men and maidens attending them. (Euseb. Præp. Evan. lib. vi. cap. 10. p. 276.)

* Ἵσου καὶ τῶν κατηγόρων καὶ τῶν ἀπολογουμένων ἀκροάμενοι μηδενὸς ἀκρίτου προκαταγινώσκειν ἀξιοῦντες. In Flaccum, p. 759.

† In Vita Bionis. ‡ Athen. lib. v. p. 212. C.

CHAP. XXVI.

1. THEN Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand *(to the people to keep silence),* and *(then he)* answered for himself; *(saying,)*

2. [1] I think myself happy *(i. e. I judge it no small advantage to me and my cause),* king Agrippa, because *(that)* I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3. Especially because I know thee to be *(not only a person of a good temper and sedate mind, but also)* expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among my own nation at Jerusalem, *(where I was bred up at the feet of Gamaliel,* xxii. 3.) know all the Jews;

5. Who knew *(this of)* me from the beginning, if they would testify *(the truth of me),* that [2] after the most straitest sect of our religion I lived a pharisee.

6. [3] And now I stand, and am judged for the hope (ἕστηκα κρινόμενος ἐπ' ἐλπίδι, *I stand questioned about the hope)* of the promise made of God to our fathers, *(I saying, that it is accomplished by the coming of Jesus Christ; and that this is proved by the resurrection of him from the dead; they denying his resurrection, and therefore expecting the accomplishment of this promise by the coming of some other person to be their Messiah):*

7. [4] To which promise *(of the Messiah)* our twelve tribes, instantly *(or earnestly)* serving God day and night, hope *(yet)* to come. For which hope's sake (περὶ ἧς ἐλπίδος, *concerning which hope),* king Agrippa, I am accused of the Jews, *(for saying, that Jesus, whom they have crucified, God hath raised from the dead, and that he is the hope of Israel,* xxviii. 10. *some of them saying, on the contrary, that there is no resurrection of the dead at all; others denying that Christ is risen from the dead.*

8. *Of the first I inquire,)* Why should it be thought (τί κρίνεται, *why is it judged)* a thing incredible with you, that God *(infinite in power and wisdom)* should *(be able to)* raise the dead?

9. *(As for the second, I was once of their opinion; for)* I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth *(i. e. in opposition to those who believed that he was the Christ, and that he was risen from the dead).*

10. Which thing I also did in Jerusalem; and many of the saints *(i. e. the Christians)* did I shut up in prison, having received authority from the chief priests *(and elders so to do,* xxii. 5.) and when they were put to death, I gave my voice against them, *(i. e. I, in the instance of St. Stephen, approved of the sentence,* viii. 1.)

11. And I punished them oft in every synagogue *(where I found any of them),* and *(by these punishments)* compelled them to blaspheme *(the name of Jesus);* and being exceedingly mad against them, I persecuted them *(forcing them to fly from Judea)* even to strange cities.

12. Whereupon as I went to Damascus *(the metropolis of Syria),* with authority and commission from the chief priests, *(that if I found any of them there in the Jewish synagogues, I should bring them bound to Jerusalem,* ix. 2.)

13. At midday, O king, I saw in the way a light from

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heaven, above the brightness of the sun, shining round about me and *(about)* them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is *(or will be)* hard for thee to kick against the pricks, *(i. e. to fight against God.* See ix. 5.)

15. And I said, Who art thou, Lord? And he said, I am Jesus *(of Nazareth)* whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen *(now)*, and of those things in which *(i. e. for the discovery of which)* I will appear to thee;

17. *(And in testifying of them, I will be with thee,)* delivering thee from the people *(of the Jews)*, and *(of)* the gentiles, to whom now I send thee,

18. To open their *(blind)* eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and *(an)* inheritance among them that are sanctified by faith that is in me.

19. Whereupon, O king Agrippa *(having had this convincing testimony of the resurrection of this Jesus)*, [5] I was not disobedient to the heavenly vision:

ב 20. But shewed first to them of Damascus *(where this vision happened)*, and *(then to them)* at Jerusalem, and *(so)* throughout all the coasts of Judea, and then to the gentiles, that they *(of the Jews)* should repent *(of their great sin in crucifying this Jesus)*, and *(should)* turn to God, and do works meet for (Gr. *meet works of)* repentance.

21. For these causes the Jews caught me *(as I was)* in the temple, and went about to kill me, (xxi. 31.)

22. Having therefore obtained help of God, *(according to the promise made by Jesus*, ver. 17.) I continue to this day, witnessing both to small and great *(the resurrection of Jesus; and in this)* saying none other things than those which the prophets and Moses did say should come *(to pass:*

23. *Viz.)* [6] That Christ *(the Messiah of the Jews)* should suffer, and that he should be the first that should rise from the dead, *(so as to return no more to death*, Acts xiii. 34.) and *(that he)* should shew light to the people, and to the gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad *(or transport thee)*.

25. But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness *(or, of a sound mind)*.

26. For the king knoweth of these things, before whom also (*πρὸς ὃν καὶ, to whom therefore)* I speak freely *(of them)*: for I am persuaded that none of these things *(concerning the resurrection of Christ, or even my conversion,)* are hidden from him; for this thing was not done in a corner *(but was of public cognizance)*.

27. King Agrippa, believest thou the prophets *(to whose testimonies I appeal for the truth of Christ's sufferings and his resurrection?* ver. 22, 23.) I know that thou believest *(them; to them therefore I remit thee)*.

28. Then Agrippa said to Paul, [7] Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds *(i. e. as to faith in Christ, though not as to the bond I suffer for it)*.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death or of bonds *(by the Roman laws, by which he is to be judged)*.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed to Cæsar *(to whose judgment he is therefore now to be reserved)*.

ANNOTATIONS ON CHAP. XXVI.

[1] Ver. 2. ΗΓΗΜΑΙ *ἐμαυτὸν μακάριον, I count myself happy.*] Though this phrase may signify no more than, *I look upon it as a considerable advantage*, as when we call a lucky man a happy man, and so the word *μακάριος* and *Felix* are often used in profane authors, and אשׁר in the Hebrew, as when Leah calls her son Ashur, Gen. xxx. 13. saying, *I am happy, for the daughters shall call me happy;* and Jeremy inquires, *wherefore are all they happy*, i. e. prosperous, *who deal very treacherously?* (see Psal. cxxvii. 5. cxxviii. 3. cxxxvii. 8, 9.) yet I believe the apostle here respects not any personal advantage, but the benefit Christianity might receive from what he was to say before a person so able to judge of it.

[2] Ver. 5. *Κατὰ τὴν ἀκριβεστάτην αἵρεσιν*, &c. *According to the exactest sect of our religion, I lived a pharisee.*] That they were so according to the opinion of the Jews, Josephus* testifies, by saying, this was a *sect of the Jews, which was thought εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι, to be more pious than others, and more exact in the interpretation of their laws*, that they did† *μέγα φρονοῦν ἐπ' ἀκριβώσει τοῦ πατρῴου νόμου, esteem highly of themselves for their exactness in the law*, and that they were the sect *οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν, who seemed to excel others in their exact knowledge of the customs of their fathers,‡ καὶ οἱ δοκοῦντες μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, and to be most exact in the interpretation of their laws:* and indeed, comparatively, they seem to have been the exactest of their celebrated sects; for the sadducees, by denying the resurrection, and all future punishments, took away the rewards of a virtuous, and gave liberty to a vicious life. The Essenes, being Jews by nature, were guilty of a great schism, in separating themselves wholly from the worship of the temple, and of equal disobedience in not bringing their sacrifices§ to the temple, and of idolatry in making prayers or religious addresses‖ to the sun, as Josephus, who lived three years among them, testifies, if *πρὸς αὐτὸν* refers to *ἥλιον*; but seeing the same Josephus saith, that they were *πρὸς τὸ θεῖον ἰδίως εὐσεβεῖς*, especially religious towards God, and brings the words following as a proof of that, I think these prayers were offered rather to God than to the sun. (See the note on Colos. ii. 22, 23.)

* De Bello Jud. lib. i. cap. 4. † Antiq. lib. xvii. cap. 3.

‡ De Bello Jud. lib. ii. cap. 12. p. 786. E.

§ Ad templum donaria mittentes, *θυσίας οὐκ ἐπιτελοῦσι, διαφορότητι ἁγνειῶν ἃς νομίζουσιν· καὶ διὰ αὐτὸ εἰργόμενοι τοῦ κοινοῦ τεμενίσματος, ἐφ' αὐτῶν τὰς θυσίας ἐπιτελοῦσι.* Antiq. lib. xviii. cap. 2. p. 617. G.

‖ Prinsquam oriatur Sol, nihil profani loquuntur, *πατρίους δέ τινας εἰς αὐτὸν εὐχὰς ὥσπερ ἱκετεύοντες ἀνατεῖλαι.* De Bello Jud. lib. ii. cap. 11. p. 785. E.

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[3] Ver. 6, 7. *And now I stand and am judged for the hope of the promise made to our fathers.*] Why St. Paul here speaks as if he were questioned touching the article of the resurrection of the dead in general, see the note on xxiii. 6. and why he speaks of the twelve tribes, see note on James i. 1. but whereas he styles the resurrection, *the promise made to their fathers,* and saith, the twelve tribes served God in expectation of it, this needs a little explication, because many deny that any such promise was made to the fathers, or can be found in the Old Testament. I therefore assert,

First, That it is evident from the history of the Maccabees and other writings, both sacred and profane, that the Jews then, and the pharisees afterward, did believe the resurrection of the body. Thus the second son saith, 2 Macc. vii. 9. *The King of the world shall raise us up, who have died for his laws, unto everlasting life,* εἰς αἰώνιον ἀναβίωσιν ζωῆς ἀναστήσει· the third and fourth express their hope *to be raised up by God to life again,* ver. 11. 14. and the mother of them bids them not doubt, *but the Creator of the world would give them breath and life again.* That the pharisees believed this doctrine, we learn not only from Josephus, but from their satisfaction that Christ had put the sadducees to silence in that matter, Matt. xxii. 34. and for their stickling for St. Paul himself upon this declaration, that *he was called in question for the hope of the resurrection,* Acts xxiii. 9.

Secondly, That they conceived this hope was built upon the covenant of God made with them, and the promise of God made to them, is also evident from their words; for the last of these seven martyrs is introduced, saying, *Our brethren are dead under God's covenant of everlasting life,* ver. 36. Josephus* introduceth the mother of these seven children, comforting her dying sons with those words of Moses, *I kill, and I make alive,* Deut. xxxii. 39. and *it is your life and length of days,* ver. 47. and that of Solomon, Prov. iii. 18. *Wisdom is a tree of life to them that lay hold on her,* and that of Ezekiel, xxxvii. 3. *Shall these dry bones live?*

Thirdly, They had just reason both from the law and prophets for this hope; from the law, for thence our Saviour proves the resurrection of the body, Matt. xxii. 31, 32. (See the note there.) And that our Saviour did not there argue for the felicity of the souls of Abraham, Isaac, and Jacob only, is evident from this, that he argues for something future, which should happen to them ὅταν ἀναστῶσι, *when they shall arise;* whereas in truth, and in the opinion of the Jews themselves, the souls of Abraham, Isaac, and Jacob, were with God already: Josephus† saith, that *they who die for God,* ζῶσι τῷ Θεῷ ὥσπερ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες οἱ πατριάρχαι, *shall live with God, as do Abraham, Isaac, and Jacob, and all the patriarchs.*

2. From the prophets; the words of Daniel being these, *many of them that slept in the dust shall awake, some to everlasting life, and some to everlasting confusion,* xii. 2. where note, that though men in misery and affliction are sometimes said to sit, or dwell in the dust, Isa. xxvi. 19. xxvii. 1. Nehem. iii. 18. yet οἱ καθεύδοντες, they that sleep in the dust, doth always signify they that die, as Job vii. 21. xx. 11. xxi. 6. and hath no other sense in Scripture. And, (2.) that though men that sit in the dust may be raised out of that afflicted, into a very comfortable and pleasant state, yet, seeing they must shortly die, they can in no propriety of speech be said to *arise to life eternal.* (3.) From the law and the prophets; for, saith St. Paul, xxiv. 14, 15. *I worship the God of our fathers, believing all things that are written in the law and the prophets, having hope that there shall be a resurrection both of the just and the unjust;* and here, ver. 23. *I say nothing but what is contained in the law and the prophets, that Christ shall be the first* ἐξ ἀναστάσεως νεκρῶν, *of those that rise from the dead,* plainly insinuating, that the resurrection of others after Christ was contained in the law and the prophets. Hence the apostle tells us, that the champions of the Jewish church all died in faith, in expectation of *a better resurrection,* Heb. xi. 35. 39.

And, lastly, that this hope was rightly built upon the covenant of God, that he would *be their God,* (Gen. xvii. 7.) is evident, for that to be the God of Abraham, Isaac, and Jacob, is to be that God, who will raise them from the dead, we learn from our Saviour's argument, Matt. xxii. 32. and that he was therefore called *their God,* because *he had prepared for them a heavenly city,* from Heb. xi. 15. and from his promise made to the spiritual seed of Abraham, according to those words of the apostle, Gal. iii. 29. *If ye are Christ's, then are ye Abraham's seed; and heirs according to the promise* (see the note there). And, (3.) from the promise of entering into his rest, Heb. iv. 3. 9. (see the note there). And, (4.) from the promise of a Messiah, it being one of their fundamental articles, that their *Messiah shall raise the dead, and bring them into paradise.* (See Maimonides Expl. 10. Tract. Sanhedrin, p. 136. and Dr. Pocock's notes, p. 109, 110.) And, lastly, this seems evident from the nature of the thing; for God being the Father of our spirits, which are immortal, and must live for ever, it is absurd to think his promises to the obedient should relate only to this present life, and yet he should engage them to be faithful to the death, and suffer here the worst of evils for his sake; since if they had *hope only in this life, they must of all men be most miserable.* (1 Cor. xv. 19.)

[4] Ver. 7. *To which promise* τὸ δωδεκάφυλον ἡμῶν, &c. *our twelve tribes—hope to come.*] That some of the twelve tribes remained in, and some of them returned to, the land of Israel, see proved, note on James i. 1. Why St. Paul saith he was questioned touching this hope of the resurrection in the general, when he was only questioned concerning the resurrection of Christ from the dead, see the chief reason, note on xxiv. 15. To which add, that St. Paul connects these things thus, because in the truth of the thing, and according to the testimony of the apostles, and even the sentiments of the Jews, the resurrection was to be effected by the Messiah, or by Jesus Christ, saying, that *God would raise us up by Jesus,* (1 Thess. iv. 4.) and that *God had appointed him to be the judge both of the quick and dead,* (Acts x. 47.) and had given assurance that he would judge all men by him, *in that he had raised him from the dead,* (Acts xvii. 31.) he being risen *as the first that should rise from the dead* (ver. 23. of this chapter), or *the first-fruits of them that sleep.* (1 Cor. xv. 22.) Hence it is so expressly noted, iv. 1, 2. that *the sadducees were grieved,* not that the apostles declared that Jesus *was the Christ,* or that he was risen, but that they taught *through Jesus the resurrec-*

* De Maccab. cap. 18. p. 1101, 1102. † Ibid. cap. 17. p. 1100.

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tion from the dead. Note also, that he represents this as the hope of the twelve tribes, though it was denied by the sadducees; because, as Josephus* informs us, εἰς ὀλίγους ἄνδρας οὗτος ὁ λόγος ἀφίκετο, they were but few, and these few when they designed to be magistrates were forced to profess the doctrine of the pharisees, διὰ τὸ μὴ ἄλλως ἀνέκτους γενέσθαι τοῖς πλήθεσιν, *seeing the common people would not otherwise have endured them.* And that the apostle here spake with respect to the doctrine of the sadducees, appeareth from the following words, ver. 8. *Why should it be judged a thing incredible that God should raise the dead?* It being only the sect of the sadducees, which held this incredible, and that which did exceed even the power of God. (Matt. xxii. 29.)

[5] Ver. 19. *I was not disobedient to the heavenly vision.*] For, saith Grotius, though this vision gave him sufficient conviction of the truth, it left it in his power to obey or disobey it, as you will find it proved in the appendix to the sixth chapter of the Second Epistle to the Corinthians.

[6] Ver. 23. Εἰ παθητὸς ὁ Χριστὸς, *That Christ hath suffered.*] Τὸ εἰ, ἀντὶ τοῦ ὅτι. Εἰ here being put for ὅτι, *that,* saith Œcumenius. (See note on 1 Tim. v. 10. Heb. iii. 11.)

[7] Ver. 28. Ἐν ὀλίγῳ με πείθεις, &c. *Almost thou persuadest me to be a Christian.*] So Plato, ἔγνων οὖν καὶ περὶ ποιητῶν ἐν ὀλίγῳ τοῦτο, *I almost knew the same touching the poets;* and ἐπ' ὀλίγου is interpreted χέδον, schol. Aristoph. p. 837. And that they, who interpret these words thus, *wouldest thou in so little time persuade me to be a Christian?* must mistake, is evident from the following words of the apostle, *I would to God, that not only* ἐν ὀλίγῳ, ἀλλ' ἐν πολλῷ, *all that hear me were not almost only, but altogether such as I am.*

CHAP. XXVII.

1. AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Augustus's band *(i. e. of the band of the legion of Augustus).*

2. And entering into a ship of Adramyttium *(a sea-town of Mysia),* we launched *(forth),* meaning to sail by the coasts of Asia; [1] one Aristarchus, a Macedonian of Thessalonica *(and a companion of Paul),* being with us.

3. And the next day we touched at Sidon. And *(there)* Julius courteously entreated Paul, and gave him liberty to go to his friends to refresh himself.

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary *(to us).*

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us *(to go on directly),* we sailed under Crete, over against *(the promontory of)* Salmone;

8. And, hardly passing *(by)* it, came to a place which is called The fair havens; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when [2] sailing was now dangerous, because the *(yearly)* fast *(of expiation)* was now already past, Paul admonished them,

10. And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the most part *(of the passengers)* advised *(us)* to depart thence also, if by any means they might attain to Phenice to winter *(there);* which *(Phenice)* is a haven of Crete, and lieth towards the south-west and north-west.

13. And when the south wind blew softly, supposing that they had obtained their purpose, loosing *(from that haven),* [3] they sailed close by Crete.

14. But not long after there arose against it *(the ship)* [4] a tempestuous wind, called Euroclydon.

15. And when the ship was caught *(i. e. driven along by it),* and [5] could not bear up into *(i. e. resist)* the wind, we let her drive.

16. And running under a certain island which is called Clauda, we had much work to come by the boat *(i. e. to draw it to us):*

17. Which when they had taken up, they used helps, undergirding the ship *(with ropes, to preserve it from splitting);* and, fearing lest they should fall into the quicksands, *(they)* struck sail, and so were driven.

18. And being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the third day we cast out with our hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved *(or escape)* was then taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and [6] not have loosed from Crete, and to have gained *(i. e. sustained)* this harm and loss.

22. And now I exhort you to be of good cheer: for there shall be no loss of *(any man's)* life among you, but of the ship *(only).*

23. For there stood by me this night the angel of God, whose *(apostle)* I am, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee *(the life of)* all them that sail with thee *(provided they will hearken unto thee).*

25. Wherefore, sirs, be of good cheer: for I believe *(in)* God, *(and therefore rest assured)* that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

27. But *(and)* when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28. And *(they)* sounded *(with their plummet),* and found it twenty fathoms *(of water):* and when they had gone a little farther, they sounded again, and found it *(the water)* fifteen fathoms *(deep).*

29. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day *(that by the help of the light they might discern the shore).*

* Antiq. Jud. lib. xviii. cap. 2. p. 617.

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30. And as the shipmen were about (Gr. *and the shipmen seeking*) to flee out of the ship, *(to that end)* when they had let down the boat into the sea, under colour as if they would have cast anchor out of the foreship,

31. Paul said to the centurion and to the soldiers, [7] Except these *(mariners)* abide in the ship *(to conduct it)*, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat *(i. e. he exhorted them to eat, till the day appearing they might employ themselves otherwise)*, saying, [8] This day is the fourteenth day that ye have tarried and continued fasting, having eaten nothing *(i. e. observed no times of eating)*.

34. Wherefore I pray you to take some meat: for this is for your health *(and let not the fear of death hinder you)*: for there shall not a hair fall from the head of any of you *(ye shall not die)*.

35. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls *(i. e. persons)*.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves to the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made towards shore.

41. And falling into a place where two seas met, they ran the ship on ground: and the forepart stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape *(justice)*.

43. But the centurion, *(being)* willing to save Paul, kept them from their purpose; and commanded that they who could swim should cast themselves first into the sea, and get to land.

44. And the rest *(got)* some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 2. *ONE Aristarchus.*] He was a convert of Macedonia, who accompanied Paul in his travels from Macedonia to Jerusalem, (Acts xix. 29. xx. 4.) was a coadjutor with him in the work of the gospel, (Philem. 24.) went with him to Rome, and was there in bonds with him, (Colos. iv. 10.) and is therefore here taken notice of as a companion of St. Paul's.

[2] Ver. 9. *And sailing was now dangerous, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, because the fast was now already past.*] That is, the annual fast of expiation for the sins of the people of Israel, which began on the tenth of the month Tisri, answering to the twenty-fifth of our September, was already past, and so the time of sailing became dangerous by reason of the winter, and of the Michaelmas flows which were then upon the sea. Thus Philo * informs us, that this feast of tabernacles was held *μετὰ τὴν μετοπωρινὴν ἰσημερίαν, after the winter equinoctial;* and the same feast of tabernacles, which was on the fifteenth of the same month, is said by Josephus † to be celebrated, *τρεπομένου τὸ λοιπὸν τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν, when it began to be winter:* and Philo ‡ adds, that Flaccus was carried from Egypt to Rome, *ἀρχομένου χειμῶνος, at the beginning of winter, ἔδει γὰρ αὐτὸν καὶ τῶν ἐν θαλάττῃ φοβερῶν ἀπολαῦσαι, it being fit that he who had disturbed all things by land should be disturbed by the tempests of the sea;* and in his Legatio ad Flaccum,§ he saith, that *the beginning of autumn was τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, the last time for mariners to put to sea.* See more of this in Dr. Hammond's note upon the place.

[3] Ver. 13. *Ἄσσον παρελέγοντο τὴν Κρήτην, They sailed close by Crete.*] The Vulgar hath made this the proper name of a place, and indeed there was such a place near Troas and Mitylene, mentioned Acts xx. 13, 14. but that was at too wide a distance from Crete to be here mentioned; there were four other places of that name mentioned by Schmidius here, but none of them were near Crete; Stephanus, as he is cited by Lorinus, saith, Assos is *πολίχνιον Κρήτης, a little city of Crete;* but then Pliny informs us that it was not a sea-port, but situated "in Mediterraneo," *in the Mediterranean,* lib. iv. cap. 12. p. 213. Others therefore think this is an adverb, used by Homer, Hesiod, and Herodotus, to signify *quickly,* or *near* to the place, as Phavorinus and other grammarians say it doth, and so the whole should be rendered thus, *loosing from the incommodious harbour,* mentioned ver. 12. *with a favourable wind,* "propius præterlegebant Cretam," *they sailed by Crete near to it.*

[4] Ver. 14. *Ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων, A tempestuous wind called Euroclydon.*] "Ventus typhonicus," saith Pliny,‖ is a *whirlwind,* and the name of it here mentioned is thought by Grotius, Bochart, and Dr. Hammond, to be *εὐροακύλων,* as it is rendered by the Vulgar, that is, *the north-east wind,* that being opposite to *the south-west wind,* mentioned ver. 12.

[5] Ver. 15. *We could not, ἀντοφθαλμεῖν τῷ ἀνέμῳ, bear up against the wind.*] So the word properly imports, but metaphorically, we could not resist or stand up against the force of it; so Polybius ¶ saith of the Messenians, that they could not, *ἀντοφθαλμεῖν πρὸς τὸ βάρος τῶν Λακεδαιμόνιων, resist the force of the Lacedemonians;* and that they could not *πρὸς τὴν ὁρμὴν ἀντοφθαλμεῖν, resist their impressions.* (See more instances in Budæus and Bois.)

[6] Ver. 21. *Ἔδει μὲν μὴ ἀνάγεσθαι, You should not have loosed from Crete, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν, to have gained this harm and loss.*] Great industry is used here to carry off these words from their native sense, to make *ὕβρις* signify *a tempest,* and *κερδαίνειν, to escape,* whereas there needeth no such artifice, for it was indeed *ὕβρις, an infamy* to them to be such unskilful mariners as

* In Flaccum, p. 760.
† Antiq. lib. iii. cap. 10. F.
‡ Ibid. p. 761.
§ P. 770. B.
‖ H. Nat. lib. ii. cap. 41.
¶ Lib. iv.

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to put to sea when the season of the year rendered their voyage so dangerous; and having been forced for their own safety to lighten the ship, and to cast out some of her lading and tackling to preserve themselves, they might well be said, κερδαίνειν τὴν ζημίαν ταύτην, "jacturam hanc lucri in loco ponere," or *to count this loss their gain;* the particle μὴ, which here seems necessary to be repeated, shews that κερδαίνειν here cannot signify *to escape*, seeing the sense would then run thus, *Ye should not have escaped this loss.* Though, since κερδαίνειν seems to bear this sense in those words of Aristotle,* ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τὸ τοιοῦτον κερδαίνοντα εὐτυχῆ φαμεν, *we call him fortunate who escapes that punishment or damage he reasonably might have suffered;* in this sense the words run thus, *You should not have loosed from Crete, but stayed there, that you might have escaped this infamy and loss.*

[7] Ver. 31. *Except these abide in the ship ye cannot be saved.*] This shews, as Grotius well notes, that what was said, ver. 21. was to be understood with this limitation, "si me audiatis," *if ye will hearken to my counsel;* and also with this proviso, that you will do that which is in your power, and God hath given you skill and ability to do; those that could swim being saved by swimming, and they that could not by getting upon boards and broken planks of the ship: (ver. 43, 44.) for in all promises in which God is said to give this or that, this must be understood, because he hath already given that which he hath given us, faculties, or abilities and wisdom to obtain; so that we cannot want or fall short of it, unless we wilfully neglect to use the faculties which God hath given us for that end: they therefore having with them mariners, skilled in conducting of the ship, and power sufficient to retain them in it, St. Paul informs them, that God's promise of their safety was to be effective by their means, and belonged not to them who fully neglected them.

[8] Ver. 33. *This is the fourteenth day that ye have continued fasting, having taken nothing.*] It being impossible for them, without a miracle, to continue fasting fourteen days without eating any thing, some render the words thus, *You have continued expecting the fourteenth day as a critical day,* which they were either to find safety in, or were not like to outlive; but as we read nothing of such a critical day, so the πολλὴ ἀσίτια, *long fasting,* mentioned ver. 21. and continued till this day, proves the contrary. The meaning therefore seems to be this, that they had not set times of eating, but what they ate was seldom, little, and without order, or assembling together for that end. Thus Zetzes saith,† that Hesiod speaks thus, οὐδέ τι σῖτον ἤσθιον, *they ate no meat,* διὰ τὸ μηδ' ἐν τοῖς καιροῖς τῶν τραπεζῶν—ἐσθίειν, *because they ate not at meal-times.*

CHAP. XXVIII.

1. AND when they were escaped *(to land)*, then they knew that the island was called [1] Melita *(now Malta).*

2. And the [2] barbarous people shewed us no little *(or ordinary)* kindness: for they kindled a fire, and received us every one *(into their houses)*, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid them (Gr. *but Paul turning many sticks, and laying them)* upon the fire, there came [3] a viper out of *(from)* the heat, and fastened *(herself)* upon his hand.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet *(Divine)* vengeance suffereth not to live.

5. And he shook (Gr. *then he shaking)* off the beast into the fire, *(and)* felt no harm.

6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while *(i. e. expected this long)*, and *(yet)* saw no harm come to him, they changed their minds, and (Gr. *changing their minds, they)* [4] said that he was a god.

7. *(And)* in the same quarters (Gr. *in that place)* were possessions *(habitations)* of the chief man *(the governor)* of the island, whose name was Publius; who received us *(into them)*, and lodged us three days courteously.

8. And it came to pass, (Gr. *so it was)* that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. So when this was done, others also, who had diseases in the island, came, and were healed:

10. [5] Who also (Gr. *and they)* honoured us with many honours *(or presented us with much provisions);* and when we departed, they laded us with such things as were necessary *(for us).*

11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, [6] whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried there three days.

13. And from thence we fetched a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to [7] Puteoli:

14. Where we found *(Christian)* brethren, and were desired *(I and Aristarchus)* to tarry with them seven days: and so we went towards Rome.

15. And from thence, when the [8] brethren *(of Rome)* heard of us, they came to meet us, *(some)* as far as Appii-forum, and *(others to)* The three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, the centurion delivered the *(other)* prisoners to the captain of the guard *(i. e. of the prætorian band):* [9] but Paul was suffered to dwell by himself with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said to them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal to Cæsar; not that I had aught to accuse my nation of.

20. For this cause therefore have I called for you, to see you, and to speak with you: because, that for *(that Messiah and that resurrection which is)* [10] the hope of Israel [11] I am bound with this chain.

* Magn. mor. lib. ii. cap. 8. † Fol. 28.

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21. And they said to him, We neither received letters out of Judea concerning thee, neither any of the brethren which came *(hither)* shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest *(of them who are called Nazarenes)*: for as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into his lodging; [12] to whom he expounded and testified *(that)* the kingdom of God *(was come)*, persuading them concerning Jesus *(that he was the Christ)*, both out of the law of Moses and out of the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken (Gr. *Paul having spoken)* one word *(that nearly touched them, viz. ὅτι, That)* well spake the Holy Ghost *(i. e. rightly)* by Esaias the prophet to our fathers,

26. Saying, Go to this people, and say *(prophetically to them)*, [13] Hearing ye shall *(will)* hear, and shall *(will)* not understand; and seeing ye shall *(will)* see, and *(will)* not perceive:

27. For the heart of this people is waxed gross, and their ears are dull of hearing (Gr. *they hear heavily with their ears)*, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted (Gr. *should turn themselves)*, and I should heal them.

28. Be it known therefore to you, that the salvation of God is sent to the gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. [14] And Paul dwelt two whole years in his own hired house, and received all that came into him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. ΜΕΛΙ'ΤΗ, *The island was called Melita.*] It is now called *Malta*, and is famous for the knights of Rhodes, and hath yet a place called the *arrival* or *haven* of St. Paul; that it was this African Malta, and not the other Illyrican Melite, or Melatine, see proved by Bochart. Phaleg. par. iii. lib. i. cap. 26.

[2] Ver. 2. Οἱ δὲ βάρβαροι, *The barbarous people.*] Dr. Lightfoot thinks, that these barbarians were Africans brought thither by the Carthaginians when they had possession of that island. Bochartus from Diodorus Siculus saith, they were Φοινίκων ἄποικος, *a colony of the Phœnicians*, who sailing upon their merchandise to the western ocean,* καταφευγὴν εἶχον ταύτην τὴν νῆσον εὐλίμενον οὖσαν, *made this island their refuge, for the convenience of its havens;* but the Phœnicians abounding in Africa, the difference betwixt these two opinions is not great. As for the word *barbarous*, Strabo† informs us, that it was the name πάντων δὴ παχυστομούντων, *given to all that spake gross and rough language;* and that afterward the Greeks used it, ὡς ἐθνικῷ κοινῷ ὀνόματι ἀντιδιαιροῦντες πρὸς τοὺς Ἕλληνας, *as a common name by which they distinguished themselves from other nations.* However, these barbarous people were taught humanity by the light of nature; they had their notions of Divine justice, or *nemesis*, from tradition; they therefore did believe there was a providence which did protect and reward the good, and punish the evil-doer.

[3] Ver. 3. Ἔχιδνα, *A viper.*] Of this viper, see Bochart. Hieroz. par. ii. lib. iii. cap. 2.

[4] Ver. 6. *They said he was a god.*] Perhaps Hercules ἀλεξίκακος, who was worshipped in that island, saith Ptolemy,* and was one of the gods of the Phœnicians. Vide Lucian. de Dea Syra, et Euseb. Chron. N. 142.

[5] Ver. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *Who honoured us with many honours.*] i. e. *Gave us many gifts and provisions for our voyage:* so *what is thy name*, saith Manoah to the angel, *that we may do thee honour?* Judg. xiii. 17. Ἵνα δωρεὰν παρασχῶμεν, *that we may tender thee a gift*, saith Josephus. See this import of the word τιμὴ, note on 1 Tim. v. 3.

[6] Ver. 11. Παρασήμῳ Διοσκούροις, *Whose sign was Castor and Pollux.*] The picture of these two supposed sons of Jupiter was painted on the forepart of the ship, they being, in conjunction, thought propitious to mariners, and looked upon, when thus appearing, as a sign of a tempest ceasing; and yet in a ship having such an idolatrous image, St. Paul refuses not to sail, nor doth St. Luke refuse to use that name; these being used only as the name of the ship in which they sailed, as Dr. Hammond here notes.

[7] Ver. 13, 14. *We came to Puteoli, where we found brethren.*] It is not to be wondered that there should be Christians there, seeing Strabo† informs us, that it was ἐμπόριον μέγιστον, *a very great mart town, where there were havens made by art for the goodness of the river.*

[8] Ver. 15. *The brethren came to meet us as far as Appii-forum, and The three taverns.*] These *three taverns* were nearer to Rome than Appii-forum, as appears from the words of Cicero to Atticus.‡ It is not to be wondered that there should be many Christians then at Rome, though perhaps no apostle had been there to preach to them. For since Christianity had now continued twenty-eight years from the ascension of our Saviour, and *the sound of it had gone through all the world*, Rom. x. 18. it is reasonable to expect, that as it converted Cornelius and his kinsmen to the faith, so it should prevail on many other Romans in all places; and that Rome being the place to which "ob majorem principatum," *there was a general conflux from all places of the world*,§ as both heathen and Christian writers have observed, it should be stocked with Christian brethren from all parts.

[9] Ver. 16. Τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, *But Paul was permitted to dwell by himself.*] They who were sent prisoners out of the provinces were usually sent to the

* Lib. v. p. 204. † Lib. xiv. p. 455.

* Georg. lib. iv. cap. 4. † Lib. v. p. 196.

‡ "Ab Appii Foro, horâ quartâ dederam aliam paulò ante à tribus tabernis." Ad Att. lib. ii. ep. 10.

§ "In commune imperii caput undique gentium convenitur; eo quòd clementissimum principem in hâc parte degentem, varia omnium desideria vel necessitates sequuntur." Symmac. lib. iv. ep. 28. Μάλιστα δὲ τὸ πάθος τῇ Ῥωμαίων πόλει ἤκμασεν ἅτε πολυανθρώπῳ οὔσῃ καὶ τοὺς πανταχόθεν ὑποδεχομένῃ. Herodian. lib. i. p. 19. "Ad hanc ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam." Iren. lib. iii. cap. 3.

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*præfectus prætorii,** or general of the camp; it was therefore a favour that St. Paul was thus permitted to dwell in his own hired house; and this kindness perhaps was shewn him, either through the testimony the centurion had given of him as a good and virtuous man, or by reason of a letter sent by Festus to Cæsar concerning him, that he was guilty of no crimes committed against the Roman laws.

[10] Ver. 20. *For the hope of Israel.*] *i. e.* Either for my faith in Jesus, the true Messiah, who is the hope of Israel; or for the hope of the resurrection of the dead, (Acts xxvi. 6.) which the Jews expected from the Messiah.

[11] *I am bound with this chain.*] Having a chain on his right hand, by which he was bound to the soldier that kept him: the chain being also on the soldier's left hand; and so long that they may go conveniently together. Thus Athenion† tells the men of Athens, that Mithridates had made Quintus Oppius δέσμιον, *a prisoner,* or one bound with a *chain,* as St. Paul often speaks, and had bound Manlius Aquilius ἀλύσει μακρᾷ, *with a long chain to one Bastarne, who being on horseback, dragged him along on foot, bound to him with a chain five cubits long.* Sometimes, for greater security, they were bound to two soldiers, by two chains, one fastened to their right, the other to their left hand, as St. Peter was, Acts xii. 6, 7. and St. Paul, Acts xxi. 13.

[12] Ver. 23. Οἷς ἐξετίθετο, διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, *To whom he expounded, testifying the kingdom of God,*] Which they expected, Luke ii. 25. 38. xix. 11. was already come; and persuading them of the truth of the things which he asserted concerning the birth, life, miracles, the death, the resurrection, and ascension of the Lord Jesus; he expounded what related to them out of the law and the prophets, as Christ had done to his disciples after his resurrection. (Luke xxiv. 26, 27.)

[13] Ver. 26, 27. *Hearing ye will hear, and will not understand,* &c.] See the note on Matt. xiii. 12. 15.

[14] Ver. 30, 31. *Paul continued two years—no man forbidding him.*] Hence it appears, that there was no edict of Nero, or any preceding emperor, against the Christians, till the tenth of Nero, *i. e.* the year after that Paul was loosed from his bonds. (2.) Here we have the plain reason, why St. Luke ends his history, because, as the bishop of Chester saith, St. Paul came not to Rome till the seventh of Nero, in the month of February, and in the ninth of Nero, *i. e.* after two years, he was set at liberty, and leaving Rome went into some other part of Italy, intending to go from thence into Judea, (Heb. xiii. 23, 24.) and so here ends St. Paul's stay at Rome, and with that St. Luke's history.

APPENDIX

TO CHAP. II. VER. 27.

I KNOW not one objection against that exposition, which I have given of the phrase, *Thou wilt not leave my soul in hell;* only it may be said, that if this be the proper import of the words, we have no reason to believe that Christ descended into hell; for this can never be an article of Christian faith, unless it be either expressly or virtually delivered in that Scripture which is the rule of faith: now it is certain that it is not delivered in any other place of Scripture; not in those words of the apostle Paul, *He that ascended is the same that descended first into the lower parts of the earth,* (Eph. iv. 9.) for that phrase only signifies that Christ's body was buried in the earth, as Chrysostom, Theodoret, and Photius, there say, not that his soul descended into hell; the phrase is plainly taken from the Psalmist's words, *They that seek my soul to destroy it shall go into the lower parts of the earth,* Psal. lxiii. 9. where if it signifies *they shall go to hell,* the *foxes must go thither also;* for the words following are, *they shall be a portion for foxes.* Not from that passage of St. Peter, 1 Pet. iii. 19. *by which spirit he went and preached to those in prison:* for as they in prison do not there signify those who were naturally dead, but only the *gentiles dead in trespasses and sins,* and by the prophet Isaiah thrice styled οἱ ἐν φυλακῇ, *they who are in prison;* so certain it is, the spirit, by which he is said to go, and preach to them, was not his own spirit, by separation of which from the body he was dead, but the Holy Spirit by which he was quickened; for which reason St. Austin, Ep. 99. pronounceth of this place, that "omnino ad inferos non pertineat," *it belongs not at all to Christ's descent into hell;* if then it cannot be proved from this place, it must be owned that it hath no sufficient ground at all in Scripture.

To this I answer, first, in the words of Bishop Pearson, "That in the Aquileian creed, where this article was first expressed, in the fourth century, there was no mention of Christ's burial; but the words of their confession ran thus, *Crucified under Pontius Pilate, he descended in inferna.* From whence there is no question but the observation of Ruffinus, who first expounded it, was most true, that though the Roman and oriental creeds had not these words, yet they had the sense of them in the word *buried.* It appeared therefore that the first intention of putting these words in the creed, was only to express the burial of our Saviour, or the descent of his body into the grave." Now doubtless the burial of Christ's body, or its descent into the grave, is an article of faith clearly delivered in Holy Scripture.

Secondly, I add, that the phrase καταβαίνειν, or κατελθεῖν εἰς ᾅδην, or εἰς ᾅδου (τόπον), *to descend into hades,* in the Old Testament, and the Apocryphal writers, still signifies, *to go down into the grave,* or *sepulchre,* and so cannot refer to the soul, but the body only; in this sense Jacob says, Gen. xxxvii. 35. καταβήσομαι εἰς ᾅδου, *I will go down to the grave to my son mourning:* so Numb. xvi. 30. 33. *if the earth swallow them up,* καὶ καταβήσονται ζῶντες εἰς ᾅδου, *and they go down alive into the pit,* καὶ κατέβησαν εἰς ᾅδου, *and they went down alive into the pit;* Job vii. 9. ἐὰν ἄνθρωπος καταβῇ εἰς ᾅδην, *if a man go down to the grave he shall come up no more;* and, xvii. 16. καταβήσονται εἰς ᾅδην, *they shall go down to the grave, they shall rest in the dust;* Isa. xiv. 11. κατέβη εἰς ᾅδου ἡ δόξα σου, *thy pomp is gone down to the grave, the worm is spread under thee;* and, ver. 19. *thou shalt be as those that are dead,* καταβαινόντων εἰς ᾅδου, *like those that go down into the grave:* so Esth. xiii. 7. κατελθόντες εἰς ᾅδην, *they going down to the grave, we shall be free*

* "Vinctus mitti ad præfectum prætorii mei debet." Trajan. ad Plin. lib. x. ep. 65.

† Athen. Deipn. lib. v. p. 213.

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from trouble; and Baruch iii. 19. *they are vanished,* καὶ εἰς ᾅδου κατέβησαν, *and gone down to the grave.* And according to this sense, which Dr. Hammond and others put upon the words, *he continued for some time in the grave,* it is also a plain article of Christian faith.

Thirdly, It is most certain, that though the creeds of the church were very numerous, yet in none of them was this descent into hell found till the close of the fourth century, when it was first put into the symbol of the church of Aquileia; for, saith the reverend Bishop Pearson, "It is not to be found in the rules of faith delivered by Irenæus, lib. i. cap. 2. by Origen, lib. περὶ ἀρχῶν, in Procem. or by Tertullian, adv. Praxeam. cap. 2. de Virg. veland. cap. 1. de Præscrip. adv. Her. cap. 13. It is not expressed in those creeds, which were made by the councils, as larger explications of the Apostles' Creed: not in the Nicene or Constantinopolitan; not in that of Ephesus or Chalcedon; not in those confessions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in several confessions of faith delivered by particular persons; not in that of Eusebius Cæsariensis, presented to the council of Nice, Theodoret, lib. i. cap. 2. not in that of Marcellus, bishop of Ancyra, delivered to Pope Julius, Epiphan. Hær. lxxii. not in that of Arius and Euzoius, presented to Constantine, Socrat. lib. i. cap. 19. not in that of Acacius, bishop of Cæsarea, delivered in to the synod of Seleucia, Socrat. lib. ii. cap. 40. not in that of Eustathius, Theophylus, and Silvanus, sent to Liberius, Socrat. lib. iv. cap. 11. There is no mention of it in the creed of St. Basil, Tract. de fide in Asceticis; in the creed of Epiphanius, in Ancorato, cap. 120. or of Gelasius, Damasus, Macarius, &c. It is not in the creed expounded by St. Cyril, though some have produced that creed to prove it; it is not in the creed expounded by St. Austin, de fide et Symbolo; not in that de Symbolo ad Catechumenos, attributed to St. Augustine; not in that which is expounded by Maximus Taurinensis; not in that so often interpreted by Petrus Chrysologus; nor in that of the church of Antioch, delivered by Cassian, de Incarn. lib. vi. neither is it to be seen in the MS. creeds set forth by the learned archbishop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the oriental creeds, 'Sciendum sane est, quod in ecclesiæ Romanæ symbolo non habetur additum, descendit ad inferna, sed nec in orientis ecclesiis habetur hic sermo.' (Ruff. in Exposit. Symboli.) *It is certain therefore* (nor can we disprove it by any acknowledged evidence of antiquity), *that the article of the descent into hell was not in the Roman, or any of the oriental creeds.*" Now had they conceived those creeds in which this article was wanting deficient in a necessary point of Christian doctrine, could they have styled all, or any of them, a perfect confession, comprising *the whole doctrine of faith,* the whole of *Christian doctrine, the comprehension and perfection of the Christian faith, a comprisal of all the articles of faith, a symbol that speaks of every part of faith, the faith sufficient for salvation, the life-giving, the saving faith, the saving knowledge, the only truth, which they received from the apostles, the only rule which admits of no correction, no addition, and no diminution, the only faith delivered by the church to be kept by her children?* Could they have told us, that *the most learned could believe no more, and the meanest Christian did believe no less; that they needed to know no more, that they desired to believe no more, that they believed this first, that nothing more was to be believed, that in it nothing was to be innovated?* Could they have said expressly, that the *apostles delivered in it whatsoever they thought necessary for all believers; and that they indited it to be a mark by which he should be known, who preached Christ truly according to the rules of the apostles; and by producing of which it might be known* (saith Ruffinus) *whether he were an enemy or a companion?* And, lastly, could their great and general councils have defined so often, that *it should be lawful for no man** ἑτέραν πίστιν προφέρειν, ἢ συγγράφειν, ἢ συντιθέναι, *to introduce, write, or compose another faith besides that which was defined by the Nicene council?* These are the words of the third general council, where presided that Cyril of Alexandria, who, in his letter to John of Antioch, saith, *We by means permit the faith defined* ἤτοι τὸ τῆς πίστεως σύμβολον, *or the symbol of faith made by the holy fathers met at Nice, to be shaken by any; nor do we suffer ourselves or others to change one word, or transgress one syllable of what is there contained.* This epistle, saith Mark, bishop of Ephesus, was read and approved by the fourth general council, which also decreed,† μηδενὶ μηδόλως ἐξεῖναι, προσθεῖναι τῷ συμβόλῳ τούτῳ, ἢ ἀφελεῖν ἀπ' αὐτοῦ, *that it should be lawful for no man to add any thing to this symbol, or take any thing from it, or to change it at all, or transform it into another symbol.* Athanasius,‡ speaking of the synod of Ariminum, saith, that *the orthodox, and true servants of the Lord defined, that men should be contented with that faith alone, which was held at Nice,* καὶ μηδὲν πλέον ἢ ἔλαττον παρ' ἐκείνην ζητεῖν καὶ φρονεῖν, *and mind, and seek for nothing more or less, and that they deposed them who taught the contrary.* And again, that *they should*§ μηδὲν πλέον ζητεῖν, *seek for nothing more than what was confessed by the fathers at Nice.* In the fifth general synod, John, patriarch of Constantinople, saith, *We have taken care,*‖ τὸν θεμέλιον τῆς πίστεως κατὰ τὴν ἁγίων πατέρων παράδοσιν ἀῤῥαγῆ διαμένειν, *that the foundation of faith might remain inviolate according to the tradition of the holy fathers.* And this determination they declared was made,

First, Because this venerable symbol, saith the general council of Chalcedon,¶ ἀρκεῖ εἰς ἐπίγνωσιν ἐντολῆς τῆς ἀληθείας, *sufficeth to the perfect knowledge of the truth;* and as the bishop of Ephesus well notes upon that place, *It is manifest,*** ὅτι τῷ τελείῳ οὐδὲν ἐλλείπει, *nothing is wanting to what is perfect;* they also said there was no need of adding any thing to it, *because it was sufficient,*†† εἰς ἀνατροπὴν πάσης ἀσεβοῦς αἱρέσεως, *for the subversion of every wicked heresy,* πᾶσαν ἀσεβεστάτην αἵρεσιν ἀνατρέψαι, *to overthrow all the most ungodly heresies,* and that it was στηλογραφία κατὰ πάσης αἱρέσεως, *an inscription as upon a pillar against all heresies.*

Secondly, Because they would not alter the traditions they had received from their forefathers: *We* (saith Cyril, in the general council of Ephesus,) *have taken this care that nothing shall be added to, or altered in, the Nicene symbol, as being mindful of him that said,*‡‡ μὴ μέταιρε ὅρια αἰώνια

* Concil. Ephes. can. 7.
† Apud Concil. Florent. sect. 5.
‡ Theodoret. H. Eccl. lib. ii. cap. 18.
§ Ibid.
‖ Syn. Constant. sub Menna. act. 5. p. 87. apud Bin. tom. iv.
¶ Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 591.
** Ibid.
†† Athan. Epist. ad Afric. Episc. p. 932. Orat. de Div. Christi, p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Episc. p. 941.
‡‡ Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 589.

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ἃ ἔθεντο οἱ πατέρες σου, *Remove not the ancient bounds which thy fathers have set.*

Thirdly, Because they would not give occasion to any to suspect their faith as imperfect, or that any article of faith was wanting in the creeds already made. Thus the synod of Sardis decreed, μηδὲν ἔτι περὶ πίστεως γράφεσθαι, *that nothing more should be written touching the faith,* but *that all should rest satisfied with the faith confessed by the Nicene fathers,** διὰ τὸ μηδὲν αὐτῇ λείπειν, *because it was deficient in nothing;* and ἵνα μὴ ἡ Νεκαίᾳ γραφεῖσα ὡς ἀτελὴς οὖσα νομισθῇ, *lest that of Nice should be esteemed imperfect,* and a pretence should be given to as many as will to write and define touching the faith. The orthodox fathers in the council of Ariminum professed,† that *they were children of the Nicene fathers; but if* (say they) *we should dare to take away any thing from what they have written,* ἢ προσθεῖναί τι, *or add any thing to it, we should be spurious children,* κατήγοροι τῶν γεγενηκότων γενόμενοι, *as being accusers of what they did, who delivered* τὸν ἀκριβῆ κανόνα τῆς πίστεως, *an exact rule of faith.* And again they declare it,‡ ἐπικίνδυνον, *a dangerous thing to add any thing to, or take any thing from, the Nicene creed, because if either of these things should be done,* ἔσται τοῖς ἐχθροῖς ἄδεια τοῦ ποιεῖν ἅπερ βούλονται, *the enemies would have liberty to do what they would.* And Athanasius in his epistle§ to John and Antiochus his presbyters commands them, τοὺς πλέον τι ταύτης ἢ ἔλαττον λαλεῖν θέλοντας ἀποστρέφειν, *to reject them who would say more or less than was contained in that creed.* And the bishop of Ephesus well argues,‖ that we can suffer nothing by keeping to the same faith, which the Divine fathers confessed and believed, since none but madmen can accuse it of imperfection.

Now hence it demonstratively follows, that these creeds which wanted this article must be a perfect digest of all things necessary to be believed now, and throughout all succeeding ages of the world; for how can it be necessary for any Christian to have more in his creed than the apostles and the Christians of the four first centuries had? May the churches of after-ages make the narrow way to life more narrow than our Saviour, his apostles, and the fathers left it? When the whole church hath so expressly taught that this faith was sufficient for the perfect knowledge of the truth, that in it nothing was deficient, may others yet come after them, and by adding to them any other article remove the ancient bounds which our fathers have set? What reason can any man give, why any person should not be saved now by the same faith, which was sufficient for salvation in the first days of the apostles, and the first four centuries? Are we wiser than they? Or, are our doctors more learned, or more faithful? Is there another covenant made with the church since their days? Are other terms of salvation since made? Or, is God less merciful to us than he was to them? Is not the famous rule of Lirinensis this, "Quod ab omnibus, quod ubique, quod semper?" *That which was always, and every where believed of all, that is the rule of faith?* And must it not hence follow, that there can be no new article, no declaration obliging us to believe any thing, which was not always matter of the Christian faith? I conclude this head with the words of the judicious Dr. Barrow, "That the inserting this not only as an article distinct from Christ's death, burial, and continuance in the state of death, but also necessary to be believed as such, reflects upon the more ancient compilers, both of this and other breviaries of faith, as the Nicene and Constantinopolitan councils, Irenæus, Tertullian, &c. who left it out; which they should not have done, if it contain any thing highly material, and different from what is here otherwise expressed; whose credit is (as I conceive) more to be tendered than that of their juniors and followers, unknown to us; and so much the more, for that in a matter of this kind, defect or omission is less tolerable than any redundance of expression; which inconvenience may seem in a manner to reach higher, even to St. Paul himself, who, in the fifteenth chapter of his First Epistle to the Corinthians, declaring the sum of what he both learned and taught concerning our Saviour's last grand performances, only mentions his *death, burial,* and *resurrection; I delivered unto you first* (says he) *that Christ died for our sins according to the Scriptures, and that he was buried, and thath e arose again the third day;* which enumeration of his we may, it seems, well acquiesce in, as sufficient and complete, and may thence, with great probability, infer, that no other descent of our Saviour into hell, besides his death and burial, was by him understood, or delivered in his catechetical discourses and preachings, as a point of faith."

Fourthly, I add, that these words may be admitted as a distinct article of faith, contained in the Holy Scriptures, in a very good sense, very agreeable to the word *descent,* and to the import of the word *hades*; for the Scripture doth assure us, that the soul of the holy Jesus being separated from his body, went to paradise: (Luke xxiii. 43.) and thence it must descend into the grave or sepulchre to be united to his body, that it might be revived, and thus it may be truly said, *he was dead and buried, his soul descended afterward into hades, to be united to his body,* and his body being thus revived, *he arose again the third day.* Hence Grotius, on that place of St. Luke, saith, "qui symbolo fidei Christianæ ascripserunt κατέβη εἰς ᾅδου Christi verbis optime id tueri potuerunt," *they who added this article to the symbol of faith, may best defend themselves by those words:* nor, saith he, was this addition superfluous, seeing it proves the separate existence of the soul from the body, which many philosophers denied, and others doubted of.

* Apud Athan. Ep. ad Antioch. p. 576.
† Theodoret. H. Eccl. lib. ii. cap. 15. ‡ Ibid.
§ P. 951. ‖ Apud Concil. Flor. Sess. 8. Bin. ibid. p. 627.

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A

PARAPHRASE AND COMMENTARY

ON

THE EPISTLES.

TO THE RIGHT REVEREND FATHER IN GOD,

GILBERT,

LORD BISHOP OF SALISBURY,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER.

MY LORD,

THOUGH, since I had the happiness to be admitted to an acquaintance with a person of your character and merit, and have had a large share of your favour, I have had obligations to make some public acknowledgment of it; yet had I never so fair an opportunity to do it, as this work, which now craves your Lordship's acceptance, doth afford.

For, such a particular veneration and profound affection for the sacred records as your Lordship, upon all occasions, shews, may not only render this attempt to add some light unto them acceptable, but even cover the imperfections that you must needs discover in it.

Since therefore it is customary to dedicate works of this nature to persons of great eminence in station, and more raised worth, I thought myself obliged to set forth these labours under your Lordship's patronage, not only to express my gratitude, but also out of justice to that goodness which moved your Lordship not only to peruse, but to approve this work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the pattern you set us in an unwearied diligence in the discharge of your high function; but I know you cannot bear it, and that you had much rather see your clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your example, how to do my own duty, than publish to the world how you do yours.

That God would still continue your good Lordship as great a blessing as you are an honour to our church, and give you a sure but late enjoyment of celestial blessings, to which your soul, by its devout affections and indefatigable labours, still aspires, is the continual prayer of,

My Lord,

Your Lordship's most obliged,

Most humble, and most obedient servant,

DANIEL WHITBY.

PREFACE

TO THE READER.

BY way of preface to this work, some things there be of which I think fit to advertise the reader, and some things in which I shall beg his favour. And,

First, Because it may be useful to read the Epistles of St. Paul, not in the order in which they are placed in our Bibles, but rather in that order of time in which they were written, I here think fit to place them according to that order, following the chronology of Bishop Pearson.

A. D. 52.	The First Epistle to the Thessalonians.
A. D. 53.	The Second Epistle to the Thessalonians.
A. D. 57.	The First Epistle to the Corinthians.
	The Epistle to the Galatians.
	The Second Epistle to the Corinthians.
	The Epistle to the Romans.
A. D. 62.	The Epistle to the Ephesians.
	The Epistle to the Philippians.
	The Epistle to the Colossians.
	The Epistle to Philemon.
A. D. 63.	The Epistle to the Hebrews.
A. D. 65.	The First Epistle to Timothy.
	The Epistle to Titus.
A. D. 67.	The Second Epistle to Timothy.

I have in the prefaces to these Epistles given the reasons why I place the writing of them about the time assigned; only of the time of writing the Epistle to the Galatians I have there said nothing: I therefore here subjoin the reason why it is placed in the same year with the First Epistle to the Corinthians; *viz.* because St. Paul, at his first coming to Galatia, converts them to the Christian faith, (Acts xvi. 6.) at his second advent, he *strengthens the brethren there*, (Acts xviii. 23.) and in his Epistle to them, *he marvels that they were so soon removed from him that called them to another gospel;* (i. 6.) it therefore could not be written long after he had been with them to strengthen them, which yet was before he had begun his three years' abode at Ephesus, (Acts xix. 1. 31.) at the very close of which the First Epistle to the Corinthians is supposed to have been written.

I desire the reader to take an estimate of the true date of these Epistles, not from what may have slipped from me by the bye in a note, and hath been overlooked in the review of my papers, but from what is here set down, and is confirmed in the prefaces to these Epistles.

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The use that may be made of observing this order, I shall exemplify in two instances; of which the

First is that of Demas, concerning which Dr. Lightfoot, Harm. p. 137. Beza, Esthius, and others say, that though he left St. Paul for a season, yet after *he returned to him:* because, say they, in two Epistles, written after that to Timothy, in which he is said to have *forsaken him, having loved this present world,* (2 Tim. iv. 10.) he is reckoned among the *coworkers* with St. Paul, *viz.* Colos. iv. 14. Philem. 24. But I have destroyed the foundation of this argument by establishing the opinion of the ancients, that the Second Epistle to Timothy was the last that St. Paul writ; and therefore the opinion of Chrysostom, Theodoret, Œcumenius, and Theophylact, that he did μετὰ ταῦτα ῥαθυμεῖν, *afterward become slothful,* and, saith Œcumenius, returned again, εἰς ἑλληνισμὸν, *to heathenism,* is the more probable.

The second relates to that opinion of Grotius, that St. Paul spake for a time as if he had believed that the day of judgment might happen in his time, and that this is proved from 1 Cor. xv. 53. 2 Cor. v. 1—3. Whereas in his Second Epistle to the Thessalonians, writ four years before those to the Corinthians, he saith what is sufficient to shew he could not be of that opinion, or have declared any thing of that nature, and therefore could not afterward say any thing to that purpose. (See the note on 1 Thess. iv. 15.)

Secondly, I advertise the reader that this work has been retarded by the animadversions of Mr. Le Clerc upon the reverend and learned Dr. Hammond; which having perused, I found so many things said in favour of the Arians, and so many unworthy reflections upon the writings of St. Paul, that I chose rather to review and transcribe a considerable part of this work, than suffer those things to pass without an antidote. I acknowledge him to be a learned person, and honour his parts, and I know he cannot justly be offended with me, for being concerned for what I judge to be the truth, and for the honour of St. Paul, who has been somewhat rudely handled by him.

Thirdly, That I have been so often forced to differ from the same reverend person he attacks sometimes so indecently, is to be a matter of regret; but it hath truly been observed by others, that this great man had two darling opinions, *viz. That the heresy of the gnostics, and the destruction of Jerusalem, were the great things to which no little part of these Epistles had relation;* in which I have offered my reasons why I dissent from him, retaining still a just veneration for his parts and piety.

Fourthly, I advertise him, that though in the fourth edition of the Epistles I have put the whole paraphrase of every chapter before the annotations belonging to that chapter, that so they might the better agree with the Gospels contrived in that method; and that the chief additions to, or alterations in, the annotations, are now transferred to their proper places; yet they are also printed apart* for the use of them who have the first edition.

Lastly, I advertise him, that I have, as exactly as I could, made indexes, (1.) of all the Greek words and particles, (2.) of all the Scripture phrases explained, and (3.) of all the material doctrines handled in these annotations.

The things in which I beg the reader's favour are,

First, That where he finds or thinks that I have erred either in point of doctrine, or the interpretation of the Scriptures, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my errors; which, upon conviction, I will not only own, but do it with all due acknowledgments and thankfulness to him who shall do that kind office to me.

Secondly, That if in any thing I seem to him to differ from the received doctrine of the church of England, as some may haply conceive I do in the annotations on the fifth chapter to the Romans; he would do me the justice to believe, that as he thinks I do, so I conceive I do not, contradict her doctrine; and also would consider, that even the church of Rome allows her commentators to vary from the sense of any particular scripture on which they build their doctrines, provided they say nothing which doth expressly contradict them.

Thirdly, That if he should receive any advantage from this work, especially if it should be so happy as to suggest to him any thing which may render him the better man, he would give God the glory of it, and pray for,

His friend and servant,

DANIEL WHITBY.

* This remark is not applicable to the present edition of 1821.

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THESE EPISTLES,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§. I. That what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: that there are some things necessary to be believed and done, contained in these Epistles, which are not clearly delivered in the holy Gospels. §. II. The truth of the Christian religion proved, (1.) from what our Saviour promised and undertook, and what the apostles declared concerning the gifts and operations of the Holy Ghost. §. III. (2.) From plain matter of fact concerning this effusion of the Holy Ghost, and his miraculous gifts related in the Epistles. §. IV. (3.) From the confident appeals of the apostles and primitive professors, to those gifts, in their contests and debates with friends and adversaries, believers and rejecters of the Christian faith. §. V. (4.) From the prayers and thanksgivings made for them, the exhortations and directions given in these Epistles concerning these miraculous gifts. §. VI. (5.) From what is required to be done and suffered by all Christians upon no other inducements or enjoyments, than what depended on the truth and certainty of these gifts. §. VII. (6.) That these Epistles were indited whilst the apostles lived, and are proved genuine by more authentic arguments than can be produced for any book, writing, charter, law, or statute. The external arguments to prove them genuine. §. VIII. The internal arguments. §. IX. The truth of Christianity proved, (7.) from a particular consideration

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of these gifts; as, (1.) the gift of healing. §. X. (2.) Of ejecting devils out of men, their temples, and their oracles. §. XI. (3.) From the gift of tongues. §. XII. (4.) Of prophecy. §. XIII. (5.) Of discerning spirits. §. XIV. That these extraordinary gifts were conferred upon all other churches not mentioned in these Epistles. §. XV. That they continued in the two first ages of the church. §. XVI. What engagements the truth of Christianity lays upon us to live suitably to the rules delivered in those sacred records. The danger of those who neglect their salvation.

THAT these Epistles were indited by Divine assistance, and were received from the beginning, as epistles written by the conduct and assistance of the Spirit of God, I have endeavoured to evince in the general preface to the Gospels.

§. I. Hence then it follows, that what the apostles have delivered in these Epistles as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as what was personally taught by Christ himself, and is contained in the Gospels; they being, in the writing these Epistles, the servants, apostles, ambassadors, and ministers of Christ, and stewards of the mysteries of God; and the doctrines and precepts they delivered in them, being the will, the mind, the truth, and the commandments of God.

Now evident it will be to any one who judiciously reads these Epistles, that they contain some things delivered and done which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the Gospels; as we may learn,

First, From the doctrines contained in these Epistles: as, *v. g.* that *by the deeds of the law shall no flesh be justified;* (Rom. xiii. 20.) that both Jew and gentile, being under condemnation, were only to be *justified freely by God's grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood;* (ver. 25.) that *if righteousness came by the law, then was Christ dead in vain;* (Gal. ii. 21.) that *as many as are of the law are under the curse;* (iii. 16.) that *if we be circumcised, Christ shall profit us nothing; Christ is become of none effect to them that are under the law, they are fallen from grace;* (v. 2. 5.) that the law was *to continue only till the time of reformation,* (Heb. ix. 10.) and was then to be disannulled *for the weakness and unprofitableness of it;* (vii. 18.) that *Christ is a priest for ever after the order of Melchisedec;* (v. 5, 6.) that *he hath an unchangeable priesthood;* that he in heaven is continually *making intercession for us, and therefore is able to save us to the utmost:* (vii. 24, 25.) for all these doctrines clearly delivered in these Epistles, are either not to be found at all, or not so clearly, in the Gospels.

Secondly, In these Epistles only have we instructions about many great and necessary duties; as, *v. g.* that *all our thanksgivings are to be offered up to God in the name of Christ:* (Eph. v. 8. 20. 1 Thess. v. 18. Heb. xiii. 14, 15.) the duties which we owe to our civil governors are only hinted in these words of Christ, *Render to Cæsar the things that are Cæsar's,* but are enlarged upon in the Epistles to the Romans, chap. xiii. to Titus, iii. 1. and in the First Epistle of St. Peter, ii. 10. 17.: so also are the duties we owe to our spiritual superiors taught more expressly in these Epistles, Gal. vi. 6. 1 Thess. v. 12, 13. Heb. xiii. 17, 18. In fine, all the particular duties belonging to the relations of husbands and wives, parents and children, masters and servants, are particularly handled in these Epistles, Eph. v. 28. 33. vi. 1. 9. Colos. iii. 11. 25. but are scarce ever mentioned in the Gospels. But it may be objected,

Obj. 1. That "these Epistles were written to those who were in the faith already, and so could not be designed to teach them the fundamental articles, and points necessary to salvation, or to instruct them in what was necessary to make them Christians."

Ans. It follows not from their being Christians already, that the apostles designed not to write to them in these Epistles of any fundamental articles or points necessary to salvation, for it is very plain they do so. St. Paul, in his Epistle to the Corinthians, 1 Cor. xv. 3. writes *of the resurrection of the dead,* and of Christ's death and resurrection, as of doctrines necessary to be believed; and in his Epistle to the Galatians, of *seeking justification by the works of the law, as a thing opposite to, and destructive of, the grace of Christ.* And since there were among them *false apostles, and deceitful workers,* who corrupted the word, and *handled the word of God deceitfully;* (2 Cor. ii. 17. iv. 2.) yea, *corrupted their minds from the simplicity of Christ,* (xi. 3.) *turned them from him that called them to another gospel,* (Gal. i. 6.) *sought to deprive them of their reward,* (Colos. ii. 18, 19.) and separate them *from their head, Christ Jesus;* who *put away a good conscience, and so made shipwreck of the faith;* (1 Tim. ii. 19.) whose *doctrine did spread as a gangrene, and overthrew the faith of some;* (2 Tim. ii. 16.) *many disputers of corrupt minds turning from the truth,* (1 Tim. vi. 5.) *many unruly and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake:* (Tit. i. 10, 11.) must not these things administer occasion to these sacred penmen to endeavour to establish and confirm them in the faith, by letting them they wrote to know the moment of those articles, the necessity of that faith they had been taught, and the pernicious consequences of those practices to which they were seduced by these deceivers?

Again, seeing these writings were intended as a rule, not to them only to whom they were sent, but to all future ages of the church; and the Spirit expressly told them, that *in the latter days some should depart from the faith, giving heed to seducing spirits, and doctrines of devils;* (1 Tim. iv. 1, 2.) that *the time would come when they would not endure sound doctrine, but would turn their ears from the truth;* (2 Tim. iv. 3, 4.) when *false prophets should arise among them, bringing in damnable doctrines, whose pernicious ways many should follow;* (2 Pet. ii. 1, 2.) seeing they knew, that *after their departure grievous wolves would enter in, not sparing the flock;* (Acts xx. 29, 30.) must not all these considerations give just occasion to them to write of the great articles of Christian faith, and the necessary points of Christian conversation, to preserve them, and those that come after them, from their damnable doctrines and pernicious ways?

Moreover, this objection is therefore insignificant, because the apostles do inform us, that they found it *safe to write the same things to them* they had heard, (Phil. iii. 1.) *though they knew the truth, and were confirmed in it,* (1 John

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ii. 21.) *that they might have these things always in remembrance;* (2 Pet. i. 12. 15.) and that some who, for the time of their conversion, might have been great proficients in the faith, *had* yet *need to be taught again the first principles of the oracles of God.* (Heb. v. 12.)

Obj. 2. It also may be said, "that these Epistles were writ upon particular occasions, and without those occasions had not been written; and so cannot be thought necessary to salvation."

Ans. This objection is neither exactly true of all the Epistles, nor of all that is contained in them. Not of all the Epistles, for it appears not that five of the general Epistles, or that the Epistles to the Romans, to the Ephesians, and to the Hebrews, were writ upon particular occasions, unless the instructing men in the faith, and preserving them from heresy, or apostacy, be called particular occasions; and where this doth appear, it is very evident, that when the apostles had writ what they thought proper upon those occasions, they add many excellent rules of piety and virtue.

Ans. 2. Secondly, Were it exactly true that all the Epistles were writ upon particular occasions, it will not follow hence that they were not directed in writing them by the Holy Spirit; or that they contain nothing necessary to be believed or done, in order to salvation: for the book of Psalms was not only writ upon particular occasions, but was also adapted to and fitted for them. The prophets were all sent by God to testify against, and call the Jews to repentance for sins committed in their time, to reform their manners, or comfort them in their distresses, that is, upon particular occasions; but will it therefore follow, that they did not write by the assistance of the Spirit of God, or that there is nothing in the Psalms, or in the prophets, which was necessary to be believed or practised by the Jews? Moreover, the Gospel of St. Luke was writ upon a particular occasion, *viz.* to instruct Theophilus in the certainty of the things he had been taught, and yet Epiphanius informs us, that *the Holy Ghost compelled and stimulated him to the work.** The Gospel of St. Mark was writ, say the ancients, at the request of the converts at Rome, and yet he writ it, saith Epiphanius, πνέυματι ἁγίῳ ἐμπεφορημένος, *by the impulse of the Holy Ghost.*† They also say, that St. John was importuned by all the Asiatics to write his Gospel; and yet, saith Epiphanius, *the Holy Spirit did inwardly impel him to the writing of it.*‡ The Gospel of St. Matthew, say they,§ was indited at the request of the Hebrews, that he might supply by writing the want of his presence with them. So that we see the writings of the apostles and evangelists may be occasionally penned, and yet be the products of the Holy Ghost, and contain things necessary to be believed and done.

Ans. 3. The particular occasions of some of these writings being the errors or waverings of Christians in fundamental points, as appears from the Epistles to the Corinthians, Galatians, &c. and in others the busy industry of *false apostles and deceitful workers,* to pervert them from the faith; that these Epistles were writ on such occasions, is rather a presumption that they were writ upon some fundamental points, than that they could not be indited upon these occasions.

Moreover, great advantages arise from the occasional writing these Epistles, and such as might induce the Holy Spirit to excite them to that work. For,

1. All the occasions which they took to write from the disorders, errors, heresies, and mistakes, which at first crept into the church, render these writings standing rules for the decision of like cases through all future ages.

2. The deportment of the apostles towards these erroneous persons and disorderly walkers, the care they used to recover, or inform them better, the zeal and tenderness they shewed, and the rules they laid down in those cases, are excellent precedents and directions for all church governors, in cases of like nature.

3. All the occasions which they had to write for the direction of church governors, how *to behave themselves in the church of God,* to give rules for the qualifications of those who were to be admitted to those offices, and touching their behaviour in them for the settlement of the affairs of the church, and the decent and regular performance of Divine service, afford us standing rules of government, and of admitting and ordaining a succession of those divers orders in the church.

Lastly, These various occasions give us full assurance, that these Epistles must be written in those very times when these disorders happened, and these errors crept into the church, and so take off all jealousy or suspicion that they were writings contrived in the following ages of the church; whereas, had their writings been only systems of theological doctrines and rules of life, which equally concerned all the ages of the church, it might have been more plausibly objected, that they were framed by some Christian bishops assembled for that end.

Obj. 3. But if all or most of the truths declared in these Epistles were to be received and believed as fundamental articles, what then became of those Christians who were fallen asleep before those things in the Epistles were revealed to them?

Ans. 1. This question equally concerns the evangelists, and more especially the Gospel of St. John, which, say the ancients, was either the last portion of Scripture* which was written, or the last save his Epistles, it being written after his return from his exile in Patmos to Ephesus; and so if it contain any fundamental articles, as necessary rules of life, what became of those Christians who died before they were revealed in it?

Ans. 2. We say not, that all or most of the truths, declared either in the Epistles or Gospels, are to be accounted fundamental or necessary articles; but only that some of them ought to be so accounted, especially those which have this character of a necessary article, or rule of life; that the denial or nonpractice of them, is represented as that which will endanger our salvation, or cut us off from the communion of the church.

Ans. 3. It is also a precarious supposition, that they who died before the Epistles were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the apostles writ the same

* Ἀναγκάζει τὸ ἅγιον πνεῦμα καὶ ἐπινύττει τὸν ἅγιον Λουκᾶν. Hær. li. sect. 7.
† Ibid. sect. 6. Euseb. lib. ii. cap. 15, 16.
‡ Ἀναγκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι. Sect. 6. 9.
§ Euseb. Eccles. Hist. lib. iii. cap. 24. Chrys. Hom. 1. in Matt.

* "Novissimus omnium scripsit evangelium." Hieron. Præfat. in Matt.

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things which they had preached before; and St. Luke writ his Gospel, that Theophilus *might know the certainty of the things he had been taught;* and in those times of the effusion of the Spirit of wisdom and of knowledge, they had an unction which could teach them all things, (1 John ii. 27.) and so supply the unavoidable defects of outward teachers.

Obj. 4. The gospel was to be preached *to the poor;* now they are not capable of sublime notions, nor can they comprehend mysterious reasonings.

Ans. 1. Whether this objection be intended against the necessity of believing the Epistles of St. Paul only, or also the Gospel of St. John, is uncertain; the sublime notions and mysterious reasonings being common to both.

Ans. 2. There seemeth no necessity of troubling the poor common people with sublime notions, or mysterious reasonings, since both the ancient church and our own catechism declare, That all the articles of Christian faith, common to all that bear that name, are comprised in the Apostles' Creed. For when the child saith, *My godfathers and my godmothers promised I should believe all the articles of the Christian faith,* since it is evident they only stipulated for the belief of the Apostles' Creed in baptism, and when he doth rehearse those articles, he only doth rehearse the Apostles' Creed; it is certain that, by our catechism, it must be supposed to contain all the articles of the Christian faith.

Moreover, it is very difficult, if not impossible, to make such persons have a right conception of the spiritual nature and the attributes of God, or to enable them, by reason, to prove the providence of God, or the immortality of the soul; but yet these things must be proposed to them as articles or foundations of their faith. And as it is not very difficult for them to learn from Scripture the truth of these things, so neither is it difficult from the same Scripture to learn the truth of all the articles of the Apostles' Creed, even in that sense in which all Christian ages did receive them.

In a word: were these mechanics as much concerned for spirituals as they are for temporals, as many of them have attained to great proficiency in their respective arts, so might they also, by a Christian diligence, attain a competent proficiency in all the necessary articles of Christian faith, and in the rules of Christian piety, or of their duty to God and man. Now Christianity being *that doctrine which is after godliness,* (Tit. i. 1.) I believe nothing is proposed in it as necessary to be believed to salvation, which hath not some tendency to the promotion of true piety.

§. II. Having thus established the Divine authority of these Epistles, I shall endeavour to confirm the truth of the Christian faith from what is copiously delivered in them.

This is of absolute necessity in this degenerate age, in which all manner of impiety exceedingly abounds, and men are by their lives disposed and even concerned to question the truth of that religion, and of those writings, which threaten the severest punishments to their enormities; and so industriously, and even impudently, pursue this black design both in their discourses and writings.

Now to prove against these enemies of *revealed religion,* the truth and certainty of the Christian faith, from what is copiously delivered in these Epistles, it will be only requisite to shew, that they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing demonstration of the truth of the Christian faith, and that we have great reason to believe the truth of what is thus related by them. And,

I. That they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing declaration of the truth of the Christian faith, the declaration they afford will be sufficient to evince: for it was this,

That the miraculous gifts and powerful operations of the Holy Ghost were plentifully afforded to them who preached the gospel to the world, and also to those Christian churches which received the gospel, and embraced the faith they taught.

By way of preface to what I shall collect from these Epistles, concerning these miraculous gifts and operations of the Holy Ghost, it may deserve to be considered, that as the *blessed Jesus spake as never man spake,* that is, delivered such just, holy, beneficial commands, as never were before made known to the world; and did, for confirmation of his doctrine, *the works that no other man did:* so was he pleased to lay the truth of his prophetic office upon such future and miraculous events, as no impostor that had any wit would undertake, or could be able to perform.

For the prophecies which he had undertaken to fulfil, and his own frequent declarations, made it necessary, 1. That he should die a peculiar death, *i. e.* by being lifted up upon the cross. 2. That in three days he should rise again. 3. That after his resurrection his gospel should in the space of forty years, or before the destruction of Jerusalem, be propagated throughout the world, or the whole Roman empire. 4. That, in order to the propagation of it, the Holy Ghost should plentifully be vouchsafed to his apostles, and should endue them with power from on high, and even enable them to do greater works than he himself had done. (John xiv. 12.)

At the great day of the feast of tabernacles, when all the Jews assembled at Jerusalem were joyful in their *beth haschoavah,* or *house of drawing water,* and were (say their traditions) in expectation *that the Holy Ghost should fall upon them,* Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink: he that believeth in me, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed on him should receive.* (John vii. 37, 38.) And at the close of his life on earth, he comforts his disciples with the promise of this Holy Ghost, who should continue with them, not only *to teach them all things, and bring all things to their remembrance;* but also *to convince the world of sin, because they believed not in him; and of his righteousness,* who was so gloriously exalted to the right hand of God his Father; and *of a future judgment, because the prince of this world, being cast out from those he had possessed, was judged.* (John xvi. 7. 11.) And after his resurrection he speaks thus to them: *Behold, I send the promise of my Father upon you, for ye shall be baptized with the Holy Ghost, not many days hence:* (Luke xxiv. 49.) and *ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and to the utmost parts of the earth.* (Acts i. 8.) And, lastly, to encourage others to believe the doctrine which they taught, he saith, *These signs shall follow them that believe; in my*

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name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. Now I desire to know whether any thing of this nature was ever undertaken, or laid as the foundation of their credit, by any other author of any doctrine, religion, sect, or heresy? Whether they ever made their own violent death and resurrection the foundation of their veracity; or promised the like powers and assistances, when they were risen, to those who should promote or should embrace their doctrine? Or, whether that which no man else durst undertake, was not performed by the holy Jesus so effectually, as that his doctrine presently prevailed, and was received throughout the world, in spite of all the opposition of men and devils made against it, and wrought in Christians such a lasting faith, as time and vice, though most concerned to do it, were never able to deface?

But though we have no instances of any other persons that made the like attempts, yet do our Lord's disciples tread exactly in their Master's steps: for the first thing, which they declared to the world was this, that the forerunner of their Lord, John the Baptist, when Jerusalem, and all Judea, and all the regions about Jordan, and in particular the pharisees and sadducees, the publicans and soldiers, repaired to his baptism, declared in the audience of them all, There was one shortly to come after him, one that stood then among them, who would *baptize them with the Holy Ghost, and fire.* (Matt. iii. 11.) They also add, that their Lord both before and after his resurrection made a like promise to them, that he would suddenly send down upon them the Spirit promised by the Father, that they should *receive power from on high, and be baptized with the Holy Ghost,* and so should be enabled to be witnesses of his resurrection and of his doctrine.

When these apostles had themselves received the Holy Ghost, they declare, they only had received what God had promised by the prophet Joel, saying, ii. 28. *It shall come to pass in the last days, I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,* Acts ii. 16. where note, that it is a received rule among the Jews, that the *last days,* when used by the prophets, do signify the times of the Messiah. (See the note on 1 Tim. iv. 1.) Note also, that God of old revealed his will to his people by visions, dreams, and by prophetic revelations; so that this is a promise, that in the days of the Messiah God would miraculously pour his Spirit upon men, and by that Spirit would enable them to prophesy, and to reveal his will to others. Yea, they say boldly to all that stood amazed at it, *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Here then we see how fully they both claim a promise of the Holy Ghost made by their Master to them, and also promise the like gift to them who should believe and be baptized in his name.

Now, these promises were actually performed and made good before they were indited, and put in the records of the Christian faith, the writings of the apostles and evangelists, or they were not; if all these promises were fulfilled before the records which contain them were indited, then had Christ sent the Holy Ghost upon the apostles, and given them the promise of the Father, then the believing Jews and gentiles were actually *baptized with the Holy Ghost,* and were enabled *to speak with tongues and prophesy;* and so Christ must have given certain demonstration both of his resurrection and his promises: but if these promises were not made good before these records were indited, then the whole story of St. John, and of the Acts of the Apostles, might easily have been convinced of falsehood by many thousand living witnesses, both in Jerusalem and in all other places where they lay the scene of this great dispensation; because they had heard nothing of these things, but from their histories: then, by the suffrage of our own evangelists, our Lord's forerunner must be a deceiver, when he declared the Messiah *should baptize them with the Holy Ghost and fire,* whom he had then baptized with water; yea, in those very histories designed to convince others that Jesus was Christ, they must leave on record a promise, made not to them only, but to all believers, which never was fulfilled; the apostles also must be falsely introduced, saying, *This was that which was spoken by the prophet Joel,* and with the greatest impudence promising that Holy Ghost to others which they themselves had not received; and surely then those Jews, which after all Christ's miracles required a sign, would have required of the apostles, Where is that great effusion of the Spirit promised by the prophet Joel, which may assure us, that the times of the Messiah are now come? Where is that *fiery baptism?* Where are those rivers of spiritual water which your pretended Christ, and his forerunner, promised? Let us see them that we may believe him. With what face could St. Peter promise that Holy Ghost to others, upon faith in Christ, which they themselves had not received? or with what face could Luke declare he did this before such an audience, of which the greatest part must be then living, and so as with that promise to convert three thousand souls, had neither these converts, nor this audience, found any experience of that affair? In fine, if these apostles were not assisted with these miraculous powers of the Holy Ghost, they must be well assured, that he who had so oft engaged whilst he lived to send this Comforter to them, and at his resurrection promised, that in a few days they should all be baptized with the Holy Ghost, was a deceiver and *false prophet;* and then what motive could they have, or how could they conceive it a thing possible, to be his witnesses successfully to the uttermost parts of the earth? If by the coming of the Holy Ghost upon them they were indeed enabled to speak all languages; this gift was a sufficient confirmation of the resurrection and ascension of that Jesus who thus made good his promise to them. If they had no such gift, how was it possible that such unlearned persons, who only understood their mother-tongue, should discourse in their several languages to the Romans, Grecians, Egyptians, Persians, Armenians, Scythians, Indians, and all the barbarous nations of the world? And to what purpose was it for them to travel to those nations, to stand mute among them, or else to tell a story to them of which they could not understand one word? If, as the sacred story doth inform us, they preached the word *with demonstration of the Spirit, and power;* if they *went forth preach-*

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ing every where, the Lord working with them, and confirming the word with signs following, God also bearing witness to them by signs and miracles, and by divers powers and distributions of the Holy Ghost, then might they boldly say, *We are his witnesses of these things, and so is the Holy Ghost, which God hath given to those that obey him.* (Acts v. 32.) But if no such assistance was vouchsafed to them, what evidence could they give to the world that he had sent them on this errand? or how could they expect to reverse all the ancient laws and religions of the world, and to persuade all nations to own and worship, as the great Saviour of the world, one who was lately *hanged on a tree?* Their compliance therefore with this mission, and their continuance in this testimony under those dreadful miseries they suffered for it, as well as their incredible success in the propagation of the Christian faith to every nation, will not suffer us to doubt that they were well assured of the completion of this promise to them, and so of Christ's miraculous assistance of them.

§. III. Moreover, these Epistles do almost severally contain sufficient proofs of the effusion of the Holy Ghost upon believers, and of his miraculous assistance of the first preachers of the Christian faith, and jointly do concur to make this evidence triumphant over infidelity. For,

First, St. Paul writes to the Romans thus; *I long to see you, that I may impart to you some spiritual gift, to the end you may be established,* Rom. i. 11. (See the note there.) *For I know* (saith he), *that when I come to see you, I shall come in the fulness, τῆς εὐλογίας, of the blessing of the gospel of Christ,* xv. 29. *i. e.* that fulness of spiritual gifts with which all Christians were blessed in Christ Jesus, according to that promise of the prophet Isaiah, xliv. 2, 3. *Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed, καὶ τὰς εὐλογίας μου, and my blessings on thy children.* Now that the apostle came to Rome, both Scripture and the whole current of antiquity attest: either then he came to them with *the fulness of the blessings of the gospel of Christ,* and did impart unto them those spiritual gifts which tended to confirm them in the Christian faith, or he did not: if he did impart them, he gave them an assured demonstration of the certainty of Christian faith; if he did not, he himself ministered to them a full objection against his own apostleship: for this must render him a vain-boaster of things he was not able to perform, and a deceiver of the church of Rome. And why then doth he speak thus to them? *I have whereof I may glory through Jesus Christ in those things which pertain to God: for I will not dare to speak of any thing which Christ hath not wrought by me, to make the gentiles obedient in word and deed, in the power of signs and wonders, and in the power of the Spirit of God.* (Rom. xv. 17—19.) These powers, saith he, have accompanied my preaching *from Jerusalem, round about unto Illyricum,* and this grace, saith he, *was given to me of God, that I should be the minister of Jesus Christ to the gentiles, ministering the gospel of God to them, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost.* Where he compares himself, preaching the gospel, to the priest, conversant about his sacrifice, to prepare and fit it to be offered: the gentiles dedicated by him to the service of God, are his sacrifice or oblation; the Holy Spirit conferred upon them is the *libamen* by which they are sanctified, and rendered acceptable to God. Moreover, the Epistle to the Romans must be false, or else it must be sent by the apostle before he had seen Rome, for it contained an intimation that he had not then seen them, a desire to see them, and a promise to come to them; for, saith he, *I make it my request to God, if by any means, now at length, I might have a prosperous journey by the will of God, to come to you, for I long to see you;* (Rom. i. 10, 11. 13.) and, *I often purposed to come to you, but was let hitherto:* and again, *I have been much hindered from coming to you; having therefore a great desire these many years to come to you, whensoever I take my journey into Spain I will come to you,* (xv. 22—24.) It is also certain that he afterward did see them; for after his appeal to Cæsar he was sent to Rome, and lived there at least two years: he therefore must have sent his Epistle to them, and they must have received it before that time. In a word, from those words in the close of this Epistle, xv. 25, 26. *But now I go to Jerusalem to minister to the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem;* it is evident he writ this Epistle before that collection was carried by him to Jerusalem in the third year of Nero, and sent it from Corinth, as the postscript saith. Note also, that this Epistle is often cited by St. Clemens and Polycarp.

In his Epistle to the church of Corinth, he declares, they were *enriched with all utterance and knowledge,* or *in tongues and prophecy,* 1 Cor. i. 5. (see the note there:) that they abounded *in every thing, in faith, in utterance, and knowledge,* (2 Cor. viii. 7.) *so that they came behind the other churches in no gift.* His twelfth chapter begins thus: *Now concerning spiritual gifts, I would not have you ignorant, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administrations* (or offices in the church to which these gifts belong), *but* (all proceeding from) *the same Lord; and there are diversities of operations* (performed by these gifted men), *but it is the same God who worketh all* (these operations) *in* (them) *all,* (ver. 4—6.) Then he proceeds to the enumeration of the gifts conferred upon the officers and members of the church, *viz.* the gifts of knowledge, wisdom, prophecy, and the discerning of spirits; the gift of miracles, of faith, of healing, of divers kinds of tongues, *and the interpretation of them;* saying, that *God had placed in the church, first apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues;* concluding with this question, *Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet shew I to you a more excellent way,* even that of charity: for, *though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I can remove mountains, and have no charity, I am nothing:* (xiii. 1, 2.) *for prophecies shall fail, and tongues shall cease, and knowledge shall be done away, but charity never faileth,* (ver. 8.)

Now this Epistle must be indited and sent to them whilst their schisms, contentions, and disorders remained, because it was designed to correct them, and whilst St. Paul

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was in a capacity to come to them, and so before his bonds, because he saith, *The rest will I set in order when I come,* (xi. 34.) Hence, after notice given of their schisms, contentions, and divisions, he adds, *These things have I in a figure transferred to myself and Apollos for your sakes, that you might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another,* (iv. 6.) saying, *I have also sent Timotheus to you, and I myself will come unto you shortly;* and then he puts the question to them thus, *What will you? that I come unto you with a rod, or in love, and in the spirit of meekness?* (ver. 16—19.) Chap. v. he commands them to *put away from them,* and to *deliver up to Satan,* the incestuous person; and that accordingly they did so, his Second Epistle shews, in which he writes to them to *forgive and comfort him.* (2 Cor. ii. 7.)

Moreover, he writes part of this Epistle in answer to some questions they had sent to him, which required a speedy answer, as being cases of conscience which concerned their conversation, their freedom from idolatry, and the preservation of weak Christians. The rest of his Epistle is spent in endeavouring to correct their great disorders about the sacrament, their church-assemblies, and the use of their spiritual gifts, (chap. xi. and xiv.) and their great error touching the resurrection, (chap. xv.) and to give directions touching their charity, (chap. xvi.) All which things required speedy instructions; and that this Epistle was sent accordingly, the words do manifest: *When I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem; and if it be meet that I go also, they shall go with me,* (xvi. 3, 4.) *Now I will come to you when I pass through Macedonia, and it may be that I will abide, yea, and winter with you,* (ver. 5, 6.) I say, hence it is evident, that they soon received this Epistle; for they accordingly made their collections, with which he went up to Jerusalem; and in his Second Epistle he apologizes for not coming to them, according to those words, i. 16, 17. Moreover, the Second Epistle is a strong confirmation of the First, in which he hath pointed out unto them those disorders which he would have remedied, those things he would have done before his coming; for in this he tells them, their obedience to his former letter had filled him with joy and comfort, that his instructions concerning the incestuous person had found so good effect, that they approved themselves *to be clear* in this matter, and caused him to rejoice, that he could have such confidence in them in all things, (chap. vii.) Whence it is evident, they had not only then received, but in some measure had complied with the instructions given them in that Epistle.

Add to this, that Clemens Romanus, with the whole church of Rome, in an epistle sent to the Corinthians, not many years after this of St. Paul's was written, declares, (§. 2.) that there was πλήρης ἁγίου πνεύματος ἔγχυσις ἐπὶ πάντας, *a full effusion of the Holy Ghost upon them all;* and that St. Paul *had written to them an Epistle touching their divisions about himself,* (§. 37.) and Cephas and Apollos; which is a great confirmation, both of the early knowledge and use of this Epistle in the church, as also of the truth of what St. Paul relateth in it, touching the gifts of the Holy Ghost conferred upon them.

In his Epistle to the Galatians, he compares himself with the *chief of the apostles,* and the pillars of the church, declaring, that *he that wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;* that these pillars saw, and *perceived by the grace given to him,* that *the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter, and therefore gave to him the right hand of fellowship;* that *he with Barnabas should go to the gentiles,* and they to the circumcision; (ii. 7—9.) adding, for consolation to the gentiles, that *Christ had redeemed them from the curse of the law, that the blessing of Abraham might come upon the gentiles, that they might receive the promise of the Spirit through faith;* (iii. 13.) and also, that *through the Spirit they did wait for the hope of righteousness by faith,* (v. 5.)

Now in this Epistle, he mentions the *life that he now lived in the flesh,* (ii. 20.) his fear of them, his desire to see them, and the desire of the false brethren to exclude him from any share in their affections, and the persecutions he yet suffered in the flesh: (iii. 2. iv. 11. 15. 17. 20. v. 11.) and he concludes it thus: *You see how large a letter I have written to you with my own hand;* and *from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus,* (vi. 11. 17.) Which words demonstrate, that this Epistle must be written and sent to them whilst he lived, after he had suffered greatly for the name of Christ. Moreover, the occasion of it shews it must be written by St. Paul himself; for it was written upon occasion of some Judaizers, who preached up the necessity of circumcising the gentiles, and requiring them to observe the law of Moses, and who endeavoured to disparage this apostle, who had taught the contrary, as inferior to other apostles, and his doctrine as contrary to what they taught: now these distempers requiring a speedy remedy, we cannot doubt but the apostle sent this Epistle to them, as soon as he had heard how they had been perverted from the sincerity of the faith. It is also cited by Polycarp ad Philip. §. 5.

In his Epistle to the Ephesians, he tells them, he was made *a minister of the gospel according to the gift of the grace of God given to him, by the effectual working of his power;* (iii. 7.) and, that *to every one of us is given grace according to the measure of the gift of Christ:* for, *he ascending up on high, gave gifts unto men:* and, *he gave some apostles, some prophets, some evangelists, some pastors and teachers;* and that all these had their spiritual gifts: (see the note on iv. 7, 8. 11.) and adds, that *after they believed, they were sealed with the spirit of promise, which is the earnest of our inheritance, till the redemption of the purchased possession,* (i. 13, 14.)

Now in this Epistle he makes mention of his bonds, and of his being then *an ambassador in bonds,* (vi. 20.) saying, *I Paul, the prisoner of Jesus Christ for you gentiles; I Paul, the prisoner of the Lord, beseech you,* (iii. 1. iv. 1.) This Epistle therefore must be sent unto them whilst he was in bonds at Rome; and so it must be sent unto them anno Christi 62. since Paul was set at liberty the next year. He also adds, that it was sent by Tychicus, whom he sent to them on purpose, to make known his affairs whilst he abode at Rome, and begs their prayers for *courage in making known the mystery of the gospel,* whilst he was thus in bonds, (vi. 19—22.)

Moreover, this Epistle is cited by St. Clemens, (Ep. ad Cor. §. 46.) about six years after the writing of it. It is twice cited by Polycarp, (§. 1. 12.) in his epistle to the

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Philippians. Ignatius (§. 12.) in his epistle to the Ephesians, saith, that St. Paul in his whole Epistle made mention of them in Christ Jesus: so early was this Epistle known to and read by the Christians.

In his Epistle to the Colossians, he declares, that he had laboured in preaching the gospel to them, according to the energy of him that wrought with him, ἐν δυνάμει, by a mighty power, (i. 29.) and saith, *Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs,* (iii. 16.) Now in this Epistle he saith, that he then *rejoiced in the afflictions which he suffered for them,* (i. 24.) He also speaks of his *solicitude for them, and those of Laodicea, and for as many as had not seen his face in Christ,* of his *salutation with his own hand,* (iv. 18.) and of his bonds, and of his sending Tychicus and Onesimus, to give them an account of his affairs, and of the salutations of many brethren. He therefore, and they also, must be all alive when this Epistle was sent to them.

In his Epistle to the Thessalonians, he testifies, his gospel *came unto them not in word only, but in power, and in the Holy Ghost, and in much assurance,* and that *they received the word with much affliction,* but yet *with joy of the Holy Ghost;* (1 Thess. i. 5, 6.) and for this he appeals to their own experience, adding these words, *Ye know what manner of persons we were amongst you for your sakes;* whence he infers, that he that despised his admonitions, *despised not man, but God, who also had given them his Holy Spirit,* (iv. 8.)

Now in this Epistle he speaks of his *absence* from them, and of his *great desire to see them,* (1 Thess. ii. 17.) of his solicitude for their steadfastness under their sufferings, (iii. 5, 6.) his sending Timothy to give him an account of it, his comfort when he heard that they stood firm; and maketh Sylvanus and Timotheus his associates in sending it. This Epistle therefore must be written whilst both they and he were living, and it is cited by Polycarp in his Epistle to the Philippians, §. 11.

In his Epistle to Titus, he speaks thus, (iii. 5, 6.) *According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord.* Now, of epistles thus written to particular persons, I think it needless to prove, that they were written whilst both St. Paul and they were living, and were not sent unto them from, or in another world: though that is here sufficiently proved from these words, iii. 12. *When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. §. IV. Secondly, That God vouchsafed to the professors and first propagators of the Christian faith these admirable powers, and various distributions of the Holy Ghost, is farther evident from this consideration, that the apostles in all their contests and debates with friends and adversaries, believers and rejecters of the Christian faith, false apostles, antichrists, corrupters of it, and apostates from it, appeal with greatest confidence to these miraculous operations and distributions of the Holy Ghost.

In their first controversy, touching the resurrection of our Lord, gainsaid by the rulers of the Jews, St. Peter speaks thus to them: *The God of our fathers hath raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted to his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things; and so is also that Holy Ghost, whom God hath given to them that obey him.* (Acts v. 30—32.) And again, *This Jesus hath God raised up, whereof we all are witnesses: therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this, which ye now see and hear.* (Acts ii. 32, 33.) Now evident it is, this plea could not be offered to convince these rulers, by an appeal to their own senses, without the highest impudence and plain confusion of their cause, had there been no effusion of the Holy Ghost imparted to the apostles who attested, and believers which embraced this faith; nor could it have been published in that generation, and recorded by St. Luke, as made by the apostles before so great an auditory, if it had been false, so many witnesses being then living to confute this story.

Secondly, The next dispute arose betwixt St. Peter and the converts of the circumcision, accusing him as a transgressor, for eating and conversing with Cornelius, and other uncircumcised persons; in which case his apology runs thus: *As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?* (Acts xi. 15—17.) And thus he puts to silence the zealots for the circumcision, men too tenacious of their rites, too zealous for the law, to be satisfied with any thing that did not carry with it a convincing evidence.

Thirdly, A third contest arose at Antioch, where some believing Jews contended, that it was necessary to circumcise the gentile converts, and to command them to observe the law of Moses: this vain pretension St. Peter baffles by this argument, that God *who knows the hearts bare them witness,* that whilst uncircumcised they were accepted with him, by *giving them the Holy Ghost even as he did to us, and putting no difference betwixt them and us, purifying their hearts by faith;* and thence concluding, that by endeavouring to *put this yoke* on the believing gentiles, they would *tempt,* that is, would disbelieve, and even oppose themselves to that God who had vouchsafed so clear a demonstration of his acceptance of them, not being circumcised. (Acts xv. 8, 9.) Hence also the whole college of the apostles write unto them thus: *It seemed good to the Holy Ghost to lay upon you no such burden,* (ver. 28.)

Fourthly, When the zealots had infected the church of the Galatians with the pernicious doctrine of the necessity of circumcision, and of the observation of the law of Moses, St. Paul writes thus to them: *O foolish Galatians! who hath bewitched you, that ye should not obey the truth? This only would I learn of you: Received ye the spirit* (in his miraculous gifts and operations) *by* (obedience to) *the works of the law, or by the hearing of faith?* (Gal. iii. 1, 2.) If by the latter, as ye know ye did, this is a demonstration that your justification and acceptance with God, is the fruit of faith in Christ, not of obedience to the law of Moses; this the apostle reassumes, saying, *He that ministereth the Spirit to you, and worketh miracles among you, doth he it by* (virtue of your obedience to) *the works of the*

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law, or by the hearing of faith? We see then, this was the chief argument which carried the cause in the council at Jerusalem, and which is urged by St. Paul to confirm the Galatians in the truth, and silence those who laboured to prevail upon them to admit of circumcision, and the observance of the law of Moses: this confirmation therefore of the truth of the Christian faith was such, as none concerned to do it then were able to gainsay, much less can any now find reason to doubt of it.

In the Epistle to the church of Corinth, he is even forced to prove the truth of his apostleship, against those *false apostles* and *deceitful workers* who had set up against him, and for the satisfaction of those Corinthians who *sought a proof of Jesus Christ speaking in him.* (2 Cor. xiii. 3.) He therefore justifies and confirms it by declaring, that *the signs of an apostle have been wrought among them* by him, *in all patience, in signs and wonders, and in mighty deeds;* (2 Cor. xii. 12.) that *he was not a whit behind the very chief of the apostles* in these gifts; (xi. 5, 6.) that both he and his fellow-labourers among them approved themselves as the ministers of Christ *by the Holy Ghost, by the word of truth,* and *by the power of God;* (vi. 6, 7.) that they to whom he writ were *manifestly declared to be his letters commendatory,* as being *the epistle of Christ ministered by him, written not with ink, but by the Spirit of the living God,* (chap. iii.) and that *they came behind the other churches in no gift,* (xii. 13.) To the Galatians infected with the like distemper, he declares, that he *who wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;* and that this was so manifest even to the chief of the apostles, that they were by the grace vouchsafed to him convinced that the gospel of the uncircumcision was by Christ committed to his charge.

Some there seem to have been among the members of the church of Corinth, who *had not the knowledge of the truth,* and who even questioned whether *Christ was among them or not:* to them he testifieth, that the church of Corinth *came behind the other churches in no gift,* and that by this *the testimony of Christ was confirmed among them;* (1 Cor. i. 5—7. see the note there:) that the word he preached was not delivered *in the enticing words of human wisdom,* but *in demonstration of the Spirit, and of power, that their faith might not seem to consist in the wisdom of man, but in the power of the Holy Ghost;* (ii. 4, 5.) that God had established them in Christ, by *giving the earnest of his Spirit in their hearts.* (2 Cor. i. 21, 22.) Now for the truth of what he thus delivers, he makes a solemn and religious appeal to their own hearts and consciences, saying, *We are made manifest to God, and we trust also we are made manifest in your own consciences,* (2 Cor. v. 11.) *for we are not as many who corrupt the word, but as of sincerity, as of God, in the sight of God speak we in Christ,* (ii. 17.) *We do by manifestation of the truth commend ourselves to every man's conscience in the sight of God,* (iv. 2.) Yea, he appeals to all the prophets and spiritual men among them, not only for the truth, but also for the Divine authority of his Epistles, saying, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God.* (1 Cor. vii. 3. 7.) Now evident it is, that arguments of this nature neither could be urged by this apostle without confusion to his cause, and the impairing of his credit; nor, being offered, could prevail upon the church of Achaia, and other churches, to own him as a true apostle, and his Epistles as *the commandments of the Lord,* had not the matter of fact, on which they did entirely depend, been incontestable. For, had these things been false, or questionable, they whom he styleth *false apostles* and *deceitful workers,* must have been able to reply, that he himself, in his appeal to the miraculous operations of the Holy Ghost for confirmation of his doctrine and apostleship, must have been guilty of that very crime he laid to their charge; and all the churches to which he had directed these epistles, must rather be confirmed in the suspicions they had entertained against him, than wrought off from them by these vain pretences and false surmises of those distributions of the Holy Spirit of which they had found no experience, and had received no convincing evidence.

The believing Jews lay under two dangerous distempers: the first was that which St. James takes notice of in his Epistle, *viz.* that faith alone would be sufficient to save them without works; and upon this the heretics mentioned by Irenæus,* and others, grounded their licentious doctrines, that they might live as they listed, they being not to be saved by good works, but by faith only. The second was a proneness to apostacy, or falling back from the faith to Judaism, to avoid persecution: and this the heretics also so far improved, as to declare it lawful, in times of persecution, *to commit idolatry,*† and to deny Christ with the mouth. Now in opposition to the first assertion, St. Paul, in his second chapter of the Epistle to the Hebrews, shews the necessity of taking more abundant heed to the precepts of Christianity, as being all confirmed by signs and miracles, and gifts of the Holy Ghost; and therefore puts to them the question thus: *If the word spoken by angels was firm, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard it? God also bearing them witness both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.* In opposition to their proneness to apostacy, he declares it a most dreadful thing to fall from the profession of the Christian faith, after they had received such strong convictions of it, by those gifts of the Holy Ghost they had received with it: for, saith he, *it is impossible for them who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and yet fall away, to be renewed to repentance, seeing they crucify again the Son of God, and put him to an open shame,* (vi. 4—6. see the note there.) Again, to such, *there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation,* seeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the Spirit of grace,* (x. 26. 29. see the note there.) Now visible it is, that the foundation of both these arguments depends upon the certainty of this matter, that God confirmed the truth of the doctrine delivered by Christ and his apostles, by divers miracles and gifts of

* "Ut liberus agere quæ velint, secundùm enim ipsius gratiam salvari homines, et non secundùm opera justa." Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

† Orig. contra Celsum, lib. vi. p. 282.

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the Holy Ghost, and that Christians then were made partakers of those gifts.

Lastly, Against the seductions of the antichrists and the deceivers, which were then crept into the church, St. John fortifies the believers with these words: *These things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.* (1 John ii. 26, 27.) And again, *Beloved, believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world. By this ye shall know the Spirit of God; every spirit that confesseth Jesus Christ coming in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,* (iv. 1—3. see the strength of the argument in the note there.) And it is the Spirit that witnesseth that Jesus is the Son of God, *because the Spirit is truth,* (v. 6.) *He that believeth in the Son of God hath the witness in himself,* (ver. 10.) Now when men thus lay claim in their epistles to their converts to the power of God co-operating with them in the promotion of the faith, declaring, that he testified to the truth of what they preached by divers miracles and gifts of the Holy Ghost; when they confidently speak of an unction of the Spirit of truth abiding in them, of which they to whom they write were made partakers, and by this very argument endeavour to convince them what a dreadful thing it would be for them to despise the admonitions they had given, or to neglect the great salvation they had tendered to them; there can remain no cause of doubting of the truth of these assertions, especially when they to whom they write not only do continue steadfast in the faith, but also do admit those writings which assert these things, as Divine records, and the word of God.

And this argument will be much strengthened from this consideration, that the primitive professors, in all the conflicts with Jews, gentiles, magicians, false prophets, heretics, and false pretenders to be the successors of the apostles, still used this argument from the miraculous operations the Christians then performed, and the gifts of the Holy Ghost they still received and exercised, as an effectual confirmation of the Christian faith, and a sufficient confutation of the pretences of their adversaries; *v. g.*

First, From this they prove to the Jews, that God had deserted them, and was now graciously present with the Christian assemblies; that the Schechinah and prophetic gifts,* which were long since departed from them, were still extant among Christians, and exercised both by men and women.

Secondly, Hence they triumph over the heathen deities,† that by the name of Jesus such cures were wrought on the diseased, as none of their supposed deities could perform; and that they by this name expelled those devils which their conjurors could not expel, and forced them to confess they were evil spirits.

Thirdly, They triumph over the Simonians* and gnostics, the magicians and heretics of their times, by the same arguments, that they could neither cure all diseases, nor expel all kinds of devils, as the Christians did.

Fourthly, By this they, after the example of St. Paul, 1 Cor. xii. 3. and of St. John, 1 John iv. 1—3. taught Christians to distinguish† betwixt true and false prophets; and by this they confuted the Montanists, because they left no succession of prophets, which yet continued in the true church of Christ. Some heretics finding themselves unable even to pretend to such a gift of prophecy as the Gospel of St. John had promised, and the Epistles of St. Paul mentioned, rejected both that Gospel and those Epistles. Now these, saith Irenæus,‡ are unhappy men, "qui gratiam prophetiæ repellunt ab ecclesia," *who go about to exclude the grace of prophecy from the church, and thereby make themselves false prophets,* i. e. assertors of things in God's name which they have not received from him.

Lastly, As for the true successors of the apostles, Irenæus§ informs us, that "cum successione apostolatûs charisma veritatis certum secundùm beneplacitum patris acceperunt," *with their succession they received the gift of truth;* and hence infers, that "ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem," *where therefore these gifts of the Lord are placed, there the truth is to be learned.*

Arg. 3. §. V. The prayers and the thanksgivings made for these Divine assistances, the charges the apostles gave concerning them, the exhortations and directions which they send to Christian governors and churches, touching these gifts and operations of the Holy Ghost, are a convincing demonstration that they were frequent, and notoriously exercised in the church of God. For instance, *I thank my God* (saith the apostle to the church of Corinth) *for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and all knowledge* (or in tongues and prophecy), *so that ye come behind the other churches in no gift.* (1 Cor. i. 5—7. see the note there.) He begins his Epistle to the church of Ephesus thus: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ:* (Eph. i. 3. see the note there.) praying that the same God would *give to them the Spirit of wisdom and revelation in the knowledge of him,* (ver. 17.) He prays for the Romans, that they may *abound in hope through the power of the Holy Ghost,* (xv. 13.) and for his Colossians, that *they may be filled with the knowledge of his will in all wisdom and spiritual understanding,* (i. 9.)

Having convened the Asiatic bishops, he requires them to take heed *to the flock over which the Holy Ghost had made them overseers.* (Acts xx. 28.) To the church of Rome he speaks thus: *Having therefore,* χαρίσματα διάφορα, *different gifts, whether prophecy, let us do it according to the proportion of faith; or ministering, let us wait on our mi-*

* Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, ἐξ οὗ καὶ αὐτοὶ συνίεναι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Just. Dial. Tryph. p. 308. B. et 315. Orig. contra Celsum, lib. ii. p. 62. et lib. vii. p. 357.

† Ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν, καὶ ἐπαοιδῶν, καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο. Just. Mart. Apol. i. p. 45. Vide Theophyl. ad Autolicum, lib. ii. p. 87. Tertull. Apol. cap. 23. Cypr. de Idol. Van. Ox. p. 14. ad Demetr. p. 191. Arnob. lib. i. p. 29. Lactant. lib. iv. cap. 27.

* "Super hæc arguentur qui sunt à Simone, et Carpocrate, et si qui alii virtutes operari dicuntur —— per magicas elusiones, nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes dæmones effugare," &c. Iren. lib. ii. cap. 55, 56.

† Hermas, lib. ii. cap. 11, 12. Euseb. Hist. Eccles. lib. v. cap. 15. See the section of the gift of prophecy, §. 20.

‡ Lib. iii. cap. 11. § Lib. iv. cap. 43.

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nistering; or he that teacheth, on teaching, Rom. xii. 6—8. (See the note there.) He exhorts the Ephesians and Colossians to *be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs,* Eph. v. 18, 19. Colos. iii. 16. Two of his admonitions to his Thessalonians are conceived in these words, *Quench not the Holy Spirit, despise not prophecy,* 1 Thess. v. 19, 20. To his son Timothy he speaks thus: *Neglect not the gift that is in thee, which was given thee by prophecy,* 1 Tim. iv. 14. And in his Second Epistle, *Stir up the gift that is in thee by the putting on of my hands,* i. 6. for, saith he, *God hath not given us the spirit of fear, but of power, love, and wisdom,* ver. 7. He exhorts him also to *keep the good thing committed to him by the Holy Ghost that dwelleth in him,* ver. 14. Now, in these Epistles he speaks of himself as a prisoner and a sufferer for the cause of Christ, saying, *Be not thou ashamed of the testimony of the Lord, nor of me his prisoner;* he tells him, he was *ready to be offered, and the time of his departure was at hand;* informs him, that Demas *had forsaken him,* and desires him *when he came to him to bring Mark with him,* 2 Tim. i. 8. ii. 8. 10. iv. 6. 10—12. He speaks of Hymenæus and Alexander, *whom he had delivered up to Satan,* and saith, *These things I write unto thee, hoping to come to thee shortly,* 1 Tim. i. 20. iii. 14. All which are evident proofs that these Epistles must be sent to Timothy, whilst St. Paul was living and was a prisoner at Rome. St. Peter advertiseth the converted Jews that the gospel was preached to them *by the Holy Ghost sent down from heaven;* and he gives these instructions to them for the use of their extraordinary gifts: *As every man hath received the gift, so let him minister, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ,* 1 Pet. iv. 10, 11. Now the messenger by which he sent this Epistle, and the salutations in the close of it, shew that it was written whilst St. Mark and Sylvanus were living.

But the great scene of these directions and admonitions lies in the First Epistle to the Corinthians, where he exhorts them to *covet earnestly spiritual gifts,* but chiefly that of *prophecy,* 1 Cor. xiv. 1. *to covet to prophesy,* and *forbid not to speak with tongues,* ver. 39. Moreover, he directs them in the due exercise of these spiritual gifts after this manner: *Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church,* ver. 12. *Wherefore let him that speaketh in an unknown tongue pray that he may interpret,* ver. 13. And again, *If any man speak in an unknown tongue, let it be by two, or at most by three, and let one interpret; but if there be no interpreter, let him keep silence in the church,* ver. 27, 28. *Let the prophets speak two or three, and let the others judge,* ver. 29. *If any thing be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and all may be comforted,* ver. 30, 31. In the same chapter he chides them for using these spiritual gifts without profit to the hearer, and so as to breed confusion in the church. *How is it* (saith he), *brethren, that when you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying,* ver. 26. declaring, that by using tongues not understood in the assembly, they would give to the infidel and unbeliever occasion to *say they were mad,* ver. 23. *But if all prophesy* (saith he), *and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth,* ver. 24, 25. So notorious are these gifts supposed to be, not only to the saint, but to the infidel, and so powerful for his conversion. Now had these great apostles given thanks for gifts conferred upon these churches which they never had enjoyed; had they exhorted them to desire, and earnestly to covet, to stir up and excel in gifts they never had, and which were not imparted to any members of the church; had they given these grave directions and solemn charges, touching those gifts of prophecy and revelation of tongues, and the interpretation of them, which never had been exercised in that of Corinth, or any other Christian church; had they severely chid them for abusing those gifts they never had, and shewed themselves so much concerned to correct an abuse of which they were incapable, as having not the use of what they are supposed to abuse; had they condemned the murmurings of them who had them in a less, the boastings of them who had them in a higher measure, by such inquiries as these, *What hast thou which thou hast not received? And if thou hast received* (them), *wherefore dost thou boast, as if thou hadst not received* (them)? 1 Cor. iv. 7. (see the note there); and shewing the necessity that there should be such a diversity of gifts and operations in the body, 1 Cor. xii. 14—27. and done and said all this without a just foundation; this must have rendered those Epistles in which these passages are contained, the matter of their derision and disdain, rather than worthy to be owned as the oracles of God: and those apostles which indited them, must rather have been esteemed by them brainsick enthusiasts, than men inspired by the Spirit of God.

Since then these writings generally were received as Divine records by all Christians, and by those very churches to which they were indited, it must be certain, that in all these assertions they contain matter of unquestionable truth, and only spake of those spiritual gifts of which these churches had a full experience; there being, saith Clemens Romanus, in his epistle writ soon after to them, *a full effusion of the Holy Ghost* upon them all.

Arg. 4. §. VI. This will still be more evident, if we consider what Christianity the author and the propagators of it required of all that would embrace the Christian faith, and what were the encouragements they tendered as the chief inducements so to hope, believe, and act, or suffer, as Christianity required. And,

First, They call upon all Christians to take up the cross of Christ daily, and for his sake to *forsake father and mother, wife and children, goods and relations, and even life itself,* declaring that without this *they cannot be Christ's disciples,* Luke xiv. 26, 27. informing them, that *all that will live godly must suffer persecution,* 2 Tim. iii. 12. that *through many tribulations they must enter into the kingdom of God,* Acts iv. 22. that they were *called to suffer,* and were *appointed to this very thing,* 1 Thess. iii. 3, 4. 1 Pet. ii. 21. Accordingly we find that the Corinthians were *partakers with them of their sufferings,* 2 Cor. i. 7. that the Galatians had *suffered many things,* Gal. iii. 4. that to the Philippians

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it was given, not only to believe in Christ, but also to suffer for his sake, Phil. i. 29. that St. Paul commends the Colossians for their *steadfastness in the faith under all their persecutions,* i. 11. and prays *they may be strengthened with all might, according to his glorious gospel, to all patience, and long-suffering, with joyfulness,* ii. 5. He saith the Thessalonians suffered the same from their countrymen, as did the believing Jews from theirs, 1 Thess. ii. 14. that he sent Timothy to *stablish and to comfort them concerning their faith,* and to exhort them *not to be moved at those afflictions to which they were appointed,* iii. 34. adding, that *he gloried in them in the churches of God, for their patience and faith in all their persecutions,* 2 Thess. i. 4. In his Epistle to the Hebrews he saith, *they suffered a great fight of afflictions, partly while they were made a gazing-stock, both by reproaches and afflictions, and partly whilst they became companions of them who were so used,* and that they *took joyfully the spoiling of their goods;* and he exhorts them *not to cast away their confidence,* because they had *need of patience,* Heb. x. 32. 36. and after the example of that cloud of witnesses which he had set before them, *to run their Christian race with patience,* xii. 1. St. Peter tells the same believing Jews *they were in heaviness for a season through manifold temptations,* 1 Pet. i. 6. desiring them *not to think it strange concerning the fiery trial which was come to try them,* iv. 12. These tribulations they exhort them to endure with faith and courage, patience and perseverance, joy and triumph; and yet the only thing they offer them to raise this joy and comfort, engage them to this perseverance, and to support them under their fiery trials, is the promise, or the actual vouchsafement, of the Holy Ghost helping their infirmities, that as they were partakers of the sufferings of the apostles, *so should they be also of their consolations,* 2 Cor. i. 7. that *if they suffered for the name of Christ, happy were they; for the Spirit of glory and of God should rest upon them,* 1 Pet. iv. 14. This, say they, ye have found, *for you became followers of the Lord, and of us, having received the word with much affliction, and with joy of the Holy Ghost,* 1 Thess. i. 6. and may well suffer hardships as good soldiers of Jesus Christ, for God *hath not given us the spirit of fear,* but τῆς δυνάμεως, *of courage,* to endure, of that love which casts out fear, and of that prudence which will instruct us how to bear or to escape them. (2 Tim. i. 7.) Now if this promise was sensibly made good to them under these afflictions, they by it did receive an earnest of the truth of Christian faith, and an assurance of God's concern to comfort and reward their Christian patience in his cause. But if under these fiery trials they found no sensible experience of the Holy Ghost thus helping their infirmities, no inward joys, supports, and consolations of the promised Comforter, what reason had they to continue *to take joyfully the spoiling their goods,* the loss of credit, life, and all their worldly comforts, for the profession of that faith which had so palpably deceived them, in the chief motive which it offered, to engage them to suffer for the name of Christ, or for the truth and Divine authority of those Epistles which contained these apparent falsehoods?

This argument may be enforced from the consideration of the multitude of Christian martyrs in the three first ages of the church, all which could have no other motive thus to suffer, but this promised assistance of the Holy Ghost at present, and the assurance which this earnest of the Spirit gave them of an eternal state of happiness hereafter; and so if they had no experience of this assistance under sufferings, and no assurance of such an *earnest of the Spirit in their hearts,* must suffer all these dreadful things without just ground or motive, which even a heathen Cicero* doth represent as a thing impossible to be performed, the hardness of some Jewish zealots, and some deluded Christian sects, in suffering, being no instance to the contrary; for though they mistake the application of this future happiness, in prospect of which they thus endure, to themselves, the principle upon which they suffer is indisputably true, and owned even by Epicurus himself; "Ut voluptates omittantur majorum voluptatum adipiscendarum causâ, aut dolores suscipiantur majorum dolorum effugiendorum gratiâ," *That we should part with our temporal enjoyments for a season here, for a better and more enduring substance, and suffer these light afflictions, which are for a moment, that we may escape more lasting and intolerable torments,* this being only, saith Torquatus,† the choice which the wise men of Epicurus ought to make. In a word, the manner of their sufferings doth give us full assurance that the assistance of the Holy Ghost, which Christ and his apostles promised to the true believers, was accordingly vouchsafed to the Christian martyrs and confessors, they being enabled to bear the greatest sufferings, not only with undaunted courage, *putting off the body,* saith Origen,‡ *more cheerfully than a philosopher would put off his coat; despising death,* saith Lucian,§ *and willingly submitting to it;* but with great joy and exultation, being *strengthened to all long-suffering with joyfulness,* (Colos. ii. 5.) ‖ *rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them,* (James i. 3. 12.) and rejoicing when they were in heaviness through manifold afflictions: (1 Pet. i. 6.) yea, sometimes with ¶ miraculous experience of consolations under all their sufferings, causing this joy and gladness in them; and sometimes with a perfect freedom from all sense of pain under the most afflicting torments; as in the case of the evangelist St. John,** and of Blandina,†† these sufferings not being able to extort from them one complaint or groan.‡‡

* "Nullo igitur modo fieri potest ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandæ causa nollum supplicium recuset, nisi iis rebus assensus sit, quæ falsæ esse non possunt." Acad. Quæst. lib. ii. n. 25, 26.

† "Itaque harum rerum hic tenetur à sapiente delectus, ut aut rejiciendis voluptatibus majores alias consequatur, aut perferendis doloribus asperiores repellat." De Finibus Bunorum, &c. lib. i. n. 27. 29.

‡ Ὡς θειλὸν γένος λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γένος, οὕτω προχείρως ὑπερ εὐσεβείας τιθέντας τὸ σῶμα, ὡς οὐδὲ τὸ ἱμάτιον ἀποδύσαι ἂν εὐχερῶς φιλόσοφος. Contra Cels. lib. vii. p. 357.

§ Πεπίκασι γὰς αὐτοὺς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατοι ἔσεσθαι, καὶ βιώσεσθαι τὸν ἀεὶ χρόνον, παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἑκόντες αὐτοὺς ἐπιδιδόασιν οἱ πολλοί. Lucian. Peregr. f. 338.

‖ Θανατούμενοι χαίρομεν. Just. M. p. 265. "Magisque damnati quam absoluti gaudemus." Tertul. ad Scap. cap. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὴν ὑστάτην ἀπόφασιν τοῦ θανάτου καταδίχεσθαι solebant. Euseb. Hist. Eccles. lib. viii. cap. 9.

¶ Solebant etenim τὸ ἄλυπον καὶ ἀτάραχον εἰς αὐτὴν τὴν τελευταίαν ἀναπνοὴν διατηρεῖν, immo ἀπτόητον καρτερίαν, ὥστε ψάλλειν, καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων θεὸν ἀναπέμπειν. Euseb. Hist. Eccles. lib. viii. cap. 9.

** Tertull. de Præscrip. cap. 36.

†† Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία. Euseb. Hist. Eccl. lib. v. cap. 1. Ἀσαρκος δ' ὥσπερ, καὶ ἀσώματος, οὐδ' ἐπαῖειν δοκῶν τῶν ἀλγηδόνων. Lib. viii. cap. 10. p. 338, 339.

‡‡ "Quot ex nostris non dexteram solum sed totum corpus uri, cremari, sine ullis ejulatibus pertulerant." Minutius, p. 41. "Tortores suos taciti vincunt, exprimere illis gemitum nec ignis potest." Lact. lib. v. cap. 13.

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Now this being done as well by * children and the weakest sex, by the idiot as well as by the wisest sages, gives a full demonstration of the truth of that assertion of Eusebius,† That the love of Christ, the hopes of immortality, and the Spirit of the Father, inspired them with this courage; for what else could create such joys and exultations, or suggest such comforts and supports under the sharpest trials? What could procure to them a freedom from the sense of pain under the greatest torments and most intolerable burdens to flesh and blood?

Secondly, Again, they engage all Christians in the most difficult acts of self-denial and mortification of all carnal lusts, in the *cutting off their right hands,* and the *plucking out their eyes;* in patience under, and the forgiveness of, the greatest injuries; in love and charity to the worst of enemies, in temperance as to the pleasures and honours of this present life, in a deadness to the world, and the enjoyments of it, in piety, and purity, and heavenly-mindedness, because they cannot otherwise be Christ's disciples, cannot be *worthy of him,* (Matt. x. 37, 38.) they *cannot enter into his kingdom,* (Matt. xix. 23, 24.) but shall hereafter be denied and rejected by him. (Matt. x. 32, 33.) Now what could such threats signify to them who were not by his miracles, and by experience *of the Holy Ghost sent down from heaven,* convinced that he was indeed the Christ, the Saviour of the world? The encouragement they give them to be thus steadfast, immoveable, always abounding in the fear of the Lord, was only the promise of a future and unseen reward, chiefly to be enjoyed after the resurrection of the body, which to the sadducees among the Jews, and the whole race of heathen sages, seemed a thing incredible. It is therefore not to be imagined, that so many myriads of Christian converts should renounce all the pleasures of the flesh, all the gratifications of this present world, all their old rites, religions, customs, evil habits, submit to all this self-denial and mortification, only to be partakers of these unseen blessings after the resurrection, without a full assurance that they hereafter should enjoy them. Now the only assurance which the apostles and Holy Scriptures did afford them of this blessed resurrection and eternal happiness, was the miracles by which their doctrine was confirmed, the powers, gifts, and distributions of the Holy Ghost vouchsafed to them. After the dissolution of this body, we expect, say they, *a house not made with hands, eternal in the heavens: we groan, desiring to be clothed with this house from heaven, that mortality may be swallowed up of life. Now he that hath wrought this hope within us, is that God who hath given us the earnest of the Spirit,* (2 Cor. v. 1—5.) And again, *the promises of God are all yea and amen,* or sure and certain, *in Jesus Christ;* and *he who hath established us with you,* in expectation of them, *is that God who hath anointed us, and sealed us, and given the earnest of his Spirit in our hearts;* (2 Cor. i. 20, 21.) enabling us *by the Spirit to wait for the adoption, even the redemption of the body,* (Rom. viii. 23.) adding, that by the Spirit of adoption they were enabled to cry, *Abba, Father;* (ver. 15, 16.) that he *bore witness with their spirits that they were the sons of God,* the love of God being *shed abroad in their hearts by the Holy Ghost, which God had given them.* (Gal. iv. 6.) Hence they continually declare, that *after they believed, they were sealed with the Spirit of promise, which was the earnest of their inheritance till the redemption of the purchased possession;* (Eph. i. 13, 14.) that by him they were *sealed up to the day of redemption;* (iv. 30.) that he was the *earnest of their future inheritance;* that they were not ashamed of their hope, they *through the Spirit waiting for the hope of righteousness,* (Gal. v. 5.) and *abounding in hope through the power of the Holy Ghost.* (Rom. xv. 13.) Hence he is styled by St. John, *the witness of God within them,* 1 John v. 10. and by this, saith he, do we Christians know, that *God abideth in us, and we in him,* even *by the Spirit that he hath given us,* iv. 13. By all which sayings it appears, that if these things were true, they to whom this assistance of the Holy Spirit was vouchsafed, must be very sensible of his dwelling and his acting in them; that they could plainly know they had this *unction from the Holy One,* and could be hence assured of the Divine affection to them, and of their future hopes and expectations, since otherwise he could be no such seal, pledge, and earnest to them, and no such witness of God within them, and no such confirmation of their faith, or token of the love of God: and if these things were false, and they had no such sensible experience of the good Spirit acting and abiding in them, if they found no such confirmation of their hopes from any inward testimony and outward operations of the Holy Ghost, they must not only have no certain ground or motive to assure them of that future recompence, which was the only reason which could induce them to embrace and to continue steadfast in the Christian faith, but must have a convincing demonstration that the whole doctrine of Christianity depended on a false suggestion of such a sensible and certain testimony of these future hopes, of which they never had, nor could have, any knowledge or experience; and that the apostles and first assertors of this faith had laid the whole foundation of their hopes upon a false and a precarious appeal to their own consciences, concerning that of which they had no knowledge or experience. And being once assured of this, that the great fundamentals of the Christian faith were bottomed on a confident appeal to their perception of those things, of which they who embraced this faith had yet not found the least experience, it is incredible to believe they should continue steadfast in and endure such continual persecutions for that faith, and should receive those very records as the word of God, which made these false appeals unto their conscience and experience.

§. VII. I think I have sufficiently made it appear, that these Epistles, which contain these things, must be indited whilst the apostles lived, and so they must be sent to those churches and persons to whom they are directed, at a time when all the members of those churches must be able to discern the truth or falsehood of what is thus asserted in them: yet, because the pretence that it might be otherwise, containeth the whole strength of scepticism, let it be farther noted;

First, That these Epistles from which these things are cited, one alone excepted, bear the names of the apostles, by whom they are supposed to be written: now had they

* "Pueri nostri et mulierculæ nostræ, cruces, et tormenta, feras, et omnes supplicium terriculas, inspirata patientia doloris illudunt." Minut. p. 42. Athenag. Legat. pro Christ. p. 12. A.

† Ἐκείνους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικόν. Hist. Eccles. lib. v. cap. 1. p. 160. C.

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not been really indited by them, this could not have been done by any, but he must put a cheat upon all Christians, and substitute his own inventions for the word of God.

Secondly, That all of them, excepting one, which is yet proved to be genuine in the preface to the Epistle to the Hebrews, have been delivered down unto us by the perpetual and uncontrolled tradition of the whole church of Christ, as the undoubted works of these apostles, and as the word of God. Moreover, it is apparent from the writings of St. Clement, St. Ignatius, Polycarp, Justin Martyr, Irenæus, that even from the apostles' days they have been cited, read, and generally received as such. Now this is a tradition more general, and of a firmer credit, than any other book, writing, charter, law, or statute whatsoever can pretend to. Consider,

Thirdly, That the tradition which concerns these books was a tradition concerning things of the highest moment, and which it was the interest of all Christians to be well assured of, these writings being at present the chief ground of their support under their sharpest trials, and of their future hopes; they therefore must be writings which they were concerned to get and keep, to hear and read. There were books written to whole churches and nations, yea, to all that *called on the name of Christ Jesus in every place;* who could not easily have received and yielded such a firm assent unto them, as we know they did, had the apostles, by whom they were converted, given no intimations of them. They were also books of the greatest opposition to the vain tradition of the Jews, and to the superstition of the heathens, to the false apostles and *deceitful workers,* and which denounced upon them the greatest plagues and judgments, which must oblige them narrowly to search into the flaws that could be spied in them, and, as much as possible, to labour to discover the falsehood or imposture of them; and yet these works were not denied by them to be the books of those apostles whose names they bear, though the apostles themselves, especially St. Paul, was persecuted by them with a restless malice, as an apostate from the law; and upon this account all his Epistles were rejected by those Jewish Christians, who maintained the necessity of the observance of the law of Moses: most of them also are writ about that very controversy, and against those very men who pleaded the necessity of circumcision, and of observing the whole law of Moses; which yet could be no controversy after the ruin of Jerusalem and the destruction of the temple, seeing that rendered the observation of the precepts of that law for the most part impossible. They were books which could not be spread abroad in the apostles' days, and in their names, unless the apostles had indited and sent them to these churches; or be esteemed as the great charters of the Christian faith, if the apostles were so forgetful of them as not to let those persons, for whose sake they were written, know it. They were books which pretended to a commission from the holy Jesus, to leave a rule of life and doctrine to mankind, which was intrusted only in the hands of the apostles, all others still pretending to deliver only what they received from them. They also were indited, partly to confirm the Christian faith, and to engage men to believe it; partly to put an end to the contentions, and rectify the errors which had crept into the church in the apostles' days, and needed speedy reformation; partly to justify themselves against false brethren, and to assert the truth of their apostleship; and partly to preserve their proselytes from such as did pervert the faith, and to instruct them how to bear up in fiery trials, and to support the souls of Christians under the miseries they suffered from a persecuting world: and therefore they were written on such grounds as did require a quick dispatch upon these errands to the churches for which they were intended; and so the apostles must be supposed to give early notice of them, and to divulge them to the Christian world, whilst they to whom they were committed were able to disprove them if they had been false.

Let us consider all the writings which pass for true authentic records in the world, and we shall find there is not any reason to conceive them such which is not with advantage applicable to these books.

The arguments which can be offered to prove a book or writing genuine, are only of two kinds; *external,* from the testimony of persons who lived near to the times of the author; and *internal,* from the things contained in and asserted by those writings, and the firm faith they obtained among them to whom they were directed and committed.

The *external testimonies* have their force partly from the number and the eminence of the testators, their nearness to the times when such a book is said to be written, or such a writing published by the original copies, preserved by those to whom they were at first committed, and from the general reception and citation of them as such writings and records.

Now as for these *external evidences,* no writings can compare with those Epistles I have mentioned, they having all the circumstances by which any writing can be proved genuine, and many others of great weight, which are peculiar to them, and which no other writing can pretend to. I say, they have all the circumstances to prove them genuine, which any other writing can pretend to. For,

First, Their originals were preserved in their respective churches till Tertullian's time; who speaks thus to the heretics of his age, or of the third century,* *Go to the apostolical churches, where their authentic Epistles are still recited, representing the voice and face of each of them.*

Secondly, They were not doubted of, but, as St. Clement† and Origen say, all that I have cited, excepting only the Epistle to the Hebrews, mentioned by St. Peter, were generally received by all orthodox Christians throughout the world.

Thirdly, The writers by whom they were cited, lived either in those times when they were written, as St. Clemens Romanus, or in the very next age, as Ignatius, Polycarp, Justin Martyr, Irenæus, and were therefore styled apostolical men.

Fourthly, They were very eminent both for their learning, and for their sufferings for the faith contained in them, or for their opposition to it, as Celsus was: now sure we have unquestionable certainty of such books as have been

* "Percurre ecclesias apostolicas, apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem, et repræsentantes faciem uniuscujusque." De Præscript. cap. 36.

† Ἃ καὶ ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ. Ita de Evangeliis, Orig. apud Euseb. lib. vi. cap. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις. Euseb. de Epistolis, lib. iii. cap. 25.

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handed down to us by the tradition of all ages of the church, inserted into all her catalogues, cited by all her writers as books of a Divine authority, and by her very adversaries, preserved so long in their originals, and of which never any doubt was made by any genuine member of the church of Christ. I add,

Secondly, That there are many circumstances of great weight to confirm these testimonies, which are peculiar to these writings: as,

First, A general dispersion of them through those places which were converted to that faith which the apostles preached: for the apostles, saith Irenæus, *first preached the gospel, and after, by the will of God,* " in scripturis nobis tradiderunt," *delivered it to us in the Scriptures, to be hereafter the pillar and foundation of our faith.* (Lib. iii. cap. 1.) Eusebius saith, that *the first successors of the apostles, leaving their countries, preached to them who had not yet heard of the Christian faith, and then delivered to them, as the foundation of their faith, τὴν τῶν θείων εὐαγγελίων γραφὴν, the writings of the holy evangelists.* (Hist. Eccles. lib. iii. cap. 37.)

Secondly, The translation of them into other languages; that of the Syriac being so ancient that it leaves out the Second Epistle of St. Peter, and the Second and Third Epistles of St. John, and the Revelation, as being for a time controverted in some of the eastern churches: that of the Latin, styled in Jerome's time *the old translation,* and very probably made from the beginning of a settled church among them; for the Latin church could not be well without a Latin version, it being the custom of all churches to read these Scriptures on the Lord's-day; which sure they would not do in a language not to be understood by those that heard it.

Thirdly, The constant reading of them in public and in private, in their assemblies, and in their closets and families. *On Sunday* (saith Justin Martyr *) *all the Christians in the city or country meet together, and then we have read unto us the writings of the prophets, and τὰ ἀπομνημονεύματα τῶν ἀποστόλων, the monuments of the apostles;* and having read them, they did publicly † *τὰς θείας ἑρμηνεύειν γραφὰς, expound them to the people:* that they were also read by the most eminent and pious Christians every day, that ‡ " discat unusquisque ex Scripturis sanctis officium suum," *every one might learn his duty from the Holy Scriptures,* we learn from the question in the Constitutions of St. Clement, § *Whether a man ought the day after he had done the duties of wedlock, or been subject to any involuntary defilement, βιβλίου θίγειν, touch the book;* and the declaration of St. Clement, ‖ that *the matrimonial duties should not be done, ὁπηνίκα εὐχῆς καὶ ἀναγνώσεως ὁ καιρὸς, when was the time of prayer, or reading of the Scriptures;* and that the sacrifices of the true gnostic ¶ were, *εὐχαί τε καὶ αἶνοι, καὶ αἱ πρὸ τῆς ἑστιάσεως ἐντεύξεις τῶν γραφῶν, prayers and praises, and the reading of the Holy Scriptures before meals.* And seeing Irenæus ** saith, that *he who had a care of his salvation might read the form of his faith in the epistle of Polycarp to the Philippians;* since that Epistle, †† and the epistle of St. Clement * to the church of Corinth, which were their genuine works; yea, the epistle of St. Barnabas,† and the book of Hermas, ‡ which two were reckoned as apocryphal, were read publicly in many churches, doubtless they must be more concerned to read the undoubted writings of the apostles, which they esteemed the rule of faith, which they styled § "libri deifici," *books which transformed them into a Divine nature;* which they looked upon as the records of their eternal interests, as books by which they must be judged at the last day, and according to which they should be punished or rewarded everlastingly.

Fourthly, The early perusal of them both by Jews and heathens, who writ against them, and did endeavour to destroy them, that so they might cause the Christian faith to perish, but never did deny them to be indeed the works of the apostles, whose names they bore: by Jews, for Trypho ‖ speaks thus at least of the Gospels, *The precepts contained in your Gospels are so great, that I suspect no man can keep them, ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, for I took care to read them.* The Ebionites, ¶ who also were Jews, rejected all the Epistles of St. Paul, as gathering from them that he was an apostate from the law of Moses. The heathens; for Celsus ** not only boasts that he knew all things belonging to the Christians, but often carps at the writings of the evangelists and of St. Paul. And indeed the Christians freely offered them to be perused by them: *For that we may not seem to impose upon you* (saith Justin Martyr to the Roman emperor), *we offer to you some of the doctrines of Christ; and you, being emperors,* †† *may ἐξετάσειν, search whether we truly have been taught, and teach these doctrines.* And again, *The prince of evil spirits is by us called a serpent, Satan, and the devil, ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, as you may learn by searching into our writings.* ‡‡ *Thou who thinkest we are not concerned for the safety of Cæsar* (saith Tertullian §§), *look into the words of God,* " quas neque ipsi supprimimus, et plerique casus ad extraneos transferunt," *which we do not suppress, and which many accidents bring into the hands of heathens.* From their endeavours to destroy the Christian faith by burning these books, came the edicts of Dioclesian, |||| *τὰς γραφὰς ἀφανεῖς πυρὶ γίνεσθαι προστάττοντα, commanding that the Scriptures should be committed to the flames,* and the ¶¶ actual burning of them where they could be found, and the tormenting of the Christians to deliver up the Scriptures.

Fifthly, The direful torments which the Christians chose to suffer, rather than they would desert the faith contained in these books, or deliver them up to their tormentors, and the infamy of those that did so, they being branded with the odious name of *traditors.* Now what writings in the world have been so generally dispersed, and so much perused by all sorts of persons, friends, foes, assertors of, and enemies to, the faith of Christians? What laws, or

* Apol. ii. p. 98.
‡ Orig. Hom. 11. in Exod. F. 50. L.
‖ Pædag. lib. ii. cap. 10. p. 194. D.
** Lib. iii. cap. 3.
† Euseb. Eccles. Hist. lib. vi. cap. 19.
§ Lib. vi. cap. 27.
¶ Strom. vii. p. 728. B.
†† Suidas in voce Polycarpus.

* Euseb. Hist. Eccles. lib. iii. cap. 38. lib. iv. cap. 23. Epiph. Hær. xxx. p. 15. Phot. Cod. 113.
† Hieron. vicibas Barnabas et Hermas.
‡ Euseb. Hist. Eccles. lib. iii. cap. 3. Athanas. Epist. Paschal, tom. ii. p. 39, 40.
§ Cypr. de Elv. et lib. et Eph. 52. pass. Sancti Felicis passim.
‖ Apud Justin. Dial. p. 227. C.
¶ Iren. lib. i. cap. 26. Orig. lib. v. p. 274. Euseb. lib. iii. cap. 27.
** Apud Orig. p. 11. 227, &c. †† Apol. ii. p. 61. D. ‡‡ P. 71. B.
§§ Apol. cap. 31. |||| Euseb. Hist. Eccles. lib. viii. cap. 8.
¶¶ "Scripturæ repertæ incendantur," Lact. de Mart. Perfec.

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writings whatsoever, have been so early translated into other languages? Who were so much concerned to peruse them, as were all Christians to peruse the laws of Christ? Who suffered so much for them, as the Christians did? Since then this early reading of them in public, and in private, by the Christians, this general dispersion of them through all Christian churches, this quick translation of them into other languages, this constant suffering for them, are all corroborating circumstances of the unquestionable evidence all Christians had obtained that they were genuine works, and truly what they did pretend to be; it is also clear these writings are more worthy to be received as genuine, and writings of unquestionable truth, than any profane writings in the world.

§. VIII. The internal arguments, which usually are or can be offered to prove other writings genuine, are only taken from the things contained in them, that they were proper to the times in which the author was supposed to write, and from the freedom of them from any thing, which is not well consistent with those times, which are all mean and trifling things, compared to those internal arguments which these Epistles do afford; that they are the authentic records of those apostles whose names they bear, and that those things which they assert touching the gifts and powerful operations of the Holy Ghost, both exercised by them and conferred on other churches, were unquestionably true. For,

First, It is not once nor twice, it is not by the bye, but it is frequently, professedly, and upon all occasions, they refer to these miraculous powers and spiritual gifts, as yielding a full proof and confirmation of the testimony they gave of Christ, and that *Christ was among them*, and as a demonstration of the truth of their apostleship against all opposers, and of the preference of that faith which was attended with them, above the law, which some desired to observe; spending whole chapters in discoursing of these spiritual gifts, distinguishing them somewhat nicely into gifts, administrations, and operations; ranking them under nine several heads, and specifying the very names of those who did by office exercise them, and shewing the necessity there was of this variety of gifts and operations in the body, appealing to the senses, the consciences, and the experience of those to whom they wrote, touching the truth and certainty of what they had asserted touching those spiritual gifts, by such inquiries as these: *What! know ye not that Christ is among you?* 2 Cor. xiii. 5. *Am I not an apostle? Surely I am so to you: for the seal of my apostleship are ye in the Lord*, 1 Cor. ix. 1, 2. It is manifest you are *the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God*, 2 Cor. iii. 3. Surely *the signs of an apostle have been wrought among you in all patience, in signs and wonders, and mighty deeds*, 2 Cor. xii. 12. Have you *received* from the *false apostles another spirit which ye have not received from us?* xi. 14. *This only would I learn of you, he that ministered to you the Spirit, and wrought miracles among you, did he it by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye* (desirous to be) *made perfect in the flesh?* Gal. iii. 3—5. *Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance, as ye know what manner of persons we were among you*, 1 Thess. i. 5. Which words are either plain inquiries upbraiding their doubtfulness and hesitation in so plain a case, or else appeals unto their certain knowledge of these things; nor is it to be wondered that they should make these confident inquiries and appeals, seeing the external miracles, and the internal gifts and distributions of the Holy Ghost, mentioned in those Epistles, were either such of which even infidels might from the nature of them be convinced, or such as, from some outward and sensible appearances and effects, or by their inward operations, made themselves known to them who heard and saw them. For instance, *the working of miracles, the casting out of devils* by the name of Jesus, and *the healing the sick* through faith in his name, *the gift of prophecy*, or foretelling things future, *the discernings of spirits, the gift of tongues, and the interpretation of them*, if truly done, were things self-evident, and could not well be exercised without a sensible demonstration to all that saw, perceived, heard, or felt them, that they were performed; and therefore God, by assisting the apostles, and by enabling others to perform them, must give full *testimony to the word of his grace:* and the apostles, by this constant appeal to them as to things which their own eyes had seen, and their consciences bore witness to, and they in person had performed, must appeal to the senses and experience of those to whom they writ in matters subject daily to their experience, and to the senses of the members of those respective churches, touching the truth of their apostleship, and of the confirmation they pretend to have given of it. Now, as it seemeth highly incredible that persons able to write the deepest mysteries and the exactest precepts of morality, should be so foolish as to confirm them only by an appeal to the senses and experience of those very men of whom they were assured that they had never seen or done, or found the least experience of any of the things they mentioned; so is it still far more incredible, that an appeal of such apparent falsehood made to the consciences of men, who never saw these miracles, or found these comforts of the Holy Ghost, and never had these gifts of tongues, interpretation, healings, prophecy, which these Epistles tell us were their daily exercise, should embrace these very Epistles as Divine, these records as the word of God. And yet we know both they and other churches did thus actually esteem them, and receive them as such, and therefore must be well assured, that what they thus asserted of the gifts of the Holy Ghost, were things confirmed to them by their own senses and experience.

Secondly, Add to this, that these men, in these very writings, confidently say, that this was their rejoicing, *even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in the world, and more abundantly towards them*, 2 Cor. i. 13. and that *they writ no other things than what they did acknowledge, and they trusted would acknowledge to the end*, v. 11. *We are* (say they) *made manifest to God, and we trust also we are made manifest in your consciences*, v. 11. They represent it as a great absurdity, that they should be *found false witnesses of God*, 1 Cor. xv. 15. They distinguish themselves from others they call *false apostles and deceitful workers*, by this very character of their sincerity. *For we* (say they) *are not as many, who corrupt the word of God; but as of sincerity, as of God, in the sight of God speak we in Christ,*

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2 Cor. ii. 17. *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God,* iv. 2. yea, for this they appeal to the searcher of all hearts, and to the consciences of those to whom they write, saying, *Our exhortation was not of deceit, or guile: for neither at any time used we flattering words, as ye know; nor of men sought we glory, neither of you, nor yet of others: ye are witnesses, and God also, how holy, and justly, and unblamably, we behaved ourselves among you that believe,* 1 Thess. ii. 3. 5, 6. 10. Now with what face could these things be asserted by men, who knew that they, in these Epistles, had told such things as even the senses and experience of those to whom they wrote must know to be the greatest falsehoods? Or how could they to whom they wrote give credit to such impudent untruths as these must be, if the relations which they made of these miraculous operations of the Holy Ghost had been fictitious things? This therefore is a farther evidence of their sincerity and truth in these relations.

Thirdly, Let us consider how the apostle treats those churches of Corinth and Galatia, in which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to the apostle Paul. The Corinthians, in his first chapter, are represented as *schismatical;* in his third, as *carnal;* in the fifth, as *glorying in an incestuous person;* in the sixth, as *contentious,* to their own shame, and to the scandal of Christianity; in the eighth, as *murderers* of them *for whom Christ died;* in the tenth, as *murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils;* in the eleventh, as coming to the Lord's supper, *not for the better, but the worse,* offending in it both against the rules of charity, and temperance, and faith, in *not discerning the Lord's body;* in the twelfth and fourteenth, as guilty of *emulations, schisms,* and *contentions,* touching spiritual persons, and of vain-glory, scandal, and confusion in the exercise of their *spiritual gifts;* and in the fifteenth, as deniers of that *resurrection,* which was the great foundation of all the future hopes of Christians. In his Second Epistle he declares his fears that he might *find among them debates, envyings, wrath, strifes, backbitings, whisperings, swellings;* and that he should find among them *many who had not yet repented of the uncleanness, fornication, and lasciviousness, which they had committed,* 2 Cor. xii. 20, 21. And for these things, if not reformed, he threatens he would *use sharpness, and come to them with a rod,* 2 Cor. x. 6. xiii. 2. He charges the Galatians with apostacy, admiring that *they were so soon removed from him that called them to another gospel,* i. 6. and represents them as foolish and bewitched for falling from that gospel, by which they had received these spiritual gifts, to the beggarly elements of the law, iii. 1. 5. Now how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas or Apollos, than for Paul, if Paul imposed upon them with false stories, and sensible untruths? Or why should not the Galatians even quit that gospel in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie?

Moreover, the affections of the members of these churches were not so firm to him, their esteem of him was not so great, as that he might securely lessen it by venturing on these arts of falsehood, for he found some of his Corinthians *puffed up against him,* and preferring others much before him, (1 Cor. iv. 18.) charging him with lightness and inconstancy, (2 Cor. i. 17.) and *walking according to the flesh,* (x. 2.) looking upon him as a man too much transported, and almost besides himself, (2 Cor. v. 13.) as *base in person, and in speech contemptible:* (x. 10.) he complains, that they were *straitened in their bowels of affection towards him,* and that the *more he loved them, the less he was beloved by them,* (2 Cor. xii. 15.) that they questioned his apostleship, and even sought a proof of Christ speaking in him, (xiii. 3.) He represents the Galatians as men who questioned his apostleship and doctrine, or at least thought him much inferior in both to others, chap. i. and in the second, as supposing he dissembled with them, and elsewhere preached himself that circumcision he condemned in them, v. 11. yea, who looked upon him as *their enemy,* and were even ready to *exclude him,* iv. 16, 17. Now under these circumstances could he hope to repair his credit with them, and to establish his apostleship they questioned, by an appeal to and a relation of such things as both their senses and experience knew to be manifest untruths? But,

Fourthly, Could it be supposed that these churches were so stupid and insensible, that they did not, or so partially affected to these apostles, that they would not, take notice of these things? These Epistles inform us of other subtle and industrious adversaries, men zealous to oppose, and to adulterate the gospel which he preached, and desirous to find occasions to depress and lessen the promoters of it, and to advance themselves above them. (2 Cor. x. 12. xv. 11, 12.) St. Paul complains, that the Corinthians had among them *false apostles, and deceitful workers, who transformed themselves into the apostles of Christ,* when in truth they were *ministers of Satan,* 2 Cor. xi. 13. 15. *men who corrupted the word of God,* ii. 17. and sought to *corrupt them from the simplicity that is in Christ,* xi. 3. That among the Galatians there were evil agents, who *troubled them, and would pervert the gospel of Christ,* i. 7. *false brethren, who come in privily to spy out their liberty,* ii. 4. men that desired to *exclude the apostles, that they might be affected by them,* iv. 17. men who *constrained them to be circumcised,* and observe the law, and yet keep it not themselves, but only did this *lest they should suffer persecution for the cross of Christ,* vi. 12, 13. wishing they were *cut off* who did thus *trouble them,* v. 12. The like he saith, Phil. i. 15, 16. iii. 18. Colos. ii. 4. 8. 19, 20. 1 Tim. i. 5, 6. vi. 3—5. 2 Tim. ii. 17—19. iii. 5. 8. Tit. i. 10, 11. Now if he himself were a vain talker, and *deceitful worker,* one who endeavoured to impose upon them with false tales, with what face could he object those things to others of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious reply to such an accusation, that he himself, in his appeal to the miraculous operations of the Holy Ghost, for confirmation of his doctrine and apostleship, had done the very thing he laid to their charge? We have no reason to suspect that all, or

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any of these adversaries neglected any pains or diligence to search into the truth of what St. Paul thus offered to confirm his doctrine, and magnify his office; and to vindicate himself from the aspersions which they cast upon him. Since then we never find the truth of these relations questioned by any of those Jews, who so insatiably thirsted for his blood, or by those Judaizing Christians, those of the circumcision, who so vehemently inveighed against his doctrine, his person, and his office; and since we are assured by the event, that if they ever made any such attempts they all proved ineffectual, and insufficient to impair the credit of those writings in the Christian world; it may be certainly concluded, that these Epistles could not be convinced of falsehood, but contained matter of unquestionable truth in these assertions touching the powerful operations of the Holy Ghost.

Lastly, Let us consider what the apostles suffered for this testimony, and what it cost them to propagate this faith throughout the Christian world, and in what tragical expressions they are set forth in Scripture; *God* (saith St. Paul) *hath set forth us the apostles last, as it were appointed to death, for we are made a spectacle to the world, to angels, and to men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling-place; and labour, working with our hands. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and the off-scouring of all things to this very day,* 1 Cor. iv. 9. 11—13. that *they died daily; or stood in jeopardy of it every hour,* 1 Cor. xv. 31. that they *approved themselves as ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,* 2 Cor. vi. 4, 5. *We were* (saith he) *pressed above measure, beyond strength, insomuch that we despaired of life,* 2 Cor. i. 8. and in the eleventh chapter he gives such a dreadful account of his own afflictions as can scarcely be read without trembling. Now by what motive could they be acted in the publication of that faith, for which they suffered all that wit and malice could inflict upon them, but the conviction of the truth of what they published; seeing they actually lost all in this, and could expect no blessings in another world for calling God to witness to a lie? The moralists assure us, that it is impossible for men to act without appearance of some good to be pursued by that action; that love of life, and a desire of self-preservation, is common to us with the brutes, and it is as natural both for them and us to avoid misery and torments: if then the apostles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully subject themselves unto the worst of misery and torments, in propagation of a testimony from which they could expect no profit or advantage, they must be even bereft of common sense, renounce the natural instincts of mankind, and be in love with misery and ruin. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them true; but if the apostles were guilty of any cheat at all in this matter, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, *i. e.* for that from which they could expect no good at all; which seems so inconsistent with the common principles of reason and self-love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable person that these Epistles must be written whilst the apostles lived, and be their genuine writings, and then the truth of what they do so copiously assert concerning the miraculous gifts and operations of the Holy Ghost, vouchsafed to the believers of those times, cannot be reasonably contested.

§. IX. But yet I shall proceed to farther confirmation of this argument from these two heads.

First, From a particular consideration of the gifts they mention.

Secondly, From the reason we have to believe that these extraordinary gifts were equally conferred upon all other Christian churches, as upon those which the apostles mention in their Epistles, and also were of a lasting continuance among them.

First, From a particular consideration of the miraculous operations and the gifts they mention. Now they were of two sorts:

The *healing of the sick, and the curing of the lame, blind, and maimed, the raising of the dead, the ejecting of devils out of men, and from their oracles and temples;* which being performed by the apostles and primitive professors of Christianity upon others, I style *outward operations.*

Or else those *inward gifts* by which the understanding was enlightened, and was enabled to discern that which their natural powers could not reach, as, the *gift of speaking with unknown tongues,* of *prophecy,* of *discerning spirits.* I begin with

The gift of healing the sick, and the diseased. Of which let it be noted,

First, That this gift was not confined to the apostles, but was conferred on the inferior clergy, and other members of the church indifferently: for amongst the gifts conferred upon the church, the apostle mentions *χαρίσματα ἰαμάτων, those of healing,* 1 Cor. xii. 9. and, ver. 29. they who exercised those gifts are reckoned after apostles, prophets, teachers, as being both distinct from them, and inferior to them; and ver. 30. the question is thus put, *Have all the gifts of healing?* St. James directs the sick and the diseased to the *rulers of the church,* with promise that the *prayer of faith,* joined with the holy oil, *should heal the sick,* James v. 14, 15. And this is by our Saviour promised as one of the signs that *should follow them that believed* in his name; *They shall lay hands on the sick, and they shall recover,* Mark xvi. 18. This being therefore made as well the matter of a promise, as of their frequent prayers; had not these prayers been answered, and this promise verified, Christianity would have, in probability, been blasted by it.

Secondly, This gift continued frequent and notorious in the three first ages of the church, and the salutary influences of it were dispersed throughout the world. Soon after the destruction of Jerusalem, the Christians, saith Epiphanius,* *returned from Pella, σημεῖα μέγαλα ἐργαζόμενοι ἰάσεων, working great miracles of healing.* Amongst the operations of the Holy Ghost conferred at baptism upon the converts of his time, Justin Martyr† enumerates, *τὸ τῆς ἰάσεως, the gift of healing.* Irenæus‡ proves the certainty of our

* De Mens. et Ponder. sect. 15. † Dial. cum Tryph. p. 258.

‡ Ἄλλοι δὲ τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶντκι καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὺς ἠγέρθησαν· καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσιν. Lib. ii. cap. 57. Πολ-

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Lord's resurrection, from those miracles which his disciples performed still in his name: *For some of them* (saith he) *cast out devils, others heal those that are diseased, and even now the dead have been raised, and continue with us many years. The spirits of many dead men have returned again, and the man hath oft been given to the prayers of the saints, the whole church of that place requesting it with prayer and fasting.—Even to this day* (saith Origen*), *there remain footsteps of that Holy Spirit, who appeared in the shape of a dove among the Christians; for* ἐξεπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they cast out devils, and perform many cures.* And again,† *Even now the name of Christ exempts men from ecstasies, scares away* δαίμονας ἤδη δὲ καὶ νόσους, *devils and diseases. Some footsteps and remainders of the miracles which Christ performed* ‡ ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται, *are to this day done in the church by the name of Jesus.* And, lastly, to that inquiry of Celsus, *What magnificent work hath your Jesus done?* he answers,§ *This is one magnificent work, that* μέχρι σήμερον, *even to this day his name doth heal diseases.* Now of the truth of what they thus deliver, they pretend,

First, To be themselves eye-witnesses. *We can produce* (saith Origen ‖) *a vast number of Greeks and barbarians who believe in Christ; some of whom, as a token of the power of that faith they have embraced, heal diseases by invocation of the name of God and Christ:* καὶ ἡμεῖς ἑωράκαμεν, *and we ourselves have seen many delivered by these things from dangerous symptoms, ecstasies, and madness, and ten thousand other evils which neither men nor devils could exempt them from.*

Secondly, They call the God of heaven to witness to the truth of what they say: *We have seen many such things* (saith Origen¶), *being present, and beholding them with our eyes, which should we write, the heathens would laugh at them as things feigned,* ἀλλὰ γὰρ Θεὸς μάρτυρ τοῦ ἡμετέρου συνειδότος, *but God is witness to my conscience, that I do not endeavour by false testimonies to commend the doctrine of Christ.*

Thirdly, They appeal to the testimonies of their very enemies. For thus Tertullian** speaks to Scapula, a judge in Carthage: *All these things may be suggested to thee from thy office, and the advocates of it, who have received these advantages from Christians; for the notary of one, the child and kinsman of another, have been freed by us from devils:* "Et quanti honesti viri (de vulgaribus enim non dicimus) aut à dæmoniis, aut valetudinibus remediati sunt?" *And how many honourable men (for we speak not of the vulgar) have been delivered from devils or diseases by the Christians? It was Proculus* (saith he), *the Christian, that healed with oil Evodus; which so ingratiated him to Severus, that he kept him in his palace to his death.* And,

Lastly, By this very argument they triumph over the like attempts of heretics and heathens, who pretend to do these things by magic, or that their gods performed the same. 1. Over those heretics, who, knowing these miraculous cures were frequently performed by the orthodox, were forced to pretend the like. Thus Irenæus comparing the miracles of Christians with the magical operations of Simon Magus, Carpocrates, and others of that gang: *This* (saith he*) *is sufficient to confute them, that they can neither give sight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytic, nor those that are diseased in any other part of the body; which yet* (saith he) *was often done by Christians to the benefit of the heathens.* 2. Over the like pretences of the heathens, who boasted that † πολλαὶ σωμάτων πηρώσεις ἰάσθησαν, *that their gods did many cures, that they gave* ‡ "morbis medelam, spem afflictis, opem miseris," *medicine to the diseased, hope to the afflicted, help to the miserable;* and that *their gods had often cured* § "multorum hominum morbos valetudinesque," *the diseases of many.* For to this they do not only answer, by saying they had no assurance that their demons, however courted by them, could heal the infirmities of human bodies; as Origen ‖ replies to Celsus; and that if they had any thing of this kind, it was only by applying medicines, and directing them to such meats, such potions, and such juices of herbs, that is, saith Arnobius, *by shewing the skill of a physician rather than the power of a god:* but that they could do nothing of this nature worthy to be named with that which Christ and his apostles did; *he* (say they) *with a word commanded the blind to see, the lame to walk, and cured all diseases with a touch of his hand.* Now, can you shew us any among all your magicians,¶ "consimile aliquid Christo millesima ex parte qui fecerit," *who have done any thing in the least resembling Christ?* Yea, ** "Quid simile Dii omnes quibus opem dicitis ægris et periclitantibus latam?" *What like to this have any of your gods, to whom you do ascribe the cure of the sick, performed?* That whereas their gods could not transmit their supposed powers to others, our Jesus derived this power to the meanest, to *rustics, fishermen, day-labourers,* †† *and did himself nothing which he gave not them also power to do:* and that the name of Jesus restored them to perfect health, who were incurable by all the powers of human art, the assistance of the demons or of heathen deities. *Seeing you have the confidence* (say they) *to bring the cures of heathen deities into contest with those of Christ, how many thousand shall we instance in, who have in vain repaired with supplications to all the temples of the gods; in vain have tired the ears of your admired Æsculapius?* ‡‡ "Quid ergo prodest ostendere unum aut alterum fortasse curatos, cum tot millibus subvenerit nemo?" *And what availeth it, to tell us of the good success of two or three, when the complaints of thousands receiving no help from them shew their want of power to assist the needy?*

Let it be then considered, that the Christians, for three whole centuries together, healed many myriads throughout the world, who laboured under those diseases, which were incurable by all the arts of men and devils; that they made

λάκις διὰ τὸ ἀναγκαῖον, τῆς κατὰ τόπον ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ ἁγνίας, ἐπίστρεψε τὸ πνεῦμα τοῦ τελευτηκότος, καὶ ἐχαρίσθη ὁ ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων. Ibid. cap. 56.

* Contr. Cels. lib. i. p. 34. † P. 55.
‡ In Job. tom. xxvi. p. 328. C. § Contr. Cels. lib. ii. p. 20.
‖ Lib. iii. p. 124. ¶ Lib. i. p. 35. ** Cap. 4.

* "Nec enim cæcis possunt donare visum, neque surdis auditum, neque debilas, aut claudos, aut paralyticos curare, vel alia quadam parte corporis vexatos, quemadmodum sæpe evenit fieri secundùm corporalem infirmitatem, vel earum, quæ à foris accidunt, infirmitatum bonas valetudines restaurare." Lib. ii. cap. 56, 57.
† Cels. apud Orig. lib. viii. p. 415, 416. ‡ Cæcil. apud Minut. p. 9.
§ Arnob. lib. i. p. 28. ‖ Lib. viii. p. 418.
¶ Arnob. lib. i. p. 25. ** P. 28.
†† "Neque quicquam est ab illo gestum, quod non omno donnverat faciendum parvulis illis, et rusticis, et eorum subjecerit potestati." P. 30, 31.
‡‡ Ibid. p. 29.

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frequently the lame to walk, the deaf to hear, the blind to see, and sometimes raised the dead, by invocation of the name of Jesus; and we shall find just reason to conclude, *This was the Lord's doing, and it is marvellous in our eyes.*

§. X. Secondly, Our Lord promised, that they who believed in him should *cast out devils*, which promise he performed with such a constant scene of glorious instances, and such amazing circumstances, if in this matter we may credit the primitive professors of, and martyrs for, Christianity, that it is not possible for any man to doubt the truth and certainty of the Christian faith, who does not look upon them as impudent untruths and lying legends. For,

First, Let us consider to whom this power was committed over *this strong man armed*, over these *principalities, and the rulers of the darkness of this world.* Our blessed Saviour having said, *Behold, I give you authority over all the power of the enemy*, great multitudes of Christians gave a continual demonstration of the truth of this prediction. For *that our Lord was sent for the destruction of these evil spirits, καὶ νῦν ἐκτῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε, you may now learn* (saith Justin Martyr*) *from what is done before your eyes; for many Christians throughout all the world, and in the very city of your empire, have healed many that were possessed of the devil, and still do they eject them by invocation of the name of Jesus, whom none of your enchanters, conjurers, or sorcerers, were able to expel. —Those Christians are not few* (saith Origen†), *who eject devils from them that are possessed with them, and this they do without all curious arts, or any sorcery or magic, only by prayers, and simple adjuration of them, ὡς ἐπίπαν γὰρ ἰδιῶται τὸ τοιοῦτον πράττουσι, for mostly this is done even by the meanest Christians, the grace assistant to the word of Christ demonstrating by this the devil's weakness; that to expel them from the soul or body of a man, there is no need of men of wisdom, or powerful in demonstration of the faith. Now* (saith he‡) *were not Christ of a Divine composition, the devils would not thus quit the bodies they possess at the bare invocation of his name.* "Fidelis quisque dæmonibus imperat," *Every Christian hath command over the devils*, saith Clemens.§ *Yea, such is the efficacy of the name of Jesus* (saith Origen‖), ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that it sometimes profits when it is used by wicked men*; according to our Lord's prediction, that at the dreadful audit many should be rejected who could make this plea, *in thy name we have cast out devils.* (Matt. vii. 22.) It was sometimes efficacious even when used by them who were no followers of the holy Jesus; as in the instance mentioned by St. John, *Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us*; (Mark ix. 38.) and this gave courage to the Jewish exorcists, the sons of Sceva, to *adjure evil spirits by the name of Jesus.* (Acts xix. 14.) And not the Jews¶ only, but other enchanters also, saith St. Austin,** *mixed the name of Jesus with their incantations.*

Secondly, This name was efficacious against all evil spirits whatsoever, none of them being able to resist the power of it. *Even now* (saith Justin Martyr*), *we who believe in Jesus, τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν, adjuring the whole herd of devils and malignant spirits, have them all subject to our power.* And again, *By the name of the Son of God, πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ ὑποτάσσεται, all kinds of devils, being adjured, are overcome, and brought into subjection.—It is evidently seen* (saith Origen†), *that by the name of Jesus ten thousand devils have been expelled from the souls and bodies of those who were possessed by them.* On this account they triumphed over the heathen exorcists, that by the name of Jesus they expelled those devils, *which none of their sorcerers, enchanters, or magicians* (saith Justin Martyr ‡), *could expel;* and over all the heathen deities. *Bring one possessed, mad, and raging* (saith Lactantius§), *to your Jupiter, or, because he is not skilful in those matters, bring him to Æsculapius, or Apollo; let both their priests adjure him in the name of their supposed deities, to quit his station, they in vain attempt it; but let the same devils be adjured in the name of the true God, and instantly they fly;* "Quæ ratio est ut timeant Christum, Jovem non timeant?" *Were this Jove any better than themselves, why do they fear our Christ, and not their Jupiter?* And on the same account they triumphed over those heretics, which then appeared to corrupt the truth: for *we by this* (saith Irenæus‖) *confound the heresies of Simon Magus, Carpocrates, and the whole tribe of these deceitful workers, that they cannot,* "omnes dæmones effugare," *expel all kinds of devils, but only such as are confederate with them, if they indeed do that.* Consider,

Thirdly, That they expelled them not only out of men, but also from their temples, oracles, and altars. *We are so far* (saith Origen¶) *from worshipping of demons, that we expel them ἀπὸ τόπων ἐν οἷς αὐτοὺς ἱδρύκασιν, from the places where they are seated.—Go no more* (saith Clemens of Alexandria, in his exhortation to the Greeks**), *to your Castalian, or other fountains: all these prophetic streams are now dried up, and they are passed away with their own fables.—Divination and oracles* (saith Strabo††) *were by the ancients much regarded; but now they are as generally neglected and contemned, the oracle at Delphos and at Hammon being wholly silent.—Not above one or two remains* (saith Plutarch‡‡), *the rest are wholly silent, or entirely desolate.—The spirit of the gods* (saith the apostate Julian §§) *comes now σπανίως μὲν καὶ ἐν ὀλίγοις, but rarely, and to very few.* Thus are the very heathens forced, with Porphyry,‖‖ to confess the triumphs of our Jesus over their supposed deities. Nor did they only silence their oracles, and stop the mouths both of their priests and of those demons that inspired them; but they did open them, at the same time, to

* Apol. i. p. 45. † Contr. Cels. lib. vii. p. 334.
‡ Εἰ γὰρ μὴ θεῖόν ἦν αὐτῷ δοθεῖσα σύστασις. Lib. iii. p. 133.
§ Recogn. lib. iv. cap. 33. p. 461. ‖ Lib. i. p. 7.
¶ Pag. fid. p. 289, 290.
** "Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi." Tract. 7. in Joh. tom. ix. p. 63.

* Dial. cum Tryph. p. 302. A. et 311. † In Celsum, lib. i. p. 20.
‡ Apol. i. p. 45. § Lib. iv. cap. 27. ‖ Lib. ii. cap. 56.
¶ Contra Cels. lib. vii. p. 376. ** P. 9. A. B.
†† Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου, καὶ χρηστήρια, νυνί γ' ὀλιγωρία κατίσχει πολλή, διόπερ καὶ τὸ ἐν Ἄμμωνι σχιδόν τι ἐκλέλειπται χρηστήριον, πρότερον δὲ ἐπετίμητο. Lib. xvii. p. 815. Et de Fano Delphico, Νῦν μὲν ὀλιγάρηται καὶ τὸ ἔαρὲν, πρότερον δὲ ὑπερβαλλόντως ἐτιμᾶτο. Lib. ix. p. 419.
‡‡ Οὐδὲν δεῖ περὶ τῶν ἐκεῖ πιστάσασθαι καὶ διαπορεῖν τὴν ἐντεῦθα τῶν χρηστηρίων ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἀπάντων ἐκλελοιπότας, τῶν δ' ἄλλων τὰ μὲν σιγᾷ, τὰ δὲ παντελὴς ἐρημία κατέσχηκε. De Defect. Orac. p. 411. E. F.
§§ Apud Cyril. Al. lib. vi. p. 198, 199.
‖‖ Apud Euseb. Præp. Evang. lib. v. cap. 1.

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force them to confess, even before their priests and votaries, that they were evil spirits. *This most men* (saith Minutius*) *know, and some of you, that all your demons, when they are forced out of bodies by our words and prayers, do with grief confess what they are, not belying their own filthiness, even in your presence;* "ipsis testibus esse eos dæmones de se verum confitentibus credite," *believe their testimony when truly they confess themselves to be but devils.—All the dominion we have over them* (saith Tertullian†), *proceedeth from the name of Christ, and the commemoration of those things they are to suffer from him as their judge; this causeth them, at our command, to come forth of the bodies they possess, with great reluctance, and grief, and shame, when you are present: you who have credited their lies, believe them when they speak the truth of themselves, for none will lie to their disgrace, but for their honour; they are more to be believed who confess against themselves, than who deny for themselves.—These devils* (saith Cyprian‡), *being adjured by the true God, do instantly confess, and are compelled to come out of the bodies they possess; you may see them by our voice, and by the power of the invisible Majesty, as it were whipped and scorched, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing even in the audience of their votaries, whence they come, and when they will depart.* In his epistles to Donatus, § this is made one property of a Christian, *to force impure spirits to confess what they are, and to urge them by their powerful strokes to depart.* Consider,

Fourthly, This was done not in Rome and Carthage only, and other cities of the chiefest note, but, as it is observed by Justin Martyr, ‖ κατὰ πάντα τὸν κόσμον, *throughout all the world,* not only for some weeks or months together, but, as these records testify, from the first rise of Christians to the days of Constantine; for even about that time Lactantius ¶ speaks thus: *As Christ himself, whilst he conversed with men, did with a word expel all kind of devils,* "ita nunc sectatores ejus," *so now his followers expel these filthy spirits by their Master's name, and by the sign of his passion.* Eusebius adds,** *that* εἰσέτι καὶ νῦν, *even now he shews the virtue of his Divine power, by expelling wicked and hurtful devils from the bodies and the souls of men, only by mention of his name,* ὡς αὐτῇ πείρᾳ κατειλήφαμεν, *as from experience we have found.* This they did,

Lastly, Say these authors, without the use of medicines or magical incantations, only by *invocation of the name of Jesus,* or by *reciting the sacred books,* saith Origen, †† *without deceit, or without gain,* saith Irenæus; ‡‡ "sine præmio, sine mercede," *without advantage or reward,* saith Tertullian; §§ it being then conceived criminal to gain by such spiritual gifts, and contrary to that injunction of their Lord, Matt. x. 8. *Freely ye have received, freely give.* And truly to conceive these things were done by any medicines, or magical enchantments, is the greatest folly; for how should multitudes of mean and simple Christians arrive at such a skill in any of those arts, which neither Jew nor gentile, who had long exercised them, could attain unto, and which none of these numerous apostates or heretics which fell off from them in the times of persecution could discover, or instruct others to perform, or themselves exercise? And much less is it to be thought that Satan should assist them to build Christianity upon the ruins of his own kingdom, and to promote an interest as contrary both to his nature and designs, as is light to darkness. Moreover, that none might doubt the truth of these particulars;

First, They frequently appeal even to the senses of the very infidels. *If you are willing* (saith Justin Martyr*), καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾷον ὑμῖν πεισθῆναι, *it is easy for you even now to be assured of these things with your own eyes.* "Dictis non stetis, si oculi vestri et aures permiserint vobis," *Disbelieve these things* (saith Tertullian†), *if your eyes and ears will suffer you to do so.* Admirable are those words of Cyprian‡ to Demetrianus, a persecutor of the Christians, "Veni et cognosce vera esse quæ dicimus:" *Come and experiment the truth of what we say; and since thou sayest thou worshippest the gods, believe the gods thou worshippest; or, if thou wilt, believe thyself; for he that now dwells in thy breast, and holds thy soul in ignorance, shall in thy audience speak of thee; thou shalt see them entreating us whom thou entreatest, them whom thou fearest fearing us; thou shalt see them bound, and trembling under our hand, whom thou adorest as gods; sure this must be sufficient to confound thee in thy errors, when thou seest and hearest thy gods, at our command, instantly confessing what they are, and not daring to conceal their cheats in thy presence.*

Secondly, They also appeal to their consciences; *We expel devils out of men* (saith Tertullian§), "sicut plurimis notum est," *as very many know.—Most men are very well acquainted with these things* (saith Minutius‖), "pars vestrum," *and so some of you heathens are.* They appeal,

Thirdly, To the confessions of the very devils, as hath been proved already from the testimonies of Tertullian, Minutius, Cyprian; and by this very argument Theophilus ¶ proves them to be evil spirits, that μέχρι τοῦ δεῦρο, *even at this day being exorcised by the name of the true God, they confess themselves to be deceitful spirits.* And,

Fourthly, They appeal to the effects produced upon the persons thus dispossessed, even their conversion by this means to the Christian faith. *Some Christians* (saith Irenæus**) *have the gift of casting out devils so firmly, and so certainly;* ὥστε πολλάκις πιστεύειν αὐτοὺς ἐκείνους καθαιρεθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, *that many times they who are healed, and delivered from these evil spirits, believe, and do continue in the church.* "Hæc denique testimonia Deorum vestrorum Christianos facere consueverunt," *These testimonies of your gods do oft make Christians* (saith Tertullian††);

* "Hæc omnia sciunt pleraque pars vestrum, ipsos dæmones de semetipsis confiteri, quoties à nobis tormentis verborum, et orationis incendiis de corporibus exiguntur." P. 31.

† "De corporibus nostro imperio excedunt inviti, et dolentes, et vobis præsentibus erubescentes; credita illis quam verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur," &c. Apol. cap. 23.

‡ De Idol. Van. ed. Ox. p. 14.

§ "Immundos et erraticos spiritus, qui se expugnandis hominibus immerserint, ad confessionem minis increpantibus cogere, ut recedant duris verberibus urgere." Ibid. p. 4.

‖ Apol. p. 45. ¶ Lib. iv. cap. 27. ** Contra Hierocl. p. 514.

†† Lib. iv. p. 124. lib. vii. p. 376. ‡‡ Lib. ii. cap. 57.

§§ Apol. cap. 37.

* Dial. cum Tryph. p. 311. † Apol. cap. 25.

‡ "Si volueris——de teipso loquetur, audienta te; videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis sub manu nostra stare vinctos, et tremere captivos quos tu suspicis et veneraris ut Dominos." P. 191.

§ Ad Scap. cap. 2. ‖ P. 31. ¶ Ad Autol. lib. ii. p. 87. C.

** Lib. ii. cap. 57. †† Apol. cap. 23.

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believing them, we believe in Christ, they advance the credit of our writings, and build up our hope; for you worship them even with the blood of Christians, they therefore would not lose such profitable votaries, lest turning Christians, you should, with us, expel them, " si illis, sub Christiano volente vobis veritatem probare, mentiri liceret," *if they durst lie to a Christian attempting to confirm you in the truth.* Lactantius,* accounting for the multitude of Christians, saith, this is no small reason of it, *that the devils being cast out by Christians,* " omnes qui resanati fuerint, adhærent religioni cujus potentiam senserunt," *they who are healed, embrace that faith whose benefit and power they have felt.*

Fifthly, They encourage others to embrace the Christian faith, by promising to them this power of ejecting devils, when they should cordially embrace it. *Be ye baptized* (saith Clemens†) *in the name of the most holy Trinity; and then, if you believe with an entire faith, and with true purity of mind,* " etiam ex aliis vos malignos spiritus effugetis, et dæmones," *you shall expel impure spirits and devils out of others, and free men from diseases; for the devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out; we exhort you therefore to be of our religion, and we assure you that when you do advance to the same faith and innocence of life with us,* " erit par vobis atque eadem etiam contra dæmones potestas," *you shall obtain like power over the evil spirits.*

Lastly, They offer upon pain of death, and all that could be dear to them, to make this experiment before the eyes of heathens, *i. e.* not only to eject those very demons they invoked, but even to force them to confess they were cheats, and own themselves to be but devils. *I come now* (saith Tertullian‡) *to the demonstration* of the point, " Edatur hic aliquis coram tribunalibus vestris," *Let any one be placed before your tribunals who manifestly is possessed by the devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a devil, as elsewhere he doth falsely profess to be a god; produce any of them who profess to be inspired by any of your gods,* " nisi se dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite," *if they do not confess themselves to be devils, not daring to lie to a Christian, let the blood of that malapert Christian be shed before you in that very place. What is more manifest than this experiment, more faithful than this proof? Here is plain evidence laid before you, whose virtue will assist itself; here can be no suspicion; even say, that magic, or some such fallacy, is imposed upon you, if your eyes and ears will permit you.*

All this we have delivered upon certain knowledge, and confirmed to us with the highest attestations, by men of greatest wisdom, to distinguish betwixt truth and falsehood, and so discern matters of real fact from vain impostures; by men of that sincerity and undisguised piety, as renders their veracity, in matters subject to their senses and their experience, incontestable; by men who suffered all that is terrible to human nature, for the profession of a faith whose truth depended on the certainty of these events, and which, in this world, called for continual acts of self-denial and austerity, and the renouncing all that tends to gratify the sensual appetite, only for the enjoyment of inward and spiritual pleasures here, and of celestial joys hereafter. Again, all this is said in their discourses directed to heathen emperors and judges, or to the heathen world, partly to mitigate their hatred of them, and their severities against them, and partly to engage them to embrace the Christian faith, which sure no person of sincerity would, no men of wisdom could attempt by such untruths as might be easily detected by them: for could they boast of their continual triumphs over Satan's kingdom throughout all the world, and send the heathens to Rome and Carthage, and other famous cities, to be convinced of the truth of what they said: would they talk of the multitude of converts they had made to the Christian faith by dispossessing men of devils, or forcing evil spirits in their presence to confess they were but devils: would they encourage others to embrace the Christian faith, by promise of like power when they did cordially believe and practise suitably to it: would they appeal to the senses, to the ears and eyes, to the conscience and experience of their most spiteful adversaries: would they provoke them to make the experiment of the truth of what they said with the hazard of their lives, and even encourage them to shed their blood, if, upon trial, they should fail of the performance: or could they by such means as these prevail upon the world, and daily gain new proselytes, had not the evidence of truth confirmed their sayings? And if in these assertions they speak *the words of truth and soberness,* they give the clearest evidence of the power of that Jesus whose name so mightily prevailed over the host of these *infernal legions.* For is it reasonable to conceive these devils, without constraint from a superior power, should not only quit the power they so long had exercised over the bodies and the souls of them who worshipped them as gods; but also should confess so oft, even in the presence of their votaries, at the command of them who sought the ruin of their kingdom, and used their confessions to that purpose, that they were evil spirits? or could the name of Jesus, without the power to which he pretended, have been so great a terror and a torment to them, or be thus efficacious even in the mouths of wicked men, and those who followed not him, had not this also tended to the confirmation of his power? Did ever any of the heathen jugglers, with all their arts of magic, extort such plain confessions from them? Did they thus force them to desert the bodies and the temples they possessed, and to exert their power to the ruin of themselves, and the amendment of those souls they had ensnared? This therefore being only done by our Jesus, or others in his name, demonstrates his Divine commission.

Obj. Against this signal demonstration of the truth of the Christian faith, the only cavil which the infidels and sceptics raise, is this, that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent; nor have we now experience of any such thing, either among Christians or in the heathen world, and therefore cannot easily believe it was so then, but rather, that the persons represented as demoniacs were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling-sickness, madness, and the like.

Ans. 1. To this I answer, That were this granted, yet must this be a demonstration of the power of Christ, and of the truth of the Christian faith, that it enabled its professors every where, by virtue of the name and invocation of the

* Lib. v. cap. 27. † Recog. lib. iv. sect. 33, 34. ‡ Apol. cap. 23.

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holy Jesus, thus to heal all manner of distempers, which no physicians could cure by their art, much less by speaking of a word.

Secondly, Moreover, I have sufficiently confuted this cavil, by shewing that the Christians of those times ejected devils, not only out of men, but also from their temples, oracles, and altars; and that so signally, that even the best historians of those ages, though by religion heathens, and some of them professed enemies of Christianity, are forced to confess their oracles were silent, and that Christianity had thus triumphed over their supposed deities; and also by shewing, that they forced these evil spirits to confess they were but devils. Besides, we find, both in the sacred records, and in the writings of those fathers, a constant and a plain distinction betwixt these two things, *the curing diseases,* and *the casting out of devils;* so Mark i. 34. *He healed many that were sick of divers diseases,* and *cast out many devils, and suffered not the devils to speak, because they knew him;* Matt. x. 1. *He gave to the apostles power against unclean spirits, to cast them out, and to heal all manner of sickness and diseases.* The Christians, saith Irenæus,* *truly cast out devils and heal the sick by imposition of hands.* Ἐξαπῴδουσι δαίμονας, καὶ πολλὰς ἰασεις ἐπιτελοῦσι, *They cast out devils and heal many diseases,* saith Origen.† *How many honest men have by us been healed, or freed from devils?* is the inquiry of Tertullian.‡

Thirdly, The falsehood of the suggestion, that men possessed with evil spirits were not known among the Jews in former ages, appears from the plain testimonies of Josephus,§ who saith, that *God taught Solomon this wisdom for the benefit of men; and that he left behind him those ways of exorcising demons, which so effectually expelled them, that they never entered into them more; and from that time to this hath that way of curing those who were possessed been very powerful.* He also talks of a *strange herb,* or *shrub,* which being artificially pulled up,‖ τὰ καλούμενα δαιμόνια ταχέως ἐξελαύνει, *presently expels devils.* We also read in the Acts of seven sons of one Sceva, a Jew, who were exorcists, Acts xix. 13. and of *their children casting out devils,* Matt. xii. 27. And both Justin Martyr¶ and Irenæus** inform us, that they did this before the time of our Saviour, *by the invocation of the God of Abraham, Isaac, and Jacob.*

That among the heathens there were persons thus possessed, appears sufficiently by this, that otherwise the Christians could not have pretended to cast them out; and from the exorcists and magicians in every nation, of whom Plutarch†† saith, that *they advised those who were possessed to repeat the Ephesian letters:* and Lucian‡‡ mentions it as a thing known to all, that they had those *who did dispossess demons.* Justin Martyr§§ saith, the Jews exorcised them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *using that art as the heathens did.* The names of Abraham, Isaac, and Jacob, are used, saith Origen,* not only by the Jewish exorcists, Ἀλλὰ γὰρ χεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους, *but almost by all that practise the art of magic or enchantment.* So that it is certain that the history of Christ and his apostles casting out devils in Judea, and of the Christians casting them out throughout the world, was therefore never questioned by Jew or gentile, because they had among themselves in every place pretenders to it.

And if after the triumphs of the gospel there now continue among Christians no footsteps of this power of Satan, this is a testimony of the truth of what our Lord foretold, *Now is the prince of the world cast out,* John xii. 31.

§. XI. Of those internal gifts, which shew the power of the Holy Ghost engaged to promote the Christian faith,

First, That of tongues is most illustrious. This was a gift exceeding requisite to the speedy propagation of the gospel, which in the space of forty years was by our Lord's prediction, Matt. xxiv. 14. to spread itself throughout the world. And therefore it was daily exercised among the heathens to convert them, and by themselves, when they embraced the Christian faith; for the family, the friends, and kindred of Cornelius, *received the Holy Ghost;* and, to the amazement of the Jewish converts, *spake with tongues, and magnified God,* Acts x. 46. Upon the twelve disciples of the Baptist, the apostle lays his hands, and they *receive the Holy Ghost, and speak with tongues,* Acts xix. 6. St. Paul in his Epistle to the church of Corinth, saith, *They were enriched with, and they abounded,* ἐν παντὶ λόγῳ, *in all tongues,* 2 Cor. i. 5. (See the note there.) Among the gifts imparted to them, he reckons *divers kinds of tongues, and the interpretation of them,* 1 Cor. xii. 9. and puts the question to them thus, ver. 30. *Do all speak with tongues?* This he objecteth as their crime, that *when they came together every one had his tongue,* 1 Cor. xiv. 26. and adds, that if they thus continued to use this gift, it would breed confusion in their churches, and cause their auditors to say, *That they were mad,* ver. 23. Whence he adviseth them, who used these tongues, *to pray they might interpret,* ver. 23. permitting only two or three to speak with tongues in one assembly, and that *by course, and with interpretation,* ver. 26—28. imposing silence on them when no interpreter was present; and order, saith he, being thus observed, *Let no man forbid to speak with tongues,* ver. 39. And if this gift was so abundantly conferred upon that church, in which the apostle found so great miscarriages, and of which only he saith, *They came behind the other churches in no gifts;* we reasonably may suppose others, and better churches, had an equal share in this gift. Accordingly, *we have heard* (saith Irenæus, lib. v. cap. 6.) *many brethren who have received the Spirit of God,* καὶ παντοδαπαῖς λαλούντων διὰ πνεύματος γλώσσαις, *and by that Spirit spake all languages.*

And now, what can the unbeliever offer to invalidate the strength of this convincing demonstration? Will he ascribe this gift to the assistance of the devil? Let him produce one instance of like nature from any heathen writer, to shew that ever this was done by any besides Christians: or tell us, why that subtle spirit should thus concern himself to propagate and to confirm that faith, which bears the

* Lib. ii. cap. 56, 57. † Contra Celsum, lib. i. p. 43.

‡ Ad Scap. cap. 4.

§ Καὶ τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐνδούμενα τὰ δαιμόνια, ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. Arch. lib. viii. cap. 2. p. 257.

‖ De Bello Jud. lib. vii. cap. 23. p. 981.

¶ Dial. p. 311. ** Lib. ii. cap. 5.

†† Οἱ μαγοὶ τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν. Sympos. lib. i. q. 5. p. 706.

‡‡ Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δεμάτων. Philops. ed. Gr. p. 363, 364.

§§ Dial. p. 311.

* Lib. iv. p. 184, 185. et lib. i. p. 17.

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clearest opposition both to his nature and designs? Will they ascribe it to some fit of melancholy, or some distemper of the brain? What can be more absurd, than to assert, that at the preaching of a sermon, the rushing of a mighty wind, the laying on of an apostle's hands, or the baptizing of a person in the name of Jesus, such unaccountable diseases should seize on many thousands, and should enable them to speak a language they had never learned? Or, is it reasonable to think this distemper should be so peculiar to Christian constitutions, as that no other persons should pretend to it? and that it should wholly cease from them, when once the Christian faith had spread itself over all nations, Christians themselves never pretending that it lasted beyond the second century?

§. XII. The second internal gift, of which the Scripture maketh frequent mention, is that of prophecy; of which let it be noted,

That seeing the Jews, from the foundation of their church to the completion of the canon of the Old Testament, had a continual succession of prophets to instruct them in the mind of God, it seemeth highly requisite, that the like gift should for some season be conferred upon the church of Christ, which was not only to succeed, but highly to excel, the Jewish economy. Especially, if we consider, that their own prophet Joel had foretold, touching the times of the Messiah promised to the Jews, God would then *pour his Spirit upon all flesh, and their sons and daughters should prophesy;* (Joel ii. 18.) and also, that our Lord had promised to send the Spirit of truth to his disciples, to lead them into all truth, and to declare unto them things to come, (John xvi. 13.) and to send to the Jewish nation *prophets and wise men;* (Matt. xxiii. 34.) and some of these must be supposed to speak, when he engageth, that *he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward.* (Matt. x. 41.) So that you see, the Christians had just reason to expect the spirit of prophecy should be again revived in their days, and plentifully conferred upon them; and that both Jew and gentile must have had sufficient cause to question the whole truth of Christian faith, had not this spirit of prophecy been found amongst them: and therefore of the completion of this promise, we are assured,

First, From the catalogue of Christian prophets, mentioned in the New Testament and ancient writers of the church. For Acts xi. 27, 28. mention is made of *Christian prophets coming from Jerusalem;* and of Agabus, who foretold the famine that happened in the days of Claudius Cæsar, as Josephus,* Suetonius,† and Dion testify.‡ In the thirteenth chapter, we are told of *five prophets* in the church of Antioch, who, whilst they were employed in the public ministry, received a Divine afflatus, commanding them *to separate Barnabas and Saul, to some special work, to which the Holy Spirit had designed them,* ver. 3. And xv. 32. we read of Judas and Silas, who, being prophets, *exhorted the brethren with many words:* and xix. 6. of *twelve disciples,* who when St. Paul had laid his hands upon them, *spake with tongues and prophesied.* In the Revelation of St. John, mention is made of *Christ's servants, the prophets,* xvi. 6. and of *the blood of the prophets slain by the beast,* xviii. 20. 24. and of the *prophets his brethren,* xix. 10. Eusebius* cites an ancient author, who speaks of Quadratus and others, as πνευματοφορηθέντες προφηται, *inspired prophets,* and who declared, that the prophetic gift continued still in the church. Moreover, as Joel had foretold, that *in those days their daughters and their handmaids should prophesy;* so we read in the history of the Acts, of *four daughters of Philip the evangelist who did prophesy,* Acts xxi. 9. in the Epistle to the Corinthians, of *women prophesying,* 1 Cor. xi. 5. and in the Ecclesiastical History, of Ammia† of Philadelphia, *a prophetess.*

In a word, there was not any church in which this gift of prophecy was not frequent. We read of prophets at Jerusalem, the mother of all churches, Acts xi. 27. in the church of Antioch, Acts xiii. 1. of the *gift of prophecy* in the church of Rome, Rom. xii. 6. in that of Corinth and of Thessalonica, 1 Thess. v. 20. and of *spiritual persons* in the church of Galatia, vi. 1. They are said to be placed in the church in general: *For God* (saith the apostle) *hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers:* as therefore the apostles and the teachers, so did the prophets exercise their functions in all churches. They were given to the church for ends which equally concerned all their assemblies, Christ having given *some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the works of the ministry,* for the *edifying the body of Christ,* Eph. ix. 11, 12. Now these are ends in which all churches must be equally concerned, and therefore we have reason to believe, that as apostles, evangelists, and pastors, so prophets also were vouchsafed to them all.

Moreover, it seems evident, that at the first foundation of a Christian church among the gentiles, there were no settled pastors to perform the public offices in their assemblies; but they were generally performed by prophets, or by spiritual men, who had the gift of prophecy, or were in the assembly excited to that work by an afflatus of the Holy Spirit. To clear up this, let it be noted:

First, That as soon as any person then embraced the Christian faith, they received with it the gift of prophecy, or of the Holy Ghost; so when Peter and John laid hands on the Samaritan converts, *they received the Holy Ghost;* (Acts viii. 15.) when Peter preached to Cornelius and his friends, *the Holy Ghost fell on all them that heard the word, and they spake with tongues, and magnified God;* (Acts x. 44. 46.) so also the twelve disciples of the Baptist, when St. Paul laid his hands upon them, *spake with tongues and prophesied:* (Acts xix. 6.) so that this gift of prophecy was still contemporary with a Christian church, or family of Christian converts.

Note, secondly, That the apostles did not presently, upon the conversion of any number of persons to the Christian faith, ordain them *elders in every church,* but left them for a season to the conduct of those prophets and spiritual men the Holy Ghost had fitted for that work. The church of Antioch was converted, saith Dr. Lightfoot, in the fortieth year of our Lord, and *a great number of them turned to the Lord,* (Acts xi. 21.) and yet no elders were ordained among them, till the fiftieth year: (Acts xiv. 23.) but in this interval, there were prophets among them who ministered in their assemblies to the Lord, (xiii. 2.) The inhabitants of

* Antiq. lib. xx. cap. 2. † Cap. 18. ‡ Lib. lx.

* Hist. Eccles. lib. v. cap. 17. † Ibid.

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the isle of Crete were converted for some considerable time before St. Paul sent Titus to them, *to set in order the things which were lacking, and ordain elders in every city,* (i. 5.) How were they then in the meantime supplied with teachers, and men that ministered in their assemblies, unless by men assisted by that Spirit *which was shed on them abundantly* at their conversion? (iii. 5, 6.) And if we may take an estimate of other churches, by what was certainly performed in the assemblies of the church of Corinth, we cannot reasonably doubt the truth of this assertion. For, whereas all the public offices performed then in the church were prayer and psalmody, expounding or preaching of the word, and eucharistical oblations; all these are in the fourteenth chapter of the First Epistle ascribed to the prophets in that church, or to the men endowed with spiritual gifts among them: for when they came together, some of them prayed, others composed sacred hymns by their *spiritual gift,* ver. 15. Their prophets did then teach for *edification, exhortation,* and *comfort,* ver. 3. 31. they also did then εὐλογεῖν, *bless,* which is the word used for consecration of the eucharist, x. 16. and εὐχαριστεῖν, *give thanks,* which is the word used in our Lord's institution of this sacrament, 1 Cor. xi. 21. and at this thanksgiving the people answered, *Amen,** as they were wont to do at the celebration of the sacrament, ver. 16, 17. That all, or any of these things were done by stated pastors, we never read in the Epistles to that church. And this seems yet more probable, touching the church of Corinth, because there seems no order observed among them in their prophesying, and no subjection of the prophets in their assemblies, to any ruler in that church. When the incestuous person was to be delivered up to Satan, this was done by the authority of St. Paul, with the concurrence of the whole assembly; *When you are met together* (saith he), *to deliver such a one to Satan,* (1 Cor. v. 4.) *put away from yourselves that wicked person,* (ver. 13.) And when he speaketh of this act of discipline, he calls it ἐπιτιμία ὑπὸ τῶν πλείονων, *the punishment inflicted by many,* 2 Cor. ii. 6. (See the note there.) And when the same person was to be absolved, there is no direction sent to any rulers of the church to give him absolution, but all seems immediately to be done by the authority of St. Paul, and by the whole assembly. And, lastly, in the Epistle sent from Corinth to the church of Rome, we find not any salutation sent to Rome from any bishop or elder of the church of Corinth, but only from the kindred of St. Paul, from *Gaius the host of that church, Erastus the chamberlain of the city, and Quartus a brother,* (xvi. 21—23.) All which things put together, render it more than probable, there were then no settled pastors in the church of Corinth, which makes it necessary, that the affairs of their church-assemblies should be wholly managed by their prophets and spiritual persons.

It seemeth also highly probable, this was the case of other churches, since the apostle, directing his Epistles to many of them, maketh no mention of any church-governors amongst them, either in the beginning of them, as he doth in his Epistle to the Philippians, or the salutations at the close of them, as he doth in that to the Hebrews, saying, *Salute all them who have the rule over you,* xiii. 24. For instance, there is no direction of the Epistle writ to the Galatians to any church-governors among them, no salutation of them in the close of it, no charge against them for suffering those great disorders which had obtained in that church, no exhortation to them to take heed to their ministry, or to oppose themselves to the deceivers then crept in among them; but there are plain directions given to the spiritual men, or to the prophets then among them, in these words, *Brethren, if any man be overtaken with a fault, ye that are spiritual, i. e.* who are endowed with those spiritual gifts which enable you for public ministrations in the church, *restore such a one in the spirit of meekness,* vi. 1. (see the note there); which makes it highly probable, that church was managed, not by stated pastors, but by prophets and spiritual teachers of the word.

Thus also seems it to have been in the church of Thessalonica. For (1.) we find no notice taken of them in the front of the Epistles to them, no salutation of them in the close; the words of salutation being only these, *Salute all the brethren with a holy kiss.* (2.) We find no directions given to them in particular, but only to the brethren in general, touching such matters as must have related to their office only, or chiefly, had they been settled rulers in that church. The charge, 1 Thess. v. 14. runs thus: *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak:* and, 2 Thess. ii. 6. thus: *We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye have received from us:* and, ver. 13, 14. *And ye brethren,—if any man obey not the word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother:* and, lastly, to these brethren the adjuration, mentioned v. 27. is directed, *charging them by the Lord, that this Epistle be read to all the holy brethren.*

The same may be observed of the Epistle directed by the same apostle to the church of Rome; for it is directed in the general, to *all that are in Rome beloved of God, and saints called;* and among the numerous salutations in the close, we find not one directed to any stated pastors of that church: but this we find, that having finished his great dispute concerning justification, and the rejection of the Jews, he exhorts them *to be wise to sobriety, as God had distributed to every one the measure of faith,* xii. 4. and adds, *Having therefore gifts differing according to the grace given us, whether it be prophecy, let us prophesy according to the proportion of faith,* ver. 6. *or ministry, let us wait on our ministry; or he that teacheth on teaching.* Now evident it is, that both the prophets and teachers in those times are reckoned as men who exercised those offices by a spiritual afflatus, and were enabled to perform them by the miraculous gifts of the Holy Spirit then vouchsafed to them; whence they are styled in the words now cited χαρίσματα, *spiritual gifts.* Hence therefore it is highly probable, these were the men who then presided in their assemblies, and exercised those sacred offices in the church of Rome. Now if these things were so, all Christian churches, at their first conversion to Christianity, must have a sensible and constant demonstration of the exercise of these spiritual gifts in their assemblies, and so a certain evidence of the Divine presence with them, and of the truth of the profession they embraced.

* Justin Mart. Apol. ii. p. 97. Constit. Ap. lib. viii. cap. 12.

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This will be farther evident, if we consider what is ascribed to these prophets, what demonstrations they afforded, that they were truly acted by a Divine afflatus.

In prosecution of this head, I do acknowledge that prophecy doth, 1 Cor. xiv. signify, expounding the Scriptures, *for exhortation, edification, and comfort,* but then it signifies the doing this by a Divine afflatus; and when this gift was exercised by singing, or by praising God, this was still done, as Holy Scripture doth inform us, ὠδαῖς πνευματικαῖς, in psalms, and hymns, and odes, composed by the immediate impulse and assistance of the Holy Ghost; for upon that account alone could this be styled *praying* and *singing in the Holy Ghost,* and mentioned as an instance of their spiritual gifts: and such a manifestation of the Spirit did attend them in this exercise, as made it easy for others to discern that they were prophets: for either with the gift of prophecy they had the gift of tongues, as in the first effusion of the Holy Ghost, when *they spake with other tongues the wonderful things of God,* (Acts ii. 11.) and thereby shewed the spirit of prophecy, which God had promised by his servant Joel, was fulfilled upon them, and on Cornelius and his kinsmen, the first gentile converts; for by this were the Jews convinced, that *God had shed on them also the gift of the Holy Ghost, that they heard them speak with tongues, and magnify God:* (Acts x. 44, 45.) or, secondly, they foretold things future and contingent, according to our Saviour's promise, that *the Spirit he would send should shew them things to come.* (John xvi. 13.) Thus we find mention in the sacred story of the prophet Agabus, who foretold the year before that dearth which happened in the reign of Claudius, (Acts xi. 27.) that other Christians might be moved by this prediction, to send their charity to their brethren where the famine pinched them most, as it did in Judea, saith Josephus; and of Timothy, chosen to be an evangelist *according to the foregoing prophecies concerning him;* whence by the ancients this gift was styled, ὁ τῆς προγνώσεως, *the gift of foreknowledge.*

Moreover, in the Epistles of St. Paul we find not only mention of prophets settled in the church, and of prophecy reckoned among the gifts of the good Spirit, but we find him comparing it with other gifts; particularly (1.) with that of tongues, and preferring it before that gift, as being such a gift as tended more to the edification of the church: *For greater is he that prophesieth, than he that speaketh with tongues* (saith the apostle); *for he that speaketh with tongues edifieth himself only, but he that prophesieth edifies the church.* (1 Cor. xiv. 2. 5.) Hence he declareth his desire, that they should *rather prophesy than speak with tongues.* (2.) He compares it with that of charity, declaring, in that case, that charity excels it, because, *though we have the gift of prophecy, and understand all mysteries, and all knowledge, yet if we have no charity we are nothing;* (1 Cor. xiii. 2.) and because *prophecies shall cease,* but *charity never ceaseth,* (ver. 8.) Moreover, he gives directions to prophets, *to prophesy according to the proportion of faith,* (Rom. xii. 19.) to *prophesy successively,* or *one by one, and let the other prophets judge,* (1 Cor. xiv. 22.) and *to hold their peace when any thing is revealed to another prophet,* (ver. 10.) He also blames them for prophesying all together in a confused manner, and without observation of due order, and for suffering their *women to prophesy in the church,* (ver. 39.) And yet after all these directions, he exhorts them to *covet prophecy,* and saith, *Quench not the Holy Spirit, despise not prophecies.* (1 Thess. v. 19, 20.) Now these things give us an unquestionable evidence, that this gift was then plentifully conferred upon the church of Christ; for could the apostle talk with so great confidence in his Epistles directed to Christian churches, of prophets, and of a *gift of prophecy* vouchsafed to them, and settled in the church of God: could he speak so much of the edification, which the church received by those who had the gift of prophecy, and of the revelations which they made by virtue of it, and of the effect it had on unbelievers, to force them to acknowledge, *that God was present with the church:* could he compare it with other gifts then extant in the church, and give it the pre-eminence above them; and with the grace of charity, exalting that even above tongues and prophecy: could he give directions to the prophets then among them, how to exercise this gift, and chide them for abusing it: could he say to them, *Covet and despise not prophecies;* and could he close those sayings with these words, *If any man be a prophet, or spiritual, let him acknowledge, that the things I write to you are the commandments of God:* (1 Cor. xiv. 37.) I say, could he have written all these things, in such Epistles as were embraced as the word of God, had it not been beyond exception, that there was such a gift of prophecy vouchsafed to, and exercised in, the church of God?

Lastly, Of the continuance of this gift of prophecy, not only in the age of the apostles, but also in the age succeeding, we have sufficient evidence from the best writers of the Christian church. For,

First, Hermas, contemporary with St. Paul, speaks of this gift as still remaining, and usually practised in the church of Christ: for he professedly gives rules, by which all Christians might distinguish betwixt true and false prophets, those who were acted by an evil spirit, and those who were acted by the Holy Ghost; saying, *That he who had the earthly spirit, came not into the congregation of just men; or if he came thither,* (lib. ii. cap. 11.) "obmutescit, nec quidquam potest loqui," *he was presently struck dumb, and had no power to speak before them. But when a man comes* (saith he *) *who hath the Spirit of God, into the congregation of the just, and prays to God, he is then filled with a Divine afflatus, and speaketh as God will.* Whence two things are evident,

First, That he supposeth there were then men in the church inspired with the spirit of prophecy: secondly, that this prophetical afflatus came upon them, and was exerted by them, in the assemblies of the church.

Of the continuance of this gift in the second century, we have a signal testimony of the church of Smyrna, declaring, that Polycarp, their bishop, was διδάσκαλος ἀποστολικὸς, καὶ προφητικὸς, an *apostolical* and *prophetical teacher;* for, say they,† *every word he spake hath been already fulfilled, and will be fulfilled.*

Eusebius makes mention of Quadratus ‡ as an *apostolical man,* and one of the first order of their successors, *who*

* "Cum ergo venerit homo, qui habet Spiritum Dei, in ecclesiam justorum habentium fidem Dei, et oratio fit ad Deum, tunc nuncios sanctos Divinitatis implet hominem illum Spiritu Sancto, et loquitur in turba sicut Deus vult."

† Πᾶν γὰρ ῥῆμα ὃ ἐξεφθέγξατο ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη, καὶ τελειωθήσεται. Martyr. Polyc. sect. 16.

‡ Hist. Eccles. lib. iii. cap. 37.

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was (saith he) προφητικῷ χαρίσματι διαπρέψας, *celebrated for his prophetical gift.*

Justin Martyr speaks of himself as a disciple of the apostles; and Methodius saith, *He was not far from the apostles:* now he expressly saith to Trypho,* Παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, *we have still prophetical gifts among us.*

Irenæus was also near to the apostles' times, saith Basil and St. Austin; and he not only declares, that some Christians had then† Πρόγνωσιν τῶν μελλόντων καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς, *the knowledge of things future, and visions, and prophetical predictions;* but confirms this from what he and others had then heard; *for* (saith he) *St. Paul calls them perfect, who had received the Spirit, and by him spake with all tongues;* Καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων,‡ *as also we have heard many brethren in the church, who had prophetical gifts, and by the Spirit spake with all tongues, and discovered the secrets of men, and expounded the mysteries of God.* Moreover, three things are in this matter very remarkable.

First, That by this very argument, the Christians of the second and third century endeavoured to convince the Jews, that their religion was to give place to Christianity; that God had left their synagogues, and was now efficaciously present with those churches, who had embraced the Christian faith; because that gift of prophecy, which formerly had been peculiar to the Jewish church, had now entirely left them, and was translated to the assemblies of Christians, among whom it remained, μέχρι νῦν, *to that present time,* as hath been proved already by the testimony of Justin Martyr, in his dialogue with Trypho.§ Thus to Celsus, pleading in the person of a Jew for that religion against Christianity, Origen declares, That the Divinity of Christ had transferred his providence from the Jews to the converted gentiles, *for* (saith he) *we may see them after the coming of our Lord entirely deserted, and having nothing venerable that remains among them, they having now no prophets and no miracles,*‖ ὧν κἂν ἴχνη ἐπὶ πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καί τινα γε μείζονα, *of which some considerable footsteps have so long remained among Christians.*

Secondly, The case of Montanus, and his followers, pretending to this gift of prophecy, hath in it many circumstances, which plainly shew this gift did still continue in some measure in the church. For,

First, Eusebius informs us, that when Montanus, Alcibiades, and Theodotus in Phrygia, pretended to the gift of prophecy,¶ *many believed they might be prophets, because many extraordinary operations of the Divine gifts were still performed in divers churches.*

Secondly, They confute the Montanists' pretence to this gift, by the falsehoods which they uttered; Maximilla, one of his prophetesses, having declared, that *after her there should be no prophets, but the consummation of all things;* and because they left no prophets to succeed them; *whereas* (say they**) *the prophetic gift is to continue in all churches;* which shews, it did continue then, for otherwise this objection must have been as strong against the church of Christ, as against the sect of the Montanists. And, lastly, they confute them from their way of prophesying, they speaking still in ecstasies and strange emotions of their minds; *whereas* (say they*) *the prophets under the old testament, and ours under the new, Agabus, Judas, Silas, Quadratus, and many others, were never subject to such ecstasies;* whence they concluded, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, *that prophets must not speak in ecstasies.*

Lastly, It farther is observable, that some heretics denied the Gospel of St. John, because he had so fully spoken of the promise, which our Lord had made to his disciples, that *he would send the Comforter to teach them all things, and shew them things to come.* They rejected also the Epistles of St. Paul; because in his Epistle to the Corinthians he had so fully spoken, "de propheticis charismatibus," *of the prophetical gifts.* Now, *these* (saith Irenæus†) *are unhappy men, who choose themselves to be false prophets,* i. e. *to speak in God's name,* when they confess they are not taught of God, *and who endeavour to repel the grace of prophecy from the church;* which words suppose it was extant in the church of God.

§. XIII. There is one other Divine gift which beareth some affinity to that of prophecy, which therefore I shall briefly handle, *viz.* that of discerning spirits. Now this imports, not only the skill of discerning betwixt true and false prophets, which he that had seems, by St. Clemens,‡ to be styled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wise man in discerning words,* or in distinguishing betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, which must be in some measure common to all Christians, they being all enjoined *to try the spirits whether they be of God:* (1 Thess. v. 20. John iv. 1.) but chiefly it signifies the power of discerning the inward operations of the soul, and of discovering the secrets of men's hearts. Thus of the prophets of the church of Corinth; *Every one* (saith St. Paul) *hath his revelation.* And again, *If ye all prophesy, and there come into your assembly one who is an unbeliever, or unlearned, he is convinced of all,* ἀνακρίνεται ὑπὸ πάντων, his actions are discerned by all the prophets; *and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth.* (1 Cor. xiv. 14. 26. 30.) So Peter discerned the heart of Ananias and Sapphira, saying to Ananias, *Why hath Satan filled thy heart to lie to the Holy Ghost?* And to Sapphira, *Why have you agreed to tempt the Holy Ghost?* (Acts iii. 5. 9.) *i. e.* having joined yourselves to the assembly of the Christians, where you have had so great experience of the assistance of the Holy Spirit, to declare the secrets of men, why, after such experience, have you dared to lie in the assemblies of those men in which the Holy Spirit thus resides, and thereby shew you doubt his power to reveal what you have fraudulently concealed? He also knew the heart of Simon Magus, for to him he speaks thus, (Acts viii. 22, 23.)

* P. 308. B. † Lib. ii. cap. 57. ‡ Lib. v. cap. 6.
§ P. 308. ‖ Lib. ii. p. 62. vid. lib. vii. p. 337.
¶ Πλεῖσταις γὰρ οὖν καὶ ἄλλαι παραδοξοποιαὶ τοῦ θείου χαρίσματος, εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τοῦ κἀκείνους προφητεύειν παρεῖχον. Hist. Eccles. lib. v. cap. 3.
** Δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. cap. 17.

* Τοῦτον δὲ τρόπον, οὔτέ τινα τῶν κατὰ τὴν παλαίαν, οὔτε τῶν κατὰ τὴν καινὴν, πνευματοφορισθέντα προφητῶν δεῖξαι δυνήσονται. Apud Euseb. lib. v. cap. 17.
† "Simul evangelium et propheticum expellunt spiritum infelices verè qui pseudoprophetæ quidem esse volunt, prophetiæ autem gratiam repellunt ab ecclesia." Lib. iii. cap. 11. p. 259.
‡ Ep. ad Cor. sect. 42.

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I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity. It was by this gift that St. Paul at Lystra, looking upon a blind man, *saw that he had faith to be healed.* (Acts xiv. 9.) Ignatius* also speaks of the Spirit in him that did τὰ κρυπτὰ ἐλέγχειν, *reprove things secret;* and Irenæus,† that the brethren, which had the *spiritual gift,* did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὰν ἄγειν, *discover the hidden things of men.*

It was discovered in discerning men's fitness or qualifications for any office in the church; and accordingly in setting them apart for that office. Thus the Holy Ghost, in the prophets, said, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghost said to have made the bishops and presbyters in Asia the overseers of the churches there, Acts xx. 28. because, as Clemens Romanus‡ saith, *the apostles constituted bishops and deacons,* δοκιμάζοντες τῷ πνεύματι, *approving of them by the Spirit.* And Clemens of Alexandria,§ that St. John *ordained to be of the clergy,* τοὺς ἀπὸ τοῦ πνεύματος ἁγίου σημαινομένους, *them who were signified to him by the Spirit.* And Ignatius‖ saith of the bishops of his time, that they were *constituted not by men,* but Ἰησοῦ Χριστοῦ γνώμῃ, *by the counsel of Christ Jesus.*

§. XIV. I proceed, lastly, to shew the reason we have to believe that these extraordinary gifts were equally conferred upon the other churches, as upon those which the apostles mention in their Epistles. This we may gather,

First, From these expressions of St. Paul to the church of Corinth, in which they were so plentifully exercised; for his inquiry to them runs thus; *What is it wherein you were inferior to other churches?* 2 Cor. xii. 13. and his assertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other churches in no gift,* 1 Cor. i. 5. 7. which words plainly insinuate, that all the other churches were plentifully endowed with these gifts.

Secondly, This also may be gathered from the reason of the thing: for the operations of the Holy Ghost are said to be designed for these ends; 1. *The confirmation of the testimony, and the faith of Christ,* 1 Cor. i. 6. and their *establishment in Christ,* 2 Cor. i. 12. 22. 2. *The edification of the body of Christ,* 1 Cor. xii. 7. Eph. iv. 11, 12. 3. *To be a pledge and earnest of their adoption,* and their *future happiness,* Rom. viii. 23. 2 Cor. i. 22. Gal. iv. 6, 7. Eph. i. 13. 4. *To be their comfort under persecutions,* Rom. v. 3. 5. 2 Cor. i. 7. 1 Pet. iv. 14. Now these are ends as necessary for all, as for any Christian churches, who must all equally need the confirmation of their faith, of the ministry, the perfecting the saints, and the edification of the body of Christ, the support and comfort of the Spirit under persecutions, the pledge and earnest of their future hopes.

Thirdly, This also may be gathered from that account which the apostle giveth of spiritual gifts and spiritual persons in the church. The gifts given for the edification of the church in general are these, *the word of wisdom, and of knowledge, the gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, and the interpretation of them.* (1 Cor. xii. 8—10.) The persons exercising them are mentioned thus; *God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the gifts of healing,* &c. (ver. 28.) And in the Epistle to the Ephesians thus, *He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ.* (Eph. iv. 11, 12.) Which places evidently shew, that these were gifts designed for the benefit of all the churches of Christ in general, and exercised by these persons as they went about to plant or to confirm the churches; the power of miracles, and the gift of healing, being also exercised by them in confirmation of that faith they preached, according to our Saviour's promise. So that some gifts seem for some time constantly exercised by the members of each church in their assemblies, and others by those persons who preached the gospel first among them, or travelled to confirm the churches, and so all had experience, more or less, of these spiritual operations done among them.

Lastly, From the consideration of that baptism which they all generally received; for as the promise ran to the Jews in general, that *they should be baptized with the Holy Ghost,* (Matt. iii. 11.) to every one that would believe, and be baptized, that *they should receive the Holy Ghost,* (Acts ii. 38.) and that because *the promise was to them, and to their children,* καὶ πᾶσι τοῖς εἰς μακρὰν, *and to all that were afar off, even as many as the Lord should call;* so was this promise signally fulfilled to the believers of the Jewish nation, who being enlightened, φωτισθέντες, that is, *baptized,* they also *tasted of the spiritual gift, and were made partakers of the Holy Ghost, and of the powers of the world to come,* (Heb. vi. 4, 5. see the note there,) and *great grace was upon them all:* (Acts iv. 33.) to the believers in Samaria, for when the apostles, Peter and John, *laid their hands upon them, they received the Holy Ghost:* (Acts viii. 17.) to the converts of the gentiles; *for by one Spirit they were all baptized into one body,* (1 Cor. xii. 13.) and *after they believed, they were all sealed with the Spirit of promise,* (Eph. i. 13.) they being saved *by the washing of regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ.* (Tit. ii. 5, 6.) All Christians therefore being made members of Christ's body by baptism, all Christian churches and bodies must have these powerful gifts conferred upon, and exercised by, some of the members of those churches, to the edification of the rest.

Accordingly it is declared by Justin Martyr of them who were converted to the Christian faith, that *being* baptized in the name of Christ, they received, some the spirit of knowledge, some of counsel, some of fortitude, some of healing, some of foreknowledge, some of doctrine.*

§. XV. To conclude, The primitive professors and martyrs for the Christian faith afford us a full testimony of the continuance of these gifts and operations of the Holy Ghost in the next ages of the church. Clemens Romanus,† in his epistle to the church of Corinth, saith, *There was* πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full effusion of the*

* Ep. ad Philad. sect. 7.
‡ Ep. ad Co. sect. 42.
‖ Procem. Ep. ad Philad. et sect. 1. 3. 6.
† Lib. v. cap. 6.
§ Apud Euseb. Hist. Eccles. lib. iii. cap. 23.

* Οἱ καὶ λαμβάνουσι δόματα ἕκαστος, ὡς ἄξιοί εἰσι φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.
† Sect. 2.

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Holy Spirit upon them all. Ignatius * saith of the church of Smyrna, that *she was* ἐλεημένη ἐν παντὶ χαρίσματι, *favoured with all gifts, and was deficient in none.* Justin † saith, that *even their men and women had the gifts of the Holy Ghost.* Eusebius having mentioned the first order of the successors of the apostles, he saith, that ‡ *even then they performed many wondrous works by the Holy Ghost.* It is needless, saith Irenæus, § to insist upon particulars, *for the miraculous gifts, which the church throughout the world enjoys, and the beneficial miracles she worketh for the good of heathens, are innumerable.* This he saith, after he had enumerated among the gifts then given to believers, *the casting out of devils, prophecy, the knowledge of things future, the healing the sick, and the raising the dead.* And when Montanus appeared, there was not only in the church the gift of prophecy, but in divers churches ‖ *many other strange works performed by the Divine gifts.*

Here then we find, by all these early testimonies, that in the two first centuries many gifts of the Holy Ghost were still continued in all churches, that every one at their baptism received some or other of them. These also are relations not of things past, or of things done in a corner, but of things commonly performed in the face of the assemblies, and so confirmed by the joint testimonies of all Christian churches; they were miracles which their own eyes had seen; tongues and prophetic gifts which their own ears had heard; gifts which they used against the Jews and heretics for their conviction; and beneficial miracles so truly wrought upon the heathen, that they were efficacious to engage them to espouse and persevere to the end in the profession of the Christian faith. This therefore is, saith Origen, ¶ οἰκεῖα ἀπόδειξις τοῦ λόγου, *the proper demonstration of our Jesus,* no other pretender to the power of doing signs or wonders having ever derived that power from himself to others, engaged that believers should so generally receive it; none ever pretending to enable their followers to speak with tongues, discover the secrets of men's hearts, or confer all or any of these gifts upon their proselytes. It also must be owned, as a most convincing demonstration of the truth and the Divine original of that faith which ministered these gifts so plentifully to its professors.

§. XVI. And, oh! that all who, by this demonstration of the Spirit, are convinced of the truth of the Christian faith, would seriously consider how much it does concern them, in point of interest and wisdom, to yield obedience to all the precepts of that faith! for if the gentiles were *given up to vile affections and a reprobate mind,* (Rom. i. 24. 26.) only for sins committed against the dim and imperfect light of nature; if the Jews *received a just recompence* for every transgression of the law delivered by Moses to them, *how shall we escape if we neglect this great salvation, which at the first was spoken by the Lord, and was confirmed by them that heard; God bearing witness to it by divers signs and wonders, and distributions of the Holy Ghost?* (Heb. ii. 3, 4.) And to this end consider,

First, That by our disobedience to the Christian precepts we contradict the great design of all these demonstrations of the Holy Spirit, they being all intended, saith St. Paul, *to make the gentiles obedient in word and deed.* (Rom. xv. 18.)

Secondly, That all our certainty of the Christian faith doth highly aggravate the guilt of our transgression of the Christian precepts: for the stronger the motive is to believe, the greater is the guilt of disobedience; because such motives may be easily discerned, and so our ignorance of them must be less excusable; and we cannot resist their evidence, but we must offer violence to the convictions of our consciences; and so we have no cloak for our sin.

Thirdly, That though we own the Christian faith and our Lord Jesus, yet whilst we live in disobedience to his precepts, God looks upon us as mere infidels, such as *in words profess to know him, but in works deny him, being disobedient.* (Titus i. 16.) Our faith at least must be irrational and absurd, for *why call ye me Lord, Lord* (saith Christ), *and do not the things that I say?* (Luke vi. 46.) And it will be as unprofitable as it is irrational; for though *we know these things, we only can be happy if we do them.* (John xiii. 17.)

To conclude all, Our convictions of the truth of the Christian faith add strength to those engagements and encouragements which that religion offers towards a virtuous and holy life; for if all that is delivered in these sacred records be the revealed will of God, then all the promises and comfortable passages contained in them will be assuredly made good to all obedient Christians, and the assurance of such inestimable blessings as the gospel promiseth, must lay upon us strong engagements *to be steadfast and unmoveable, always abounding in the work of the Lord, as knowing that our labour shall not be in vain in the Lord.* (1 Cor. xv. 58.)

* Procem. Ep. Smyrn.

† Παρ' ἡμῖν ἐστιν ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ θεοῦ ἔχοντας. Dial. cum Tryph. p. 315. D.

‡ Τοῦ θείου πνεύματος εἰσέτι τότε διὰ αὐτῶν πολλὰς παραδόξεις δυνάμεις ἐνέργουν. Hist. Eccl. lib. iii. cap. 37.

§ Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἑκάστης ἡμέρας ἐπ' ὠφελείᾳ τῶν ἐθνῶν ἐπιτελεῖ. Lib. ii. cap. 57.

‖ Πλεῖσται γὰρ οὖν καὶ ἄλλαι παραδοξοποιαὶ τοῦ θείου χαρίσματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hist. Eccles. lib. v. cap. 3.

¶ Contra Celsum, lib. i. p. 5.

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THE

EPISTLE TO THE ROMANS.

WITH ANNOTATIONS.

PREFACE.

IT is the general note of the ancient commentators, that though this Epistle be in place the first of all St. Paul's Epistles, yet was it not first written by him,* but was the last of all he wrote from Asia, Macedonia, and Achaia, before he went to Rome: the Epistles to the Thessalonians, to the Corinthians, and the Epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written† *to the imperial city*, as some thought; or *for the excellency of the doctrine contained in it*, as others do conjecture. So saith Theodoret in his preface.

It was written from Corinth, as the same ancients note, for he calleth Erastus the chamberlain of the city, from whence he writ it, xvi. 23. and he had his abode at Corinth, 2 Tim. ii. 4. He called Gaius his host, *i. e.* the man with whom he lodged, xvi. 23. now he was a Corinthian, 1 Cor. i. 14. He commendeth to them Phebe, a servant of the church at Cenchrea, xvi. 1. now Cenchrea was a port of Corinth. Moreover, it was written thence, not when St. Paul travelled through Greece, Acts xx. 2. for that then he came to Corinth, is not said; nay, it is gainsaid by St. Paul himself, who, in his Second Epistle to the Corinthians, writ the same year with this, excuses himself for not coming to them, chap. i. and declares, that *the third time he was ready to come to them*, xiii. 1. Add to this, that when he writ this Epistle to the Romans, he knew the contributions of the church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. xv. 25. 28. whereas when he travelled Greece, and came to Macedonia, Acts xx. 1. 3. they either indeed were not so, or at the least he knew not that they were so, and therefore sent first Titus, and then his Second Epistle to them, that they might be so, viii. 9.

It was written to the Romans when he had not seen them, i. 11. and before he was gone up to Jerusalem, for he was but then going thither, xv. 25. and purposed from thence to go by Rome to Spain, ver. 28. And so it must be written, A. D. 57. for we find him at Jerusalem, Acts xxi. 6. and a prisoner under Felix, in the fourth year of Nero. (See Dr. Pearson, Annal. Paulin. p. 15, 16.)

That the church of Rome consisted partly of the Jews then dwelling there, we learn both from the fourteenth chapter, where the gentiles are exhorted to bear with their weakness; and from the fifteenth chapter, where he speaks thus, *I have written unto you more boldly, ἀπὸ μέρους, as to the gentile part;* (see the note there, ver. 15, 16.) and from the salutations sent to them at Rome, they being chiefly sent to them of the Jewish nation.

The two great doctrines laid down in this Epistle are, (1.) that of justification by faith alone, without the works of the law; of which see the preface to the Epistle to the Galatians: and, (2.) the mystery of the calling of the gentiles, the rejection at present of the Jews, and the recalling of them when the fulness of the gentiles was to come in.

Lastly, It is observable, that among all his salutations to those of Rome, he hath not one directed to St. Peter, nor doth he give us any hint that St. Peter then had ever been at Rome, or planted any church there; which, as it makes it highly probable he had not then been there at all, so doth it make it certain that St. Paul knew not of his being there when this Epistle was indited.

* Πασῶν ἰσχάτη τῶν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεισῶν. Chrysost. Theodoret.

† Ὡς πανταχοῦ ἴσχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκρίβειαν διὰ πλειόνων διδάσκουσαν, τινὲς δὲ φασιν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκουμένης πρωκαθημένην, καὶ τῆς βασιλείας τὰ σκῆπτρα κατέχουσαν, πρώτην ἔταξαν τὴν πρὸς τούτους γραφεῖσαν ἐπιστολήν. Theodoret.

CHAP. I.

1. PAUL, a servant of Jesus Christ, called to be an apostle, [1] separated to the gospel of God,

2. Which *(gospel)* he had promised afore by his prophets in the Holy Scriptures, *(speaking in them)*

3. Concerning his Son Jesus Christ our Lord, who was made the seed of David according to the flesh; (Acts ii. 30. 2 Tim. ii. 8. *and)*

4. [2] Declared to be the Son of God *(invested)* with power, according to the Spirit of holiness *(residing in him without measure,* John iii. 34. *and)* by the resurrection from the dead:

5. By whom *(thus raised and invested with all power, and acting now not as a prophet, but as Lord of all, by the whole fulness of the Godhead,)* we have received [3] grace and apostleship *(i. e. the office of an apostle, and the grace belonging to it)*, for obedience to the faith among (Gr. *in)* all nations:

6. Among whom are ye also the called of Jesus Christ:

7. *(I Paul write)* to all that be in Rome, beloved of God, called to be saints: (Gr. *saints called:* see note on 1 Cor. i. 1. *wishing)* grace *(may)* be *(given)* to you from God our Father, and *(from)* the Lord Jesus Christ.

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8. *(And)* first, I thank my God through Jesus Christ *(the fountain of all our blessings,* Eph. i. 3.) for *(the conversion wrought in)* you all *(so visibly)*, that your faith is spoken of throughout the world.

9. *(This happy success of the gospel being very grateful to me,)* for God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing (Gr. *how incessantly)* I make mention of you;

10. Making request (Gr. *requesting)* always in my prayers to come to you, if by any means now at length I might have a prosperous journey to you by the will of God.

11. For I long to see you, [4] that I may impart to you some spiritual gift, to the end that you may be established;

12. That is, that I may be [5] comforted together with you by the mutual faith both of you *(through faith receiving)* and me *(by faith imparting these gifts)*.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, that I might have some fruit among you also, even as among other gentiles, *(though through many hinderances I have not been able to accomplish my purpose,* xv. 22.)

14. For *(as)* [6] I am a debtor both to the Greeks, and the barbarians; both to the wise, and to the unwise, *(as having by God the dispensation of the gospel committed to me for their sakes,* 1 Cor. ix. 6.)

15. So, as much as is in me, I am ready to [7] preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ: for it is *(attended with)* the power of God to salvation to every one that believeth; to the Jew first, *(to whom it was by God's appointment to be first preached,* Acts iii. 26. xiii. 46.) and also to the gentile.

17. For therein is [8] the righteousness of God revealed [9] from faith to faith (Gr. *the righteousness of God by faith is revealed to beget in men faith)*: as it is written, [10] The just shall live by faith.

18. *(And this way of justification, or obtaining remission of sins, is necessary to exempt all men, whether Jew or gentile, from the wrath of God;)* for *(to begin first with the gentiles,)* [11] the wrath of God is revealed from heaven [12] against all ungodliness and unrighteousness of *(those)* men, who hold the truth *(which they know by the light of nature)* in unrighteousness;

19. Because that which may be known of God *(by the light of nature)* is manifest in *(or, to)* them; for God hath shewed it to them.

20. For the invisible things of him [13] from the creation of the world are clearly seen *(or, are clearly seen (even) from the creation of the world)*, being understood by the things that are made *(i. e. by his works)*, even his eternal power and Godhead; so that they are without excuse *(viz. who do not worship him alone as God, who is the Creator of all things, but rather give the worship due unto him to the works of their hands)*:

21. Because when they knew God, they glorified him not as God *(by giving him the honour due to the Deity)*, neither were thankful *(to him who giveth to all men life, breath, and all things,* Acts xvii. 28. xiv. 17.) but became vain in their imaginations *(of him)*, and their foolish heart was darkened.

22. Professing themselves to be wise, *(and usurping that name,* ver. 14. 1 Cor. i. 20, 21.) they became *(in their actions)* fools,

23. And changed [14] the glory of the incorruptible God into an image made like to corruptible men, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their bodies among themselves *(as did the Sodomites and Canaanites of old,* ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.)

25. *(As being also men)* who changed the truth of God into a lie, *(worshipping as gods them who by nature were no gods,* Gal. iv. 8. *or only demons,* 1 Cor. x. 20.) and served the [15] creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them *(farther)* up to vile affections: for even their women did change the natural use *(of their bodies)* into that which is against nature: (see Lucian. διάλ. ἑταιρ. Κλωνάριον καὶ Λεαίνια.)

27. And also the men, leaving the natural use of the woman, burned in their lusts one towards another; men with men working that which was unseemly (Gr. *filthiness)*, and receiving in themselves that recompence of their error which was meet *(i. e. being given up thus to dishonour their own bodies,* see Lucian's Ἔρωτες, *for the dishonour they did to God by their idolatry)*.

28. And as they liked not to retain God in their knowledge, *(so)* [16] God gave them up [17] to a reprobate mind, to do those things which were not convenient; *(they)*

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of God, *(viz.)* that they who do such things are [18] worthy of death, not only do the same, but [19] have pleasure in them that do them.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΑΦΩΡΙΣΜΕ'ΝΟΣ, *Separated.*] He in this word seems to allude to his former separation when he lived a pharisee, *i. e.* one separated from all ceremonial defilement, and from the people of the earth, *i. e.* the common people, who observed not the exact rules of legal purity; saying, that he was separated now, not to a nicer observation of the Jewish rites and customs, but to the preaching of the gospel of God: and the affinity betwixt this and the Epistle to the Galatians, both as to matter and style, inclines me not to interpret the apostle of the separation mentioned Acts xiii. 2. where the Holy Ghost saith, *Separate me Barnabas and Saul for the work of the ministry to which I have appointed them;* but of God's *separating him from his mother's womb,* and calling him to that work, Gal. i. 15.

[2] Ver. 4. Ὁρισθέντος, *Declared to be the Son of God.*] Christ, while he was on earth, declared that he was the Son of God, whom the Father had sanctified and set apart to his prophetic office: accordingly *the Spirit of God descended* on him at his *baptism,* and *a voice from heaven said, This is my beloved Son, in whom I am well pleased.* This he proved from the powerful works wrought by him, that he was *the Son of God,* sanctified and consecrated to his office

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by the Spirit of God abiding in him, and so was *in the Father, and the Father in him*, declaring that he did his miracles by the power of the Holy Ghost, and by *the Spirit of God* did *cast out devils.* (Matt. xii. 28.) And thus St. Peter represents this prophet to Cornelius, saying, *God anointed Jesus of Nazareth with the Holy Ghost, and with power; who* (therefore) *went about doing good, and healing all that were oppressed of the devil, for God was with him.* (Acts x. 38.) And thus it seemeth necessary he should act in his prophetical office; a prophet being a person sent from God, and speaking in his name, and acted by his Spirit in the delivery and confirmation of his message. That our great prophet Jesus was, as in a more sublime, so in this sense, *the Son of God*, endowed with power of working miracles by the Holy Ghost for confirmation of his doctrine, God hath demonstrated, saith the apostle here, by *raising him from the dead.*

[3] Ver. 5. Χάριν καὶ ἀποστολήν, *Grace and apostleship.*] That is, saith Œcumenius, χάριν εἰς ἀποστολήν, *grace for the office of apostles;* the favour to be apostles, say some, because the apostle calls this office *grace*, Rom. xv. 15. Gal. ii. 9. Eph. iii. 2. 7. but where he doth so there is always something added of the gifts and powers by which they were enabled to exercise it: *v. g. To me is this grace given, that I may be the minister of Christ to the gentiles*, Rom. xv. 15, 16. *In the power of signs, and miracles, and gifts of the Holy Ghost*, ver. 19. *James, Cephas, and John, knew the grace given to me*, Gal. ii. 9. because *God had wrought mightily with me towards the gentiles*, ver. 8. and Eph. iii. 2. there is mention of *the grace of God* given to St. Paul; but then it is added, that he is made a minister *according to the gift of the grace of God given to him by the effectual working of his power*, ver. 7. I therefore think fit to join both together, and give the sense of the words thus: *By whom we have received the office of apostles, and grace through his name to call all nations to the obedience of faith in him;* or to yield obedience to the faith preached in his name.

[4] Ver. 11. Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *That I might impart to you some spiritual gift.*] This is by most interpreted of the spirit of wisdom and knowledge, by which St. Paul would instruct them: I rather choose to refer it to some *spiritual gift* he at his coming would bestow upon them, by the imposition of his hands upon some of them, as the apostles used to do. (Acts viii. 17. xix. 6. 2 Tim. i. 6.) For (1.) that is most agreeable to the phrase, μεταδοῦναι χάρισμα πνευματικὸν, to *give the Spirit*, or a *spiritual gift:* and, (2.) to his words in the close of this Epistle, that he *shall come to them in the fulness τῆς εὐλογίας, of the blessing of the gospel of Christ*, that phrase being applied to the giving of the Spirit, and his gifts, Gal. iii. 14. Eph. i. 3. and, (3.) to the end here assigned of the imparting this gift, *viz.* the establishment of the Romans in the faith: for the vouchsafement of the Spirit, and his gifts unto the churches, is still called βεβαίωσις, *the confirmation* of them in the faith, 1 Cor. i. 5, 6. 2 Cor. i. 21, 22. v. 5. Gal. v. 5. 1 Thess. i. 5.

[5] Ver. 12. Συμπαρακληθῆναι, *To be comforted together with you.*] It being both a comfort and establishment of faith in them to receive these gifts of the Spirit, and in him to be able to impart them to them, and to find God so effectually working by him.

[6] Ver. 14, 15. *I am a debtor*, &c. οὕτω.] Here it is observable, that some translators begin the fourteenth verse with *for*, though there is nothing that answers to it in the Greek: yet it should be rendered thus, *I am a debtor to the Greek and the barbarian, to the wise and the unwise;* viz. οὕτω, or οὕτω καὶ, *and therefore as much as in me lies, I am ready to preach the gospel to you also that are in Rome.* For though οὕτω and οὕτως, when joined with ὡς, signify generally *so;* yet when they are put absolutely, and especially when they begin a sentence, they signify *idcirco, itaque*, and answer to *al chen* in the Hebrew: so Rev. iii. 16. οὕτως ὅτι χλιαρὸς εἶ, *Wherefore because thou art lukewarm;* upon which place the critics note, that οὕτως, *hîc non est similitudinis, sed ratiocinativum, valetque al chen, igitur:* so Rom. vi. 11. *Knowing that Jesus Christ, being raised from the dead, dieth no more;* οὕτω καὶ ὑμεῖς λογίζεσθε, *therefore also reckon ye yourselves dead unto sin*, 1 Cor. xv. 44, 45. οὕτω καὶ γέγραπται, *and therefore it is written;* so Luke xxiv. 26. *So it is written*, καὶ οὕτως, *and therefore Christ ought to suffer;* and John iv. 6. *Jesus then being weary with his journey*, ἐκαθίζετω οὕτως, *sat therefore upon the well.*

[7] Ver. 15. Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *To preach the gospel to you at Rome.*] St. Paul here seems plainly to challenge Rome as part of his province, as being *the apostle of the gentiles:* so again, xi. 13. *I speak to you, gentiles, inasmuch as I am the apostle of the gentiles, I magnify my office:* and xv. 15. *I have written the more boldly to you in part, i. e.* as to the gentile part among you, *as putting you in remembrance of the grace given to me of God*, ver. 16. *that I should be the minister of Jesus Christ to the gentiles;* and so on to ver. 30. and here, *I purposed to come to you gentiles, for I am a debtor*, &c. When therefore the ancients tell us that St. Peter was bishop of Rome as well as St. Paul, this can be only true of Peter as to the Jewish converts there, whilst St. Paul was the apostle and bishop of the gentiles at Rome, according to the agreement made between them, that *Paul and Barnabas should go unto the gentiles, St. Peter and John to the circumcision:* (Gal. ii. 9.) and so the bishop of Rome, if he will be St. Peter's successor, must only preach to the Jews, or be the bishop of the circumcision. Moreover, it seems highly probable that St. Peter was not yet come to Rome, much less had settled his see there: for if so, why should St. Paul be so desirous, so often purposing to come to them, *that he might impart some spiritual gift to them, to the end they might be established*, unless St. Peter were either insufficient for, or very negligent in, that work? (See the preface to this Epistle.)

[8] Ver. 17. Δικαιοσύνη Θεοῦ, *The righteousness of God.*] This phrase, in St. Paul's style, doth always signify *the righteousness of faith in Christ Jesus* dying, or shedding his blood for us: so iii. 20, 21. *The righteousness of God, without the law, is manifest, to wit, the righteousness of God through faith in Jesus Christ.* The same apostle having declared, that the *gentiles, who followed not after righteousness, had attained to righteousness, even the righteousness of faith;* but Israel not believing *had not attained to the law of righteousness*, Rom. ix. 30, 31. He proves the second assertion thus: *For they being ignorant of the righteousness of God, and seeking to establish their own righteousness (which is of the law), have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ, to the righteousness of God, i. e.* to the righteousness of faith in Christ, to which the gentiles had submitted,

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x. 3. *For Christ is the end of the law for righteousness; i. e.* for justification through faith in Christ, ver. 10. (See the note on 2 Cor. v. 21.) *The righteousness of God* is therefore manifestly taken for gospel-righteousness, as Mr. Clerc notes on Rom. iii. p. 263. But when he adds, *that is, for sanctity of life consequent upon repentance,* he is miserably out; for this righteousness consists not in our sanctification, but in our justification, or absolution from our sins past, through faith in the blood of Christ, shed for the remission of sins.

[9] Ἐκ πίστεως εἰς πίστιν, *From,* i. e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very verse, *the just shall live,* ἐκ πίστεως, *by his faith:* so iii. 20. *It is one God who will justify the circumcision,* ἐκ πίστεως, *through faith, and the uncircumcision,* διὰ πίστεως, *by* the same *faith:* so ἡ ἐκ πίστεως δικαιοσύνη, is *the righteousness that is by faith,* ix. 30. and x. 6. δικαιοσύνη ἐπὶ τῇ πίστει, and διὰ πίστεως τοῦ Χριστοῦ, *the righteousness by faith in Christ.* Vain therefore is the descant of Mr. Le Clerc upon these words, *That from the faith whereby the Jews believed the prophets, and the gentiles their ancestors, they might proceed to another faith:* for if he means they should proceed from the one faith to the other, this is true of the Jews, who were to add to their faith in God, and in his prophets, faith in our Lord Jesus Christ: (John xiv. 4.) but it is false as to the gentiles, who were to renounce and turn from the faith of their ancestors, that they might believe in Christ. If he means by *proceeding from faith to faith,* renouncing the one to embrace the other, this is true of the gentiles, but false when applied to the Jews, who were not to renounce their faith in the prophets, but by virtue of it to embrace this righteousness of God, *testified by the law and the prophets.* The sense of these words seems plainly to be this: *The righteousness of God, which is by faith, is revealed in the gospel to beget faith in men.*

[10] Ὁ δίκαιος ἐκ πίστεως ζήσεται, *The just shall live by his faith,*] In God's promises; whence it appears, that faith doth not include obedience, but only a firm belief of God's promises obliging to obedience. Hence the apostle argues from this very place, Gal. iii. 10, 11. that the *law is not of faith,* because it saith, *The man that doeth these things shall live in them,* making obedience the condition of justification by the law.

[11] Ver. 18. Ὀργὴ Θεοῦ, *The wrath of God.*] This was before more expressly revealed against the unrighteousness of the Jews, God in the meantime so far *winking* at the unrighteousness of the gentiles, as to make no express denunciation of his wrath against them; but now *he calls all men every where to repent* of their unrighteousness, *because he hath appointed a day in which he will judge the world in righteousness,* Acts xvii. 30, 31.

[12] Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *Against all ungodliness and unrighteousness of men.*] The *ungodliness of men* signifies their impiety in robbing God of his honour, and giving it to graven images, or to them which *by nature were no gods,* and so being ungrateful to him, who was the author of all their blessings, ver. 11—26. their *unrighteousness* is their injustice to one another, from ver. 26. to the 30th. And they are said *to retain the truth in unrighteousness,* by acting contrary to the notions of it they had, or might have learned, from the law of nature, and by suppressing or corrupting the dictates of their natural conscience. So of the builders of the tower of Babel, Philo saith,* that *it sufficed them not* τὰ πρὸς τοὺς ὁμοφύλους συγχεῖν δίκαια, *to confound the laws of justice among men, but also they invaded heaven,* ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, *sowing unrighteousness, and reaping ungodliness.*

[13] Ver. 20. Ἀπὸ κτίσεως κόσμου, *From the creation of the world.*] This phrase seems not to signify the means by which they came to the knowledge of God, for that is afterward expressed in these words, ποιήμασι νοούμενα, *being made known by his works:* but rather to import, that from the beginning of the world, the heathens had this means of knowing the true God from the works of the creation; so ἀπ' ἀρχῆς κόσμου is *from the beginning of the world,* Matt. xxiv. 21. ἀπὸ καταβολῆς κόσμου, *from the foundation of the world,* Matt. xiii. 35. Luke xi. 50. Heb. iv. 3. ix. 26. Strange is the conceit of a learned person, who interprets these and all the following words of this chapter of the gnostics; for who ever heard that the *gnostics changed the glory of the incorruptible God into an image made like to birds, and fourfooted beasts, and creeping things?* Who of the ancients ever said, *Their women changed the natural use of the body for that which is against nature?* Or, how is it possible that the apostle should here accuse them of all this idolatry and image-worship, and yet in the next chapter say of the same gnostics, according to the interpretation of the same person, *Thou that abhorrest idols, dost thou commit sacrilege?* ver. 22. Doubtless the apostle speaks here of that knowledge of God, which by the light of nature was in the heart of the gentiles, and so was manifest in, and to them, even from the time of the creation of the world, by his works, because *the heavens declare the glory of God; and the firmament sheweth his handy-work,* Psal. xix. 1. and therefore doth not here say, that his mercy, and grace, and love to mankind, but that his *eternal power and Godhead* was shewed by these works, which yet in reason he should have mentioned here, as he doth elsewhere, had he spoken of the discoveries God made of himself by the gospel-revelation.

[14] Ver. 23. Τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, *The glory of the incorruptible God.*] The description of God in the New Testament is this, that *he dwelleth in light inaccessible,* 1 Tim. i. 16. that he *is light,* 1 John i. 5, 6. And thus he always exhibited himself to men in a mighty splendour of flame and light, as a visible token of his special and majestic presence. Thus he appeared to the antediluvians, to Adam, saith the learned Bishop of Ely on Gen. ii. 15. iii. 8. and to Cain and Abel, when they brought their offerings to the Lord, *i. e.* to the place where the Schechinah or glorious presence used to appear; for God *had respect to Abel and his offering,* i. e. saith Theodotius's translation, ἐνεπύρησεν, *he set it on fire by a stream of light,* or flame from the Schechinah, which then usually appeared at the place of worship: why else doth Cain complain thus, *From thy face shall I be hid?* Or why he is said *to go out from the presence of the Lord?* Gen. iv. 4. 14. So after the flood, we may presume he appeared to Noah offering burnt-offerings to him; for God accepting his oblation, as he did that of Abel's, it is reasonable to conceive that he gave the like token of that acceptance. So he appeared to Abra-

* De Confus. Ling. p. 267. F.

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ham, when he said unto him, *Get thee out of thine own country*, in a lamp of fire consuming his sacrifices, Gen. xv. 17. Whence St. Stephen saith, *ὁ Θεὸς δόξης, the God of glory appeared to our father Abraham*, Acts vii. 2. In this visible majesty God appeared to him again, xvii. 1. For in the conclusion of that chapter it is said, *God went up from Abraham*, i. e. *the glory of the Lord ascended*, saith the Chaldee paraphrase, and B. Uziel. So he appeared to Moses in the bush, Exod. iii. 2. so to the people on Mount Sinai, Exod. xxiv. 16, 17. where *τὸ εἶδος τῆς δόξης τοῦ Κυρίου ὡσεὶ πῦρ, the sight of the glory of the Lord was like fire.* This visible appearance of God in the light is above thirty times in the Old Testament styled *the glory of the Lord.* (See note on Phil. ii. 8. and on Heb. i. 3.) And this Schechinah was not only given to the Jews after the law, but to the gentiles before the law, as a preservative from idolatry, or to instruct them to make no other resemblance of him, or symbol of his presence, besides that which he from the beginning had chosen to appear in; but this, saith the apostle, *they changed into the similitude of men and birds*, &c. And of the Jews making the golden calf, God says, *they changed δόξαν αὐτῶν, their glory into the similitude of a calf*, Psal. cvi. 20. and of the same Jews departing from God to idols, it is said, *My people ἠλλάξατο τὴν δόξαν αὐτοῦ, hath changed its glory for that which cannot profit them*, Jer. ii. 11.

[15] Ver. 25. Ἐλάτρευσαν *τῇ κτίσει, They served the creature.*] In the twenty-third verse they are charged only with false representations of God; in this also with a false object of their worship, by giving the Divine honour to a creature.

[16] Ver. 28. *Εἰς ἀδόκιμον νοῦν, To a reprobate mind.*] To a mind that could not be approved of by God or men, to do *τὰ μὴ καθήκοντα*, things not agreeable to nature, or to reason.

[17] *Παρέδωκεν αὐτοὺς ὁ Θεὸς, God gave them up to a reprobate mind.* Ver. 24. *God gave them up in the lustings of their hearts to uncleanness.* Ver. 26. *God gave them up to dishonourable affections.*] Here the fathers carefully inform us, that these phrases cannot be so understood as to lay upon them, of whom St. Paul speaks, a necessity of being thus unclean and unnatural in their affections, or thus perverse in their minds. *For then* (say they*) *this would not be their fault, nor would it be blameworthy in them to do all these things.*

Secondly, They positively tell us, that the apostle here puts the phrase,† *He gave them up*, for *he permitted them to be given up.*

Thirdly, That this was done, (1.) *by leaving them naked and destitute of his former providence and care of them;*‡ not giving them any warning of his displeasure against them for these things by his prophets, as he did to the old world, and Nineveh, or by his judgments, in order to their reformation. (2.) By giving them up to Satan,* that unclean spirit, who will not fail, when he hath permission, to provoke them to such uncleanness, and who is that *god of the world, who blinds men's eyes, that they should not see the truth*, 2 Cor. iv. 4. So the Lord moved David to say, *Go, number Israel and Judah*, 2 Sam. xxiv. 1. *i. e.* Satan provoked him to do it, 1 Chron. xxi. 1. And thus, say they, *a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions.* Lastly, They observe, that they were thus deserted and given up by God, as the just punishment of their iniquities committed against the law of nature, which they had received, because they held *the truth* revealed *in unrighteousness;* (ver. 18.) because *when they knew God, they did not glorify him as God, nor were they thankful;* (ver. 21.) and because, *knowing that they who did these things were worthy of death, they not only did the same, but had pleasure in them that did them;* and so indeed† they were delivered up to do these things by their own wickedness, (ver. 24. 26.) Whence the same apostle saith, *ἑαυτοὺς παρέδωκαν, they gave themselves up to all lasciviousness*, Eph. iv. 19.

Thus on the contrary we say, *Such a man's money destroyed him*, when it was not the money, but his intemperate and evil use of it that did so. And *such a man's flatterers corrupted him*, when it was his hearkening to them, and being persuaded by them which did it; whereas he had it in his power not to hearken to them. And in this permissive sense the word *παρέδωκεν, he gave them up*, is used almost a hundred times in the Old Testament; when God is said *to give men up into the hands of their enemies, to give them up to the sword.* Thus the three children *παρέδωκαν, gave up their bodies to be burned*, Dan. iii. 20. thus David prays he may *not be given up into the hand of his oppressors*, i. e. that God would not leave him to their power, Psal. cxix. 121. and the son of Sirach, that God would *not give him up to a proud look*, Ecclus. xxiii. 4. and so God gave his people up *to their own hearts' lusts;* i. e. *he let them follow their own inventions*, Psal. lxxxi. 12. And this is farther evident from ver. 32. where they are said to have done all these things against their knowledge of the judgment of God upon such evil-doers.

He that would see a larger comment upon ver. 29—31. let him consult the learned Grotius; I only shall observe from the Greek commentators, 1. That from these words, *being filled with all unrighteousness*, it seemeth reasonable to interpret almost all that follows as some species of unrighteousness or injustice. 2. That *πονηρία* signifies that wickedness which causes men to do mischief against their neighbour by treachery; *κακία*, to do it out of malice; *κακοήθεια*, to accustom themselves to do so. 3. That *ψιθυρισταὶ*, are they that whisper things to the damage of others when they are present; *κατάλαλοι*, they that openly defame them being absent. 4. *Ὑπερηφανία*, is that pride which

* "Non enim vi res agitur, neque necessitate in alteram partem anima declinatur: alioqoin nec culpa ejus, nec virtus posset ascribi; nec boni electio, præmium, nec declinatio mali, supplicium mereretur; sed servatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipsa declinet." Origen. in locum.

† Παρέδωκεν ἀντὶ τοῦ συνεχώρησε. Theodoret. Ἀντὶ τοῦ εἴασεν. Chrysostom, Theophylact.

‡ Τῆς οἰκείας προμηθείας ἐγύμνωσε. Theod. Οὐκ αὐτὸς παραδοὺς ἀπῆγε! ἀλλ' αὐτὸς μὲν αὐτῶν ἠμέλησεν ὡς ἀναξίων ὄντων κηδεμονίας. Photius. Τὴν τοῦ Θεοῦ κατάλειψιν, παράδοσιν ὀνομάζει. Theoph.

* Λοιπὸν δὲ λαβὼν αὐτοὺς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν. Phot. Τῇ γὰρ ἀναστροφῇ τοῦ Θεοῦ εἰσάγεται νοῦς ἀδόκιμος παρὰ τῶν δαιμόνων, τοῦτο δὲ παράδοσιν ἔθος καλεῖν τῇ γραφῇ. Œcum.

† Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεὸς, τουτέστιν ἡ εἰς θεὸν τελεμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἐκούσιος πώρωσις αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰάθαμεν λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι οὐ ἀργύριον ἀπόλλυσιν, ἀλλὰ ἡ ἄσωτος αὐτοῦ καὶ ἐπὶ κακῷ χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διαφθείρουσιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὅπερ ἐστὶν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μή. Photius.

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puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boasting we make of things which we have not.

[18] Ver. 32. Ἄξιοι θανάτου, *Worthy of death.*] That murder, adultery, and unnatural lusts, deserved death, they knew not only by the light of nature and of conscience, but by their own laws, condemning them who did them to death. That all these sins being species of injustice, condemned by the law of nature, rendered them obnoxious to the displeasure of that God who is the governor of the world, and the avenger of all unrighteousness; and so obnoxious to death for violating the laws he had given them to govern themselves by, they might know by the light of nature.

Hence of their Tartarus, which they held to be *carcer pœnarum infernarum,** Tertullian speaks thus; *Illuc abstrudi solent impii quoque in parentes, et in sorores incesti, et maritarum adulteri, et virginum raptores, et puerorum contaminatores, et qui sæviunt, et qui furantur, et qui occidunt, et qui decipiunt;* and to this agrees the description of their punishments in Virgil:†

" Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis: quæ maxima turba est;
Quique ob adulterium cæsi; quique arma secuti
Impia, nec veriti dominorum fallere dextras;
Inclusi pœnam expectant, &c.
Vendidit hic auro patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit.
Hic thalamum invasit natæ, vetitosque Hymenæos,
Ausi omnes immane nefas."

Mr. L. here reads οὐκ ἐνόησαν ὅτι, and renders the words thus, *who knowing the judgment of God, knew not, that they who did these things were worthy of death;* but this reading cannot stand: for what righteous judgment of God could they know to be due to them who did these things, who knew not that they were worthy of death, and *to whom sin* (saith he) *could not be imputed without a positive law,* which we know the gentiles had not? See the reading of the text largely confirmed, Examen Millii in locum.

[19] Συνευδοκοῦσι τοῖς πράσσουσι, *Have pleasure in them that do them.*] This, say the Greek commentators, is much worse than the bare doing of them; for a man may do them through the power of temptation, and by consideration may after become sensible of his folly, and repent of it; but when he is arrived at the height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.

CHAP. II.

1. THEREFORE *(since God hath shewed his displeasure thus against the gentiles for sinning against the law of nature),* thou art inexcusable, O [1] *(Jewish)* man, whoever thou art that judgest *(so severely of them):* for wherein thou judgest another, thou condemnest thyself; for [2] thou that judgest doest the same things *(offending as much against the law of Moses, as they have done against the law of nature).*

2. But whatsoever thou mayest think, [3] we are sure that the judgment of God is according to truth, against them which commit such things *(it being equitable that he should, and certain that he will, deal with men according to his word).*

3. And *(then)* thinkest thou this, O man, who judgest them who do such things *(against the law of nature),* and doest the same *(against the law of Moses),* that thou shalt escape the judgment of God *(which they have so severely felt)?*

4. Or despisest thou the riches of his goodness *(to thee above them, in giving the law, covenant, and promises, to thee,* ix. 4.) and *(his)* forbearance and long-suffering *(exercised hitherto to thee, who hast long deserved his wrath,* ix. 22.) not knowing *(or discerning)* that the goodness of God *(naturally)* leadeth thee to repentance, *(and is a powerful motive to engage thee to it?* 2 Pet. iii. 9. 15.)

5. But, after the hardness and impenitency of thy heart *(which will not suffer thee to repent and believe the gospel),* treasurest *(yet)* up *(more)* wrath against the day of wrath and revelation of the righteous judgment of God; (Rom. ix. 22. 1 Thess. ii. 16. v. 9.)

6. Who will render to every man *(Jew and gentile)* according to his deeds:

7. To them who, [4] by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life;

8. But to them who are contentious *(against),* and [5] obey not the truth *(of the gospel, as generally you Jews do not),* [6] but obey unrighteousness *(or falsehood),* indignation and wrath,

9. Tribulation and anguish *(I say shall be)* upon every soul that worketh evil, upon the Jew first, *(as being under greater light, and as having the gospel first preached to them,* Acts xiii. 46. *and to whom Christ was first, and in person sent,* Acts iii. 26.) and also upon the gentile: *(for though God winked at the times of their former ignorance,* Acts xvii. 30. *yet now he hath revealed his wrath from heaven against all unrighteousness,* i. 17. *they must expect his just displeasure who turn not from it to the way of truth, as the gospel is called,* 2 Pet. ii. 2.)

10. But glory, honour, and peace, shall be to every man that worketh good, to the Jew first, *(as being the church of God, to whom the promises of the Messiah chiefly did belong,* Rom. ix. 4.) and also to the *(believing)* gentile; *(they being by faith Abraham's seed, and heirs according to the promise,* Gal. iii. 29.

11. *I say to the gentile also,)* for there is [7] no respect of persons with God.

12. *(Tribulation, and anguish, I say, shall be on every soul that worketh evil, whether Jew or gentile,)* for [8] as many as have sinned without the *(written)* law *(which is the case of the gentiles)* shall perish without *(that)* law *(being condemned by the law written in their hearts):* and as many as have sinned in *(or under)* the law *(which is the case of the Jews),* shall be judged *(and condemned for their evil deeds)* by the law:

13. For *(know this, oh, thou Jew, that)* [9] not the hearers *(only)* of the law are *(upon that account)* just before God, but the doers of it *(only)* shall be justified, *(i. e. accepted of God, as acting suitably to their profession.*

14. *And say not, That the gentiles therefore cannot be justified or accepted with God, because they having not the law cannot be doers of it;)* for [10] when the gentiles, who

* Apol. cap. 11. † Æn. vi. à versu 608. ad 622.

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have not the law *(of Moses)*, do by nature the things contained in the *(moral)* law, they, having not the *(written)* law, are a law *(a rule of living)* to themselves:

15. *(Doing those things)* which shew the work of the law written in their hearts, their consciences also bearing witness *(to it)*, and their thoughts meanwhile *(or their reasonings within themselves)* accusing or else excusing one another; *(and so the uncircumcision keeping the righteousness of the law, and fulfilling the law, shall be by God accounted for circumcision, and be as acceptable to him as the circumcision,* ver. 26, 27.

16. *And these rewards and punishments will be distributed to Jew and gentile)* in the day when God shall judge the secrets of men's *(hearts)* by Jesus Christ according to my gospel; *(or, as my gospel testifies he will: for the heathens are not to be judged according to the tenor of the gospel, but according to the light of nature,* ver. 12.)

17. Behold, *(thou who gloriest in this, that)* [11] thou art called a Jew, *(one of that nation which God hath known above all the families of the earth,* Amos iii. 2. *to whom pertaineth the adoption and covenants,* ix. 4.) and resteth in *(the outward performances of)* the law, and makest thy boast of God *(as the author and patron of thy religion, and thy God in covenant)*,

18. And *(that thou)* knowest his will, and approvest the things that are most excellent, being instructed out of the law *(concerning them)*;

19. And art confident that thou thyself art *(able to be)* a guide [12] to the blind *(gentile)*, a light of them *(that sit)* in darkness,

20. An instructor of [13] the foolish, a teacher of babes, which hast the form of knowledge and of truth in the law *(i. e. a scheme or draught of the affirmative precepts of the law which instruct thee what to do, and of the negative precepts which teach thee what to leave undone)*.

21. Thou therefore [14] which teachest another *(i. e. who undertakest to be a guide unto and teacher of the gentile)*, teachest thou not thyself *(to practise thine own lessons)*? thou that preachest *(or proclaimest)* a man should not steal, dost thou steal *(and so condemnest thyself out of thine own mouth)*?

22. Thou that sayest a man [15] should not commit adultery, dost thou commit adultery? [16] Thou that abhorrest idols, dost thou commit sacrilege *(robbing God of his honour another way)*?

23. Thou that makest thy boast of *(thy skill in)* the law, through breaking the law *(in those instances which the conscience of the very heathen doth condemn)* dishonourest thou *(the name of)* God *(among the gentiles)*?

24. For [17] the name of God is blasphemed among the gentiles through you *(Jews, pretending to be so dear to God, and so great favourites of heaven, and yet living so licentiously as you do, and so it hath happened to you, according)* as it is written *(of you,* Isa. lii. 5. Ezek. xxxvi. 23.

25. *This violation of the law cuts off the benefit of your circumcision;)* for circumcision verily profiteth, if thou keepest the law, *(as circumcision obligeth thee to do,* Gal. v. 2.) but if thou art *(still)* a breaker of the law, thy circumcision is made *(of no more advantage to free thee from God's condemnation, than)* uncircumcision. [18]

26. Therefore *(on the other side)* if the uncircumcision *(i. e. the gentile, though uncircumcised)* [19] keep the righteousness of the law, shall not his uncircumcision be accounted for circumcision? *(i. e. shall he not be as acceptable to God, as if he had been circumcised?)*

27. And shall not *(the)* [20] uncircumcision which is by nature *(i. e. the gentile, who continues uncircumcised as he was by nature)*, if it fulfil the law, judge *(and condemn)* thee, who by the letter *(i. e. having the letter of the law)* dost transgress the law?

28. For he is not *(in God's account)* a Jew *(i. e. one beloved of him)* who is one *(only)* outwardly *(by profession)*; neither is that *(valued by him as true)* circumcision, which is outward in the flesh *(only)*.

29. But he is a Jew *(in God's esteem)* who is one inwardly *(by the purification of his heart from inward filth, and evil dispositions and affections)*; and *(the)* circumcision *(valued by him)* is that of the heart, in the spirit *(wrought in us by the Spirit)*, and not in *(or by)* the letter; whose praise is not of men *(who are not able to discern it)*, but of God *(who is the searcher of the heart)*.

ANNOTATIONS ON CHAP. II.

[1] THE apostle had in the former chapter laid down this as the foundation of his discourse, that *the gospel of Christ was the power of God to the salvation both of Jew and gentile,* ver. 16. and that there only was revealed that righteousness of God through faith, by which alone life and salvation was to be obtained. He had also shewed the necessity of this faith, because *the wrath of God was revealed from heaven against all unrighteousness of men, who held the truth in unrighteousness;* and that this the gentiles had done, by acting against the light of nature; and that God had been angry with, and punished them for it, he had shewn from ver. 19. to the end of that chapter.

These gentiles were by the Jews reputed as unclean, great sinners, and so incapable of salvation; and their great quarrel against the gospel was this, that it admitted such men to the favour of God without circumcision, and obedience to the law of Moses. To those Jews the apostle in this chapter directeth his discourse, proving here, that they who lived under the law wanted this justification as much as others, being also great sinners: and in the following chapters, that neither they nor the gentiles could obtain this justification by the law. (See ver. 13. 17.)

[2] Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *For thou doest the same things.*] If to any one it seem strange that the apostle should pronounce the Jews guilty of the same sins of which he had accused the gentiles, chap. i. let him consider what their own Josephus * hath recorded to them, and he will cease to wonder. For, first, he assures us, there *was not a nation under heaven more wicked than they were. What* (saith he) *have you done of all the good things required by our lawgiver? What have ye not done of all those things which he pronounced accursed? So that* † *had the Romans delayed to come against these execrable persons, I believe*

* Καθ' ἕκαστον μὲν οὖν ἐπεξιέναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γοητευτέραν. De Bell. Jud. lib. vi. cap. 27. p. 933. Ὑμῖν δέ τι τῶν εὐλογηθέντων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλέλειπται. Cap. 26. p. 930. C.

† Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ καταλυθῆναι τὴν πόλιν ἢ τοὺς τῆς Σοδομήνης μεταλλαξεῖν κεραυνούς, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰ ἀθεωτέραν. De Bell. Jud. lib. vi. cap. 37.

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(saith he) *either the earth would have swallowed up, or a deluge would have swept away, their city; or fire from heaven would have consumed it, as it did Sodom, for it brought forth a generation of men far more wicked than they who suffered such things.* There is not a sin mentioned, chap. i. of which he doth not in that history accuse them, not excepting that of unnatural lusts: for of their zealots, he saith,* *It was sport to them to force women; they freely gave up themselves to the passions of women, exercising and requiring unnatural lusts, and filling the whole city with impurities.* And again, *They committed all kinds of wickedness, omitting none which ever came to the memory of man, esteeming the worst of evils to be good, and finding that reward of their iniquity which was meet, and a judgment worthy of God.*

[3] Ver. 2. *But we are sure,* οἴδαμεν δὲ, or, *and we know.*

[4] Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in well-doing.*] This good work being put in the singular number, seems to intimate some work eminently so. Now when the Jews asked our Saviour, *What shall we do that we may work the works of God?* his answer was, *This is the work of God, that ye believe in him whom he hath sent,* John vi. 28, 29. The preaching of this faith is styled emphatically, *the works,* Acts v. 31. xiii. 2. xiv. 26. xv. 58. and sometimes *the work of Christ,* Phil. ii. 30. *the work of the Lord,* 1 Cor. xvi. 10. The faith wrought by it is ἔργον πίστεως, *the work of faith,* 2 Thess. i. 2. and he that begets it in us, is said to begin in us ἔργον ἀγαθὸν, *the good work,* Phil. i. 6. And in this sense it accords well with the scope of the apostle, whether it be joined with the word *patience,* or with the following words; for the apostle had said in the former chapter, that *the gospel of Christ was the power of God through faith to salvation to every one that believeth; to the Jew first, and also to the gentile,* Rom. i. 16. This he here prosecutes, saying, that *to them who by patience in the faith of Christ, seek the glory, honour, and immortality,* promised in the gospel, God will give *eternal life.*

Ἀφθαρσίαν, *Incorruption.*] This, saith Theophylact, refers to the body, and by using this word τὰς περὶ ἀναστάσεως ἀνοίγει θύρας, *he openeth the gates of the resurrection.*

[5] Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *And obey not the truth.*] The gospel being styled *the truth of God,* Rom. iii. 7. xv. 8. *the word of truth,* Eph. i. 3. Colos. i. 5. 2 Tim. ii. 15. James i. 18. the knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the truth,* 1 Tim. ii. 4. iv. 3. 2 Tim. ii. 25. Tit. i. 1. Heb. x. 26. the belief of it being πίστις ἀληθείας, *the belief of the truth,* 2 Thess. ii. 13. obedience to it being *obedience to the truth,* Gal. i. 3. v. 7. walking according to it, being *walking according to the truth,* 1 John ii. 4. John iii. 3. the gospel itself being emphatically styled *the truth,* Eph. iv. 21. 2 John 3, 4. 3 John 12. to know it, being *to know the truth,* 1 John ii. 21. to profess it, to *be of the truth,* 1 John iii. 19. to reject it, *not to believe the truth,* 2 Thess. ii. 12. to err from it, *to err from the truth,* Titus i. 14. James v. 19. I say, this being so, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the truth,* may be, first, the unbelieving Jews, or false apostles, coming from them, who *preached Christ,* ἐξ ἐριθείας, *out of contention* against Paul, Phil. i. 16. and, secondly, the gentiles, which spake against the truth, and rejected it; and both these obeyed, and gave up themselves to falsehood: the gentiles, by *changing the truth of God into a lie,* i. 25. the Jews, by adhering to their *vain traditions,* which made void the commands of God, and owning them as derived from Moses, when they were only the *doctrines of men.*

[6] Πειθομένοις δὲ τῇ ἀδικίᾳ, *But obey unrighteousness.*] Here Chrysostom notes, that the apostle doth not say, Βιαζομένοις, τυραννουμένοις, *who are forced to, but who obey unrighteousness,* ἵνα μάθῃς ὅτι προαιρέσεως τὸ πτῶμα, οὐκ ἀνάγκης τὸ ἔγκλημα, ὅθεν καὶ ἀσύγνωστοι, *that thou mayest learn, that they offend of choice, and not of necessity, and therefore are unworthy of pardon.*

[7] Ver. 11. Οὐ προσωπολημψία, *No respect of persons.*] i. e. He is not one who will connive at men doing wickedly, because they are Jews, whilst he punisheth the like wickedness in the gentiles; or afford justification and salvation to the Jew believing, and working that which is good, and not to the believing and obedient gentile. (Rom. iii. 29, 30.)

[8] Ver. 12. Ἀνόμως ἀπολοῦνται ἐν νόμῳ κριθήσονται, *As many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law.*] Here Mr. Dodwell* says, "That some advantage may be taken from the words ἀπολοῦνται, and κριθήσονται, that which is called perishing in the case of the gentiles, and so may be understood as well of ceasing to be, as of any positive inflictions, being opposed to be judged in the latter clause relating to the Jews." But (1.) the word ἀπολλύειν, *to perish,* is often used in the New Testament, and especially in the Epistles, of those Christians, who by his own hypothesis are to perish by being subject to eternal punishments, as in those words, μὴ ἀπόλλυε, *destroy not with thy meat thy brother, for whom Christ died,* Rom. xiv. 15. and in 1 Cor. viii. 11. καὶ ἀπολεῖται, *and so shall thy brother perish for whom Christ died:* so also 2 Cor. xv. 4, 5. 2 Thess. ii. 10. 2 Pet. iii. 9. yea, this criticism would exempt not only Judas the traitor, *that* υἱὸς ἀπολείας, *son of perdition,* John xvii. 12. but even the very devils from this future punishment; for their question is, ἦλθες ἀπολέσαι ἡμᾶς; *Art thou come to destroy us before the time?* Luke iv. 34. It is used in the Gospels of Christ's little ones in those words, *It is not the will of my Father,* ἵνα ἀπόληται, *that one of these little ones should perish,* Matt. v. 29. xviii. 14. of losing the soul by denying Christ, Matt. x. 39. xvi. 25. And, lastly, it is used of the destruction of soul and body in hell, Matt. x. 28. (2.) Κριθήσονται, here applied to the Jews, signifies κατακριθήσονται, *they shall be condemned,* as appears from the opposition it bears to δικαιωθήσονται, *they shall be justified,* ver. 13. And this it still doth, and must do, when it relates to the judgment passed upon the wicked at that day: so John iii. 18. xii. 48. xvi. 11. 2 Thess. ii. 12. Heb. xiii. 4. And this being introduced as a proof, that in that day there should be *tribulation and anguish upon every soul that worketh evil, whether he be Jew or gentile,* and that because *God is no*

* Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετὰ ἀδείας ἐνεθλυπάδουν τῷ κέρᾳ· οὐ μόνον δὲ κόσμου, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ὑπερβολὴν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπινόησαν. Lib. vii. cap. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἴτι περίτερον προυπαρχθὲν, ἡ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζήλωτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες· τοιγαροῦν τὸ πρόσηκον ἕκαστοι τὸ τέλος εὕραντο, τοῦ Θεοῦ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βεβαιώσαντος. Lib. vii. cap. 30. p. 986. E.

* P. 141.

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respecter of persons, shews that both Jew and gentile working evil must fall under that tribulation and anguish. And the reason of the variation of the words may be probably this, that the gentile being condemned by the *law written in his own heart,* and so being as it were a confessed criminal, there needs nothing more than to sentence him to the perdition which his sin deserves; whereas the Jew being to be sentenced by a written law, which he may think he has not violated, so as to deserve condemnation, he must be judged and condemned by the sentence which the law hath pronounced against him.

[9] Ver. 13. Οὐ οἱ ἀκροαταὶ τοῦ νόμου, *Not the hearers of the law.*] The Jewish religion was very much corrupted at our Saviour's coming, so that they thought it sufficient to obtain God's favour, and to secure them from his judgments, (1.) that they were of *the seed of Abraham.* And hence the Baptist speaks thus to them, *Bring forth fruits meet for repentance, and* (think it not sufficient to) *say within yourselves, We have Abraham for our father,* Matt. iii. 8, 9. The Chaldee paraphrasts do often mention their expectation of being preserved for the merits or good works of their forefathers, Abraham, Isaac, and Jacob; and their writers add, that * *hell-fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.* (2.) They held that circumcision was of sufficient virtue to render them accepted of God, and to preserve them from eternal ruin; for they teach,† that no *circumcised person goes to hell,* God having promised to deliver them from it, *for the merit of circumcision;* and having told Abraham, that *when his children fell into transgression, and did wicked works, he would remember the odour of their foreskins, and would be satisfied with their piety.* And (3.) they taught, that‡ *all Israelites had a portion in the world to come;* and that notwithstanding their sins, yea, though they were condemned here for their wickedness: this is the first sentence in the *Capitula Patrum,* whereas of all the gentiles, without exception, they pronounce that § *they are fuel for hell-fire.* (4.) They teach, that to be employed in hearing and studying the law, was a thing sufficient to make them acceptable with God. To this St. James seems to refer in these words, *And be ye doers of the word, and not hearers only, deceiving your own souls,* James i. 22. Now most of these vain opinions the apostle in this chapter, and throughout this Epistle, labours to confute: the first here, ver. 9. the second, ver. 25. the third, from ver. 2. to the 9th, and the fourth, in this verse.

[10] Ver. 14. Ὅταν γὰρ ἔθνη, *For when the gentiles.*] Most interpreters understand this of the believing gentiles, *the righteousness of the law being fulfilled in them* only, *who walk not after the flesh, but after the Spirit,* Rom. viii. 4. and he being only the *inward Jew, who hath the circumcision of the heart in the spirit,* ver. 29. But all the ancient commentators interpret these last six verses, not indeed of the idolatrous gentiles, but of such gentiles as lived before the law, as Melchisedec and Job; or were worshippers of the true God, as Cornelius; or repented, as the Ninevites. These examples, saith Chrysostom, he sets before the Jews, as being such as they could not contradict. And in his comment on the fifteenth verse, he makes this inference from the words,* *By these things he shews that God made man sufficient of himself to choose virtue and avoid vice;* adding, that this was necessary to be said, to stop the mouths of them who inquired, ποῦ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἦν; *where were the footsteps of such a providence in former times?* This the apostle seems plainly to insinuate, by arguing that God did and will accept the gentile, living according to the *law written in his heart,* and therefore owning him as the true God, and honouring or *glorifying him as that God,* who made the heaven and the earth, because he is *no respecter of persons.* This seems the obvious meaning of those words of St. Peter, in the case of Cornelius and all his friends, *Of a truth I perceive that God is no respecter of persons,* (i. e. he affects them not barely because they are circumcised, or of such a nation), *but in every nation he that feareth him, and worketh righteousness, is acceptable to him,* Acts xx. 34, 35. supposing that there might be such in every nation. And the argument of Origen seems here considerable; that† *if God condemned the gentiles because they held the truth in unrighteousness, and when they knew God did not glorify him as God, neither were thankful; it seems reasonable to conceive, that had they done what they culpably neglected, and might have done,* i. e. *had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his goodness;* i. e. had they held the truth in righteousness, and abstained from those actions for which their conscience did accuse them, and for which *they knew they were worthy of death,* as they who were inexcusable for not doing of them, might have done, they would have escaped the *wrath of God revealed from heaven against all unrighteousness.* But then these things may here be offered to consideration;

First, That this acceptance may not reach so far as to put them under the same privileges and favours with his church and people; but if they live in such times and places where an exacter knowledge of his will might be obtained, it may induce his providence to find out means of imparting that also to them, as in the case of Cornelius and his friends, who have told things *by which he and his house should be saved,* Acts xi. 14.

Secondly, That though God may and will reward such honest heathens, because otherwise they could have no encouragement to own or serve him as their God, since *he that cometh to God* (saith the apostle) *must believe that he is a rewarder of them that diligently seek him,* Heb. xi. 6. yet is he not obliged to give them the glorious reward which he hath promised to the Christian: for this not being due to their works, they could not from the light of nature be assured of it; and it being so peculiarly assigned

* Pocock. Miscell. p. 172. 227.
† Pug. fid. par. iii. dis. 3. cap. 16. sect. 36, 37.
‡ See Smith's Jewish Notion of Legal Right, chap. 3.
§ Pirk. Eliez. p. 69. sect. 4.

* Διὰ τούτων ἐδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

† "Si enim videtur apostolus condemnare gentiles, ex eo quod naturali intelligentiâ cum cognovissent Deum, non sicut Deum magnificaverunt, quando non putamus quod etiam collaudare eos possit et debeat, si qui in his cognoscentes Deum, sicut Deum magnificent: dubitari igitur non puto, quin is qui pro malo opere condemnari meruisset, idem, si operatur bonum, remuneratione boni operis dignus haberetur."

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to faith in Christ, both affirmatively and negatively, when the apostle saith, *God hath given us eternal life, and that life is in his Son; he that hath the Son hath life, and he that hath not the Son hath not life; this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent; this is the true God and eternal life;* (1 John v. 11—13. 20. John xvii. 3. see John i. 4. xiii. 16. 36. v. 24. vi. 27.) it cannot well be said to belong to any other; and therefore Origen * freely grants this, and yet thinks such persons may not be utterly deprived of a reward; especially it seems not equitable that they should be deprived of all reward, purely for want of an impossible condition; *i. e.* because they believed not in him, of whom they had not, and very often could not, have heard. It may be added,

Thirdly, That if any of them did arrive at such a state, as made them indeed to *fear God, and work righteousness,* they did this not merely by the strength of natural light; for though some of them seem to say, that † nature or philosophy *was a sufficient guide to virtue;* yet that they meant not this exclusively of the Divine assistance, which they saw necessary to preserve them against the infirmities of human nature, their own words ‡ do fully testify. And if God owned any of them as truly righteous, it was by virtue of their faith in God; *i. e.* that faith by which they believed *he was a rewarder of them that diligently seek him;* which being, as to kind, the same with that which the apostle so highly commends, Heb. xi. even the *expectation of things hoped for, the evidence of things not seen,* when it produced in them a sincere endeavour to serve and please him, according to the light of nature, and cleave to their duty, though they might suffer for it in this world, might be imputed unto them for righteousness. I conclude these conjectures with Origen on the same place: *Sed tamen in arbitrio legentis est probare quæ dicta sunt, vel non.*

[11] Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *Thou art called a Jew.*] The apostle doth not here begin to speak to the Jew, but to prove farther and illustrate what he said before, as is evident from the words ἰδὲ σὺ, *behold thou* (to whom I speak) *art called a Jew;* he therefore may be supposed to speak this farther, to convince him that he, doing the same things, shall not escape the judgment of God; and that the hearing of the law he doth not practise, will be so far from justifying him before God, that it will add to his condemnation.

Ἰδὲ, εἰ δὲ, Τυφλῶν, as Dr. Mills reads: see Examen Millii here.

[12] Ver. 19. Τυφλῶν, *Of the blind.*] The *blind,* and *them that sit in darkness,* is a periphrasis of the gentiles. (See Isa. ix. 1. xlii. 6, 7. xlix. 9. Luke i. 79. Eph. v. 8.)

[13] Ver. 20. Ἀφρόνων, *Of the foolish.*] The *foolish* and the *babes* seem to be here the proselytes to the Jewish law, whom they accounted as *infants new-born.*

[14] Ver. 21. Ὁ οὖν διδάσκων ἕτερον, *Thou that teachest another.*] This verse may be illustrated out of the Jewish writings; for they say, that * *he who teacheth others what he doth not himself, is like a blind man who hath a candle in his hand to give light to others, whilst he himself doth walk in darkness.* So apposite is the first question to convince those Jews, who pretended to be guides and lights to the blind gentiles, that they themselves were blind. And again, *How can a wise man say in the congregation, Thou shalt not steal, when he steals?* Whence it appears, that in their account this was sufficient to cut off their pretence to wisdom.

[15] Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *Thou that sayest a man should not commit adultery,* &c.] Of all these things the Jewish doctors were notoriously guilty, and of most of them they were accused by our Lord. As, *v. g.* first, that *they said, and did not;* that *they laid heavy burdens upon others, which they would not touch with their own fingers;* (Matt. xxiii. 3, 4.) that they made his Father's house *a den of thieves;* (Matt. xxi. 13. John ii. 16.) that they were guilty of adultery, by unjust divorces; (Matt. xix. 9.) and their polygamy was so shameful, that they would proclaim in any place where they came, "Quænam erit mihi uxor in diem," † *Who will be my wife for this day,* or while I stay in this place? And surely such a wife was little better than a whore. Hence Justin Martyr ‡ tells the Jews, that wherever they travelled, or came, they did, with the permission of their rabbins, ὀνόματι γάμου γυναῖκας ἄγεσθαι, *take women, and use them as their wives, under pretence of marriage.* And the theft and merchandise of which they are accused, Matt. xxi. John ii. being about holy things, may be well also styled sacrilege; though of this they being accused in the times of the prophet Malachi, doubtless they were more guilty of it in these worst times. Accordingly Josephus § doth pronounce them guilty, not only of *theft, treachery, adultery, sacrilege, but of rapines and murders, and new ways of wickedness invented by them, of all which the temple was made the receptacle.* Add to this, that the same Josephus informs us, that not long after the writing of this Epistle, the servants of the high-priests, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, *took away by violence the tithes of the priests, so that many of them perished for want of food.* (Antiq. lib. xx. cap. 8. p. 698. E.)

Note also from these words, *Thou that abhorrest idols,* the mistake of those who think the gnostics are here referred to; they being so far from abhorring idols, that Irenæus ‖ informs us, *they had their images, they worshipped idols without fear, and went first to the feasts celebrated in the idol-temple.* Origen ¶ also assures us, that he, *viz.* Simon

* "Licet alienus à vita videatur æterna, qui non credit Christo, videtur quod per hæc quæ dicuntur ab apostolo, bonorum operum gloriam, et honorem, et pacem perdere penitus non possit."

† "Nec est quisquam gentis ullius, qui ducem naturam nactus, ad virtutem venire non possit." Cic. de Leg. lib. i. n. 3.

‡ "Multos et nostra civitas et Græcia tulit, singulares viros, quorum neminem, nisi juvante Deo, talem fuisse credendum est——Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit." Cic. de Nat. Deorum, lib. ii. n. 124. 725. Al δὲ ἄριστα ψυχῆς φύσεις ἀμφισβητήσιμοι ἐν μετρίῳ τῆς ἀρχῆς ἀρετῆς, πρὸς τὴν ἐσχάτην μοχθηρίαν καθαρμισμέναι, δίονται ξυναγωνιστοῦ θεοῦ, καὶ συλλήπτορος. Max. Tyr. Dissert. 22. p. 218.

* Sepher Hamaaloth, p. 87. † Lightf. in Matt. xix. 3.

‡ Dial. cum Tryph. p. 363. D. 371. A.

§ Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω, καὶ ἐνέδρας, καὶ μοιχείας, ἁρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοτομεῖτε κακίας ὁδοὺς, ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. lib. vi. cap. 26.

‖ Ἐπὶ πᾶσαν ἑορτάσιμον τῶν ἐθνῶν τίφυιν, εἰς τιμὴν τῶν εἰδώλων γινομένην, πρῶτοι συνίασιν. Lib. i. p. 26. D. "——Imagines quidem depictas, quasdam autem et de reliqua materia fabricatas habent, et has coronant, et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagoræ, Platonis et Aristotelis, et reliquorum, et reliquam observationem circa eas ut gentes faciunt." Lib. i. cap. 24. Vide Euseb. Hist. Eccles. lib. ii. cap. 13.

¶ Ἐναδιαφορεῖν πρὸς τὴν εἰδωλολατρείαν. Contra Celsum, lib. vi. p. 282.

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Magus, taught his disciples *to count idolatry as a thing indifferent.*

[16] *Thou that abhorrest idols, dost thou commit sacrilege?*] Robbing that God of his honour this way, who hath required thee *to honour him with thy substance and the first-fruits of thy increase,* (Prov. iii. 9. Mal. iii. 8, 9. Ecclus. xxxv. 8.) as the idolater doth by giving his honour to an idol. And of this sin they being accused by God himself, declaring by his prophet Malachi, that *they had robbed him in tithes and offerings,* doubtless they were more guilty of it in these worst times of the Jewish nation.

[17] Ver. 24. Βλασφημεῖται ἐν τοῖς ἔθνεσι, *Is blasphemed among the gentiles.*] Of this Josephus * doth frequently accuse them, saying, *What wickedness do you conceal or hide which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness as if it were virtue.* And thinkest thou this, O man, that thou shalt escape the judgment of God, who punisheth the gentiles, when thou art as guilty as they, of acting against thy conscience, and doing that for which thine own mouth condemns thee, or which is as bad as that which thou condemnest in them, and which doth also cause them to *blaspheme that holy name by which thou art called?* surely, after these things so scandalously done, it will be of no advantage to thee that thou art *called a Jew,* or hast received the sign of circumcision.

[18] Ver. 25.] Having thus proved that the sins of the Jews must render them obnoxious to the Divine wrath, as well as those of the gentiles, he proceeds to prove what he said, ver. 7. 10. that the righteousness of the circumcised gentile must also render him acceptable to God, and rewardable by him, as well as the righteousness of the Jew.

[19] Ver. 26. Τὰ δικαιώματα τοῦ νόμου, *The righteousnesses or ordinances of the law.*] The word δικαιώματα is used sometimes for the Divine judgments, which being always done in equity, and according to the deserts of men, are fitly called δικαιώματα, or *righteous judgments,* Rom. i. 32. Rev. xv. 4. And sometimes it relates to the ceremonial institutions which God thought fit for a season to prescribe to the Jews, and then it seems best to be rendered *ordinances,* as Heb. ix. 1. 10. And sometimes to the moral precepts of the law, as when the apostle saith, τὸ δικαίωμα τοῦ νόμου, *the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit,* which seems to be the sense of the phrase here.

[20] Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *The uncircumcision which is by nature.*] Most interpreters think that the apostle speaks in these two verses of the believing gentile, and only doth design to prove against the Jew, that his want of circumcision, if he be a doer of righteousness, will not hinder his acceptance with God, (1 Cor. vii. 19. Gal. v. 6. vi. 15.) and that because this righteousness of the law is said to be *fulfilled by them who walk according to the Spirit,* (viii. 4.) *i. e.* by them *who are in Christ Jesus,* (ver. 1.) But Grotius and Œcumenius seem to interpret this of the heathens, such as the centurions in the gospel were, because the condemnation of the Jew seems to arise from this, that he who had the letter of the law, did not that which they who were without it did.

* Τί δὲ σιγᾶται παρ' ὑμῖν ἢ τί κρύπτεται, τί δὲ οὐχὶ καὶ τοῖς ἐχθροῖς φανερὸν γέγονε; πεμπτεύετε γὰρ παρανομοῦντες, καὶ καθ' ἡμέραν ἐρίζετε, τίς χείρων γένηται, τῆς ἀδικίας ὥσπερ ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. lib. vi. p. 931. B. C.

CHAP. III.

1. (*BUT you will say, If the uncircumcised person, keeping the righteousness of the law, is to be reckoned as circumcised,* ii. 26. *and if the inward circumcision be that alone which is acceptable to God,* ver. 28, 29.) what advantage then hath the Jew *(above the gentile)?* or what profit is there of *(the)* circumcision *(above uncircumcision?*

2. *I answer,)* Much every way: (ix. 4. *but)* chiefly, because unto them were committed the oracles of God, *(in which the covenants and promises made to them, and chiefly that of the Messiah, and of justification by faith in him, were contained;*

3. *Which oracles must be made good notwithstanding their infidelity:)* for what if some of them *(to whom these oracles and the promise of the Messiah, or a seed in whom the nations of the earth shall be blessed, were committed,)* did not believe *(in the promised seed),* shall their unbelief make the faith *(or fidelity)* of God *(in making this promise to Abraham)* of none effect?

4. God forbid *(that such a thought should enter into our hearts):* yea (Gr. *but, on the contrary),* let God be *(acknowledged)* true *(and faithful to his word),* but every man a liar *(i. e. though all men should prove liars);* as it is written, (Psal. li. 4.) [1] That thou mayest be justified in thy sayings *(or mayest appear just and faithful in performing them),* and clear when [2] thou art judged *(i. e. when thou judgest and contendest with men).*

5. But if our unrighteousness commends *(illustrates and establishes)* [3] the righteousness of God *(that way of justification by faith which he alone approves of),* [4] what shall we say? Is God unrighteous who taketh vengeance *(on the Jew and gentile, for these sins which thus commend his righteousness, and shew the wisdom and grace of God in admitting this way of our justification)?* [5] I speak as a man, *(i. e. as a heathen or unbeliever would be apt to conclude from our doctrine of justification by faith:*

6. *For)* God forbid *(that I should have a thought that God can be unrighteous):* for how then shall God judge the world *(for their unrighteousness?*

7. *Speak, I say their sense,)* for *(say they)* if the truth of God hath more abounded to his glory [6] through my lie *(if the truth of his promise to justify the gentile through faith in Christ, hath appeared more illustriously to the glory of his grace, through my idolatry, and changing his truth into a lie),* why am I also judged as a sinner *(as well as the Jew)?*

8. And *(why will it)* not rather *(follow,* ὅτι ποιήσωμεν*),* that we should do evil that good may come *(or that God may be glorified)?* as we be slanderously reported, and as some affirm, that *(in effect)* we say, *(by asserting the doctrine of justification by faith, which yet we are so far from saying, that we declare them who do so men)* [7] whose damnation is just.

9. What then *(or wherefore)* are we better than they? *(Do we Jews excel the gentiles?)* [8] No, in no wise (οὐ πάντως, *not altogether, as to the benefit mentioned* ver. 2. *but not as to justification):* for we have before proved *(touching)* both Jews (chap. ii.) and gentiles, (chap. i.) that they are

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all under sin *(and so all stand in need of justification by faith;*

10. *The Jews, I say, as well as the gentiles,)* [9]as it is written *(of them)*, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one.

13. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips: *(they are men)*

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their way:

17. And the way of peace have they not known:

18. There is no fear of God before their eyes.

19. *(Which words of the Psalmist may justly be applied to them;)* for we know that what things soever the law saith *(not applying the words to any others)*, it saith to them that are under the law: that *(not only the mouths of the gentiles, but)* every mouth may be stopped, and all the world may *(see they are)* become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the [10]knowledge of *(that)* sin *(which rendereth us obnoxious to condemnation)*.

21. But now *(in the dispensation of the gospel)* the righteousness of God without *(performing the works of)* the law is manifested *(to the world)*, being witnessed *(i. e. attested to)* by the law *(giving us the knowledge of sin,* ver. 20.) and by the prophets *(declaring that the just man shall live by faith);*

22. Even the righteousness of God which is by faith in Jesus Christ to all, and upon all that believe: for *(as to the way of justification)* there is no difference *(betwixt Jew and gentile)*:

23. For all have sinned, and *(so)* come short of *(attaining)* [11]the glory of God *(without a free act of justification by grace);*

24. Being justified *(i. e. absolved from the guilt and condemnation due to us for our past sins)* freely by his grace, [12]through the redemption that is in Jesus Christ.

25. Whom God hath set forth *(or proposed)* to be [13]a propitiation *(a propitiatory or mercy-seat)* through faith in his blood, to declare his righteousness *(i. e. the way of justification by faith, which God alone admits of)* [14]for the remission of sins that are past, through the forbearance of God, *(not imputing their trespasses to them who believe in him,* 2 Cor. v. 19.

26. *I say, God hath now proposed him as our propitiatory,)* [15]to declare at this time his righteousness *(or the way of justification he allows of)*: that he *(by justifying us only through the redemption that is in Christ Jesus)*, might *(appear to)* be [16]just *(in requiring this satisfaction for our sins)*, and yet the justifier of them that believe in Jesus.

27. *(And if this be the only way of justification, or being righteous before God,)* where is *(there any ground of)* boasting then? it is excluded. By what law? *(that)* of works? Nay; *(for he that is justified by works hath whereof to boast,* ἔχει καύχημα, iv. 2.) but by the law of faith *(only)*.

28. Therefore we conclude that a man is justified by [17]faith *(alone)* without *(respect to)* the deeds of the law *(given to the Jews; for)*

29. Is he the God of the Jews only? is he not also of the gentiles, *(which have not the law? hath he vouchsafed to them no means of justification or acceptance with him?)* Yes, *(doubtless he is the God)* of the gentiles also:

30. Seeing it is one God, who will justify [18]the circumcision by faith, and *(the)* uncircumcision through *(the same)* faith.

31. Do we then make void the law through *(this)* faith? *(Do we contradict it, or say it is a useless thing, or against the promises?* Gal. iii. 19. 21.) God forbid *(that this should be affirmed by us)*: nay, we establish the law, *(by declaring that it gives the knowledge of sin,* ver. 20. *gives witness to this way of justification,* ver. 21. *and so shews the necessity of faith, and so is our schoolmaster to bring us to Christ, who is the end of the law,* Rom. x. 4. Gal. iii. 24.)

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. ΟΠΩΣ ἂν δικαιωθῇς, *That thou mayest be justified.*] These words are a confession of king David, that how severely soever God should deal with him for his sin, he could not accuse him of too much rigour, but must justify him in his proceedings, and clear him from all imputations of injustice; and so they cannot be here brought to prove, as Esthius imagines, that notwithstanding our sins, God will be faithful to his promises, but to shew, that though God should reject the Jews for their infidelity, they would have no reason to complain of his severity, or charge him with injustice or unfaithfulness on that account, they having forfeited their right to be the seed of Abraham, the father of the faithful, by their infidelity, and the gentiles, by imitating his faith, being now become his children. Note also, that the Hebrew זכך, which we render *pure* or *clean*, Psal. li. 4. is well rendered by the Septuagint νικήσῃς, *might overcome;* it bearing oft that sense in the Syriac, and among the rabbins, as Buxtorf proves in his Lexicon, p. 668.

[2] Εν τῷ κρίνεσθαί σε, Heb. בשפטך, *When thou judgest,*] Or contendest with any man, or enterest into judgment with him, or indictest or accusest him of sin; so the word is very often used in the Old and New Testament. So Job xiii. 19. τίς ἐστι ὁ κριθησόμενός μοι; *Who is he that will contend with me?* Eccles. vi. 10. οὐ δυνήσεται κριθῆναι, *He cannot contend with one who is stronger than himself;* Isa. xliii. 26. *Put me in remembrance,* καὶ κριθῶμεν, *and let us plead together;* Isa. lxvi. 16. ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By fire will the Lord plead with all flesh;* Matt. v. 40. θέλοντί σοι κριθῆναι, *To him that will contend with thee;* 1 Cor. vi. 1. τολμᾷ τις κρίνεσθαι; *Dares any one contend before the unjust?* See note on 1 Pet. iv. 6.

[3] Ver. 5. Δικαιοσύνην Θεοῦ, *The righteousness of God.*] That this phrase in the Epistles doth signify always the righteousness of faith, or our justification through faith in Christ, hath been shewed, note on Rom. i. 17. and on 2 Cor. v. 21. and this seems to establish the exposition given in the paraphrase.

[4] Τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ἐπιφέρων τὴν ὀργήν, *What shall we say? Is God unrighteous who taketh vengeance?*] The apostle had laid down the proposition which is the foundation of this discourse, and of the whole Epistle, in

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these words: *The gospel is the power of God to the salvation of every one that believes, Jew or gentile; for therein is revealed the righteousness of God by faith, to beget faith in both.* The necessity of this faith he shews, (1.) with respect to the gentiles, because they being unrighteous, could not otherwise be justified before God, or escape his wrath, *revealed against all unrighteousness,* by any other way than that of faith; and this proof he concludes chapter the first. In the second chapter he shews the same, touching the Jews, by reason of their unrighteousness, and therefore saith here, ver. 9. *We have before proved both Jews and gentiles to be under sin.* Now this most plainly serves to commend and establish this way of righteousness by faith in Christ, from the necessity of it to the justification both of Jew and gentile. This then must be the import of the objection; If the unrighteousness both of Jew and gentile tends so visibly to illustrate and recommend the wisdom of God, and the grace or favour of God, in appointing this way of justification by faith in Christ, is it righteous in God to punish both Jew and gentile, as you say he did, (i. 24. 26. 32.) and will do, (i. 18. ii. 2. 4—6. 8, 9.) for that unrighteousness that tends so highly to the glory of the gospel-grace?

[5] Κατ' ἄνθρωπον λέγω, *I speak as a man.*] *i. e.* As a mere natural man, not acquainted with the revealed will of God, or not acted by his Spirit: so Chrysostom and Œcumenius, *I speak* κατ' ἀνθρώπινον λογισμὸν, *according to human reason; οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμοὺς, for it is not I that say these things, but I propose the reasonings of others.* That this is the constant import of the phrase, see note on 1 Cor. ix. 8, 9. 15. 32.

[6] Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *By my lie.*] The idols of the heathens are called *lying vanities,* Psal. xxxi. 7. Jonah ii. 8. *numina falsa;* the makers of them are said to *frame* שֶׁקֶר, *a lie,* Jer. x. 14. and to have and frame *a lie* with their right hand, Isa. xliv. 20. They who worship them are said, *to turn aside to lies,* Psal. xl. 5. and to hearken to *a teacher of lies,* Hab. ii. 18. and to *turn the truth of God into a lie,* Rom. i. 25. Hence are the heathens introduced making this confession, *Surely our fathers did inherit lies,* ὡς ψεύδη ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. xvi. 19. Now this argument being that by which the apostle in the first chapter proves the gentiles to be sinners, worthy of condemnation, and so incapable of justification by any other way than that of faith, this may reasonably be supposed to be the thing referred to in this verse.

[7] Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *Whose damnation is just.*] They by thus objecting against that dispensation of Divine grace and wisdom, which they should thankfully embrace and accept, and without which they cannot be justified, and so rejecting it as absurd in their imaginations, render it just that they should still lie under the guilt of sin, and under the wrath of God for it.

[8] Ver. 9. Οὐ πάντως, *No, in no wise.*] That these words may be rendered, *not altogether,* as well as οὐ πάντες is rendered *not all,* 2 Thess. iii. 2. Heb. iii. 16. we learn from Œcumenius, who paraphrases them thus, οὐκ ἐκ παντὸς τρόπου, *not in every kind;** so οὐ πάντως signifies, 1 Cor. v. 10. viz. *I do not altogether forbid you to accompany with fornicators, for then you must go out of the world;* and then the context will plainly force this rendering, as being that which answers to the following reason, the words bearing this sense: We do indeed excel them, in having the promise of a Messiah, and the salvation tendered by him, first made to us; (ii. 10.) in having the knowledge of the law, (ver. 17.) and the oracles of God committed to us: (iii. 2.) but we do not wholly or in all things excel them, because not in the matter of justification by faith, which Jew and gentile equally stand in need of.

[9] Ver. 10. Καθὼς γέγραπται, *As it is written.*] These words are cited from the fourteenth Psalm, according to the edition of the Septuagint; but I do not conceive it necessary to make good the apostle's words, or argument, that they should be spoken of the Jews of that age in general, especially seeing, they are there said to have *devoured God's people,* and to have *shamed the counsel of the poor.* It is enough, (1.) that they should generally agree to the Jews of the age in which the apostle writ, as both the Scriptures of the New Testament and the writings of Josephus fully prove they do. And (2.) that the law condemning any for these crimes doth more especially condemn those under the law, who at any time are guilty of crimes thus noted, and condemned by the law. And with this conclusion of the apostle the Jews themselves accord, saying, *There is not a man who is not obnoxious to God* (or might not justly be condemned by him), *were it not for his mercy and clemency.* Moreover, it is farther to be noted, that in the close of this Psalm there seems to be a prayer for the redemption of the Jews by the Messiah, in those words, *O that the salvation of Israel were come out of Zion,* ver. 7. the Deliverer that was to come out of Zion, being the Messiah, as we learn from Isaiah, lix. 20. and from this apostle, xi. 26. Note, secondly, that, according to the doctrine of the Jews, their Messiah was to come in those times when the Jewish nation was most corrupt, and so most resembled the description here alleged. (See the note on Phil. iii. 1.)

[10] Ver. 20. Ἐπίγνωσις ἁμαρτίας, *The knowledge of sin.*] This knowledge of sin being chiefly by the moral law, (vii. 7.) shews, that the apostle excludes as well that as the ceremonial from justification; and evident it is, that the antithesis runs all along, not between moral and ceremonial works, but between works in general and faith, ver. 20. 22. the law of works and faith, ver. 27. iv. 2. 6. ix. 32. x. 5, 6.

[11] Ver. 23. Τῆς δόξης τοῦ Θεοῦ, *The glory of God.*] i. e. The fruition of God in glory; for *being justified by faith, we have peace with God; and rejoice in hope of the glory of God.* (Rom. v. 1, 2.)

[12] Ver. 24. Διὰ τῆς ἀπολυτρώσεως, *Through the redemption.*] Purchased by the death and blood of Christ shed for us; we having *redemption through his blood, the remission of sins.* (Eph. i. 7. Colos. i. 14.)

[13] Ver. 25. Τῶν προγεγονότων ἁμαρτημάτων, *Of sins that are past.*] For in this only consists our first justification, which is by faith alone: the remission of our future sins committed against the new covenant, established in the blood of Jesus, being to be obtained (if they be wilful sins, which only violate the covenant of grace) by a sincere and particular repentance for them; which brings us again under that covenant, and so under the promise of forgiveness through the blood of Jesus: the ἱλαστήριον, or *mercy-*

* Cart. Mellif. p. 3012.

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seat, was so called, because God there shewed himself propitious, by reason of the blood of the sacrifice sprinkled before it. The apostle therefore, in allusion to it, saith, that God hath set forth Christ to be his *mercy-seat, i. e.* the person through whom he will be propitious to us through faith in his blood, styled *the blood of sprinkling,* Heb. xii. 24. and presented before him in the heavens.

[14] Ἱλαστήριον, *To be a propitiation.*] In the Old Testament we find the *mercy-seat* still styled ἱλαστήριον, because it was the place where God promised to be propitious to them, and where the high-priest made an atonement for himself, and all the congregation, by sprinkling the blood of the sin-offering before the mercy-seat: when therefore the apostle saith, that God hath set forth Jesus Christ to be a mercy-seat to us through faith in his blood, we have reason to believe the blood of Christ, as our sin-offering, doth make atonement for, and render God propitious to us. And as under the Old Testament, they who desired to have God propitious to them, were to come with the blood of their sin-offering to the mercy-seat; so under the gospel-dispensation they must expect to find God propitious to them, through the blood of Christ their mercy-seat, by whom they coming to God, as the Jews did by appearing before his mercy-seat, should find him gracious in pardoning their iniquities *through the redemption that is in Jesus.* Whence I argue against the Socinians, for our Lord's satisfaction, thus: What is it we do obtain by this redemption? It is, saith the apostle, *remission of sins.* What is it that procures this remission? It is the blood of Christ, for *we have redemption through his blood, even the remission of sins;* (Eph. i. 7. Colos. i. 14.) it is the death of Christ. (Heb. ix. 15.) Since then, by the confession of Schlictingius upon the place, our Lord is mentioned here as a piacular victim, and seeing it is certain those victims still suffered in the sinner's stead, and that whensoever in the Old Testament mention is made of the remission of sins, the blood of these sacrifices was the thing that made atonement for them, remission of sins was the thing purchased by that blood; have we not reason from what is here said of Christ, our piacular victim, to conceive he suffered in our stead, and that his blood, shed for us, procured the remission of our sins, as it atoned an offended God for our transgressions?

[15] Ver. 26. Τῆς δικαιοσύνης, *To declare his righteousness.*] This phrase, *the righteousness of God,* as I have before observed, doth always in the Epistles signify our justification by faith in Christ, as being the only righteousness that God approves of, and is here styled, ver. 22. *The righteousness of God through faith:* and therefore this righteousness cannot be demonstrated, as some conceive, by winking at the sins committed in former ages, (Acts xvii. 30.) but by proposing, by the gospel, the way of remitting men's past sins through faith in Christ, or his own non-imputation of them.

[16] Εἰς τὸ εἶναι αὐτὸν δίκαιον, *That he might be just.*] The reverend Dr. Hammond saith, the word δίκαιος is here to be rendered, *clement* and *merciful,* and that it is commonly taken in that notion, and seldom in that of vindictive justice: but, in opposition to this I assert, that the word δίκαιος is used about eighty times in the New Testament, and not once in that sense of clemency and mercy, in which he saith it is commonly taken; he himself produces but one place, *viz.* Matt. i. 19. *Joseph being a just man, and not willing to make Mary a public example, was minded to put her away privily: Where* (saith Dr. Lightfoot) *men torment the word* δίκαιος, *to make it signify clement and merciful, when it bears clearly the ordinary sense; thus, Joseph, being a just man, would not cohabit with an adulteress, and yet being not willing to make her a public example, and no necessity,* as he there shews, *lying upon him so to do, he was minded to put her away privily.* (2.) It is in the New Testament distinguished from the good and merciful man; as when Joseph of Arimathea is styled ἀγαθὸς καὶ δίκαιος, *a good man and just,* Luke xxiii. 50. when the law is called δίκαια καὶ ἀγαθὴ, *just and good,* Rom. vii. 12. and when it is said, v. 7. that scarcely ὑπὲρ δικαίου, *for a righteous man will one die, though* ὑπὲρ ἀγαθοῦ, *for a good man one would even dare to die.* And (3.) when it relates to God, as here, it always signifies, either the equity and congruity of his dealings, as 2 Thess. i. 5, 6. or his faithfulness to his word, 1 John i. 9. Rev. xv. 3. or his vindictive justice, as Rev. xvi. 5—7. xix. 2. 2 Tim. iv. 8.

[17] Ver. 28. Πίστει, *By faith.*] Justification from our past sins is by faith alone, without respect to any of our works; we being *justified freely by his grace,* ver. 23. *Not by works of righteousness which we have done, but through his mercy he saved us,* Titus iii. 5. *i. e.* he justified us by his grace, and so put us in the way of salvation.

[18] Ver. 30.] Note, that so the Jews say, *If a man believe not as he ought, circumcision will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not circumcised.* Nitzachon, sect. vii. sub. 21.

CHAP. IV.

1. WHAT shall we say then (Gr. *what therefore do we say, as some of our nation*) that Abraham, our father [1] as pertaining to the flesh, hath found? (Gr. *hath found justification and acceptance with God, by virtue of his circumcision in the flesh?*

2. *Surely, no;*) for if Abraham were justified by *(his own)* works *(i. e. his obedience to God's command to circumcise himself, and his whole family),* he hath whereof to glory (Gr. *ground of boasting in those works by which he was thus justified);* but *(manifest it is he had)* not *(whereof to boast, or glory)* before God.

3. For what saith the Scripture? *(even this,)* [2] Abraham believed God, and it *(viz. that faith)* was counted to him for righteousness.

4. Now *(or whereas)* to him that worketh *(and by that obtaineth righteousness)* is the reward reckoned not of grace, but of debt *(he having performed all that was required, in order to his being righteous before God).*

5. But to him that worketh not *(i. e. who hath not any thing on account of which he can be deemed righteous by virtue of his works),* but believeth [3] on him that justifieth the ungodly *(on the account of his faith),* his faith is accounted for righteousness.

6. *(And this account of justification is)* [4] even *(such)* as David also *(the other great person to whom God had promised a blessing to all nations through his seed,* Isa. xi. 10. Acts ii. 30. xiii. 23.) describeth *(speaking of)* the blessedness of the man, to whom God imputeth righteousness without works,

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7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute *(the)* sin *(he hath committed)*.

9. Cometh this blessedness then *(of righteousness, by not imputing sin)* upon the circumcision only, or upon the uncircumcision also? *(This question may be decided by the example of our father Abraham,)* for we say that [5] faith was reckoned to Abraham for righteousness.

10. How was it then reckoned *(to him for righteousness? was it)* when he was in circumcision, or in uncircumcision? not *(when he was)* in circumcision, but in uncircumcision; *(he believing unto righteousness before he was circumcised,* Gen. xv. 6.)

11. And he received *(afterward)* the sign of circumcision, *(as)* a [6] seal of the righteousness of the faith which he had yet being uncircumcised: *(and so of his acceptance with that God, who thus entered into covenant with him, and owned himself his God,* Gen. xvii. 1.) that he might be the [7] father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also *(which it could not be, were circumcision the condition of justification and acceptance with God)*:

12. And *(that he might be)* the father of *(the)* circumcision also, *(i. e. a father)* to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. *(I say, that he might be the father of the uncircumcised through faith, and of the circumcision through the like faith,* iii. 30.) for the promise *(made to Abraham,* Gen. xii. 3. *or to his seed,* Gen. xxii. 18.) that [8] he should be the heir of the world *(i. e. of those blessings which should be derived from him to all the families and nations of the earth)*, was not *(made)* to Abraham, or to his seed, through *(or by virtue of their obedience to)* the law, but through *(and by virtue of)* the righteousness of faith.

14. For if they which are of the law be heirs *(according to the promise made upon that account)*, [9] faith is made void *(as being insufficient to justify without the law)*, and the promise is made of none effect *(for then the nations which are not under the law, cannot be blessed in the seed of Abraham)*:

15. Because [10] the law worketh wrath *(by condemning the transgressor to that death to which without the law he would not be subject)*: for where no law is, there is no transgression, *(and so no condemnation for it.*

16. *And)* therefore is *(the inheritance,* Gal. iii. 18.) of faith, that it might be by grace; *(which both Jew and gentile wanted as to justification,* iii. 23, 24.) to the end the promise *(of it)* might be sure to all the seed *(of Abraham)*; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all; *(i. e. that it might be made good to the gentile also, believing as their father Abraham did.*

17. *I say the father of us all,)* as it is written, (Gen. xvii. 5.) I have made thee a [11] father of many nations, *(which words, though spoken then when Abraham had no seed, yet were they certain,)* before *(or in respect of)* him whom he believed, even *(that)* God, [12] who quickeneth the dead *(and so was able to quicken his body, now dead, and the deadness of Sarah's womb)*, and [13] calleth those things which be not *(i. e. the gentiles, which were not then a people)* as if they were.

18. Who, I say, [14] against *(all natural grounds of)* hope, believed in hope, that he might (Gr. *should)* become the father of many nations, according to that which was spoken *(to him,* Gen. xv. 5. *As the stars of heaven)* so shall thy seed be.

19. And being not weak in faith, he considered not his own body [15] now dead *(or grown already dead, he being about one hundred years old)*, neither yet the deadness of Sarah's womb: *(with whom it had ceased to be after the manner of women,* Gen. xviii. 11.)

20. He [16] staggered not at (Gr. *he doubted not of)* the promise of God through unbelief; but was strong in faith, giving glory to God *(by acknowledging his power to make it good)*;

21. And being fully persuaded that what he had promised, he was able also to perform.

22. And therefore it *(viz. this strong faith)* was imputed to him for righteousness.

23. [17] Now it was not written *(thus of him)* for his sake alone, that it *(viz. his faith)* was imputed to him *(for righteousness)*;

24. But for *(the benefit of)* us also, to whom it *(viz. the like faith)* shall be imputed *(for righteousness)*, if we believe on him that raised up Jesus our Lord from the dead *(that he can and will raise us also by Jesus from the dead, and crown us with him)*;

25. Who was delivered *(to the death)* for our offences *(to offer up himself a piacular victim for them)*, and was raised again for our justification *(i. e. to appear before God with the blood of this victim, to make atonement before God for us, and thereby to procure our justification, or our absolution from the guilt of sin)*.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. KATA' *σάρκα, According to the flesh.*] *i. e.* By virtue of his obedience to God's command, in circumcising the flesh of his foreskin. So Israel *κατὰ σάρκα, according to the flesh,* 1 Cor. x. 18. is, Israel according to the circumcision of the flesh. To *know Christ according to the flesh,* 2 Cor. v. 16. is to know him according to his circumcision, or being of the stock of Abraham. To glory *κατὰ τὴν σάρκα, according to the flesh,* is to glory in being circumcised, 2 Cor. xi. 18. In this the Jews had the greatest confidence of being acceptable to God, and therefore are represented by St. Paul as *πεποιθότες ἐν σαρκὶ, having confidence in the flesh,* Phil. iii. 3, 4. declaring, that *no circumcised Jews go to hell,* God having promised to deliver them *for the merit of circumcision.* (See the note on ii. 13.) Moreover, that vain opinion had obtained among the Jews, that Abraham was not pure, or accepted with God, till after his circumcision. This is hinted in the Targum of B. Uziel, who renders Gen. xvii. 1. thus; *Walk before me,* Bebeskercha, *i. e. and be thou perfect in thy flesh:* but is in express words asserted, Pirk. Eliezer, cap. 29. p. 64. This opinion the apostle here confutes, and then ver. 11. shews what his circumcision signified. Mr. Clerc interprets this phrase thus, *According to the flesh;* i. e. *in the judgment of man,* or *according to carnal judgment.* But there can be nothing more alien from the mind of St. Paul than

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this interpretation: for the apostle had been before asserting, that circumcision, acceptable to God, was not that made in the flesh, (ii. 28.) In the beginning of the next chapter he answers the inquiry of the Jews; If it doth not render us more acceptable to God, what then is the benefit of circumcision? It hath many other advantages, saith he, but not that of justification before God, that being the result of faith; for *it is one (and the same) God who will justify the circumcision through faith, and the uncircumcision by faith.* What then, saith he, do we say in this affair? Do we say, as the Jews, that Abraham, *the father of the faithful,* found justification (the thing I now discourse of) κατὰ σάρκα, by that laborious work of circumcision, performed upon himself, when he was ninety-nine years old, and upon all his family? On which account, say the Jews,* *God smelt the sweet odour of their foreskins, and said, when they transgressed, he would remember this odour, and they should be replenished with his mercies.* Here is a rational account of the connexion and pertinence of the apostle's argument. But how comes in *the judgment of men* with a τί οὖν; *what then do we say?* when nothing at all had been said of their judgment, nor was the apostle discoursing of justification according to man's carnal judgment. He goes on and says, *If Abraham was accounted just for his works in the judgment of men, he hath whereof to glory; he hath* καύχημα, *boasting* (saith he) *before men:* but is that the καύχημα, or boasting, which the apostle said was excluded, *not by the law of works, but by the law of faith?* (iii. 27.) no sure; but boasting before God: this therefore must be here repeated: If Abraham were justified by works, *i. e.* the works of circumcision performed upon himself and his whole family, he hath whereof to boast before God; but he cannot have whereof to boast before God of any justification of this kind, for *what saith the Scripture,* &c. In fine, κατὰ σάρκα never signifies in Scripture, *the judgment of man,* but the fleshly lustings, desires, and motions of men; John xviii. 5. *to judge according to the flesh,* is to judge "ex carnali affectu," *from carnal affection;* and 2 Cor. i. 17. *to purpose according to the flesh,* is to do it according to carnal principles and advantages; as *to walk after the flesh,* is, to be governed and acted by carnal principles, Rom. viii. 1. 4, 5. 12, 13. 2 Cor. x. 2.

[2] Ver. 3. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the author to the Hebrews, that Abraham had faith before this was said unto him, for *by faith Abraham being called, obeyed and went forth,* &c. and that by a yet stronger faith, he *offered up his son Isaac, believing that God was able to raise him up from the dead.* (Heb. xi. 8. 17.) But neither of these instances is pitched upon by the apostle, as fit for his purpose, because, in both, obedience was joined with faith; whereas here was a pure act of faith without works, and of this act of faith is said, what is not said of either of the other, *it was imputed to him for righteousness.* (See ver. 22.) 2. God for this act of faith, and not upon the former, dealt with him as a righteous person, by entering into covenant with him, which was a sign that he accepted him, and pardoned all his sins past; for it is said, *In that very day God entered into covenant with Abraham,* (Gen. xv. 18.) which he had not done before. Moreover, this was spoken to Abraham before his circumcision, and so is very proper to convince the Jews of the no necessity of circumcison to justification: but Abraham offered Isaac after his circumcision; and so the apostle could not allege that instance of his faith here; (ver. 10, 11.) he therefore was accounted righteous by virtue of that faith which excludes boasting, (ii. 27.) and only justifies by grace.

[3] Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *On him that justifies the ungodly.*] Justification being only the nonimputation or the pardon of their past sins on the account of that faith, which laid the highest obligations upon all believers to die unto sin for the future, there is no absurdity in saying, that God thus *justifies the ungodly,* repenting of, and engaging to cease from, their ungodliness, (ver. 6.)

[4] Ver. 6. *Even as David* λέγει τὸν μακαρισμὸν] Speaks of the blessedness of those, to whom God imputeth δικαιοσύνην, *justification, i. e.* exemption from the guilt and punishment of sin, without such works as can justly plead for that exemption and freedom from punishment, by saying, *Blessed is the man to whom the Lord imputeth no sin.* In which citation there is not one word of any work to make him righteous in the sight of God, and therefore blessed, but only of an act of free grace in the forgiveness or the nonimputation of his sin, in which the *evangelical justification* formally consists. (See the preface to the Epistle to the Galatians, section the 4th.)

[5] Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteousness.*] The gloss of R. Salmon on Gen. xv. 6. is this: *The blessed God reputed this to Abraham for righteousness and merit, for the faith by which he believed in him.* And the book Ikkarim * saith thus: *Our father Abraham was praised for his faith, as saith the Scripture, Abraham believed God, and it was counted to him for righteousness.*

[6] Ver. 11. Σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *The seal of the righteousness of faith,* &c.] The apostle in this Epistle insists much upon the justification of the uncircumcised gentiles, called therefore by the Jews ἡ ἀκροβυστία, *the uncircumcision,* (Eph. ii. 11. Rom. ii. 25—27.) declaring, that God is not the God of the Jews only, but also of the gentiles, seeing he will justify both the circumcision, and the uncircumcision through faith; (iii. 29, 30.) that the blessing of justification came not only on the circumcision, but on the uncircumcision also, (ver. 9.) faith being accounted to Abraham for righteousness, when he was in uncircumcision, (ver. 10.) So that these words may be rendered thus, *And he received the sign of circumcision, a seal of the righteousness of that faith, which is in the uncircumcision;* i. e. of God's acceptance of the uncircumcised gentiles through faith in Christ.

[7] Πατέρα, *The father.*] *i. e.* That he might be the father of all nations, whether Jew or gentile, and they might all be blessed in him, according to the promise, *In thee shall all the nations of the earth be blessed,* Gen. xii. 3. or as it is Gen. xxii. 18. *In thy seed.*

[8] Ver. 13. Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *That he should be the heir of the world.*] The whole difficulty of this verse rests upon the true interpretation of this phrase, *That he should be the heir of the world.* Some think that to be *the heir of the world* here, is to be *heir of the land of*

* Pag. fid. p. 674.

* Lib. i. cap. 21.

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Canaan, and the parts adjacent to it, Idumea, &c. But this is not only impertinent to the purpose of the apostle, who is here proving, not that temporal possessions, but that justification is not by the law, but by faith; but seemeth flatly contrary to the apostle; for the promise of the land of Canaan was made to Abraham upon his circumcision, and to his seed, (Gen. xvii. 7, 8.) and the possession of, and their continuance in it, was still promised to the Jews, upon condition of their obedience to the law of Moses. Others think, that *to be heir of the world*, is to be heir of the spiritual and heavenly Canaan: but then, as it is hard to find where any such promise was made to Abraham, and his seed; so it is as difficult to shew how this accords with the main scope of the apostle, which is to establish our justification by faith. The ancient Greek scholiasts interpret the words thus: That he should be heir of the world, τοῦτεστιν, ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τοῦ κόσμου ἔθνη, i. e. *that all the nations of the world should be blessed in him.* So Chrysostom, Theodoret, Theophylact, *Quod enim dicit, benedicentur in te omnes tribus terræ, hoc est, hæredem factum esse totius mundi:* so Origen. And this is confirmed from the parallel place, Gal. iii. 8. for the promise mentioned here, must be the same with the promise mentioned there, because the argument is the same. Now, (1.) the promise there is, *In thy seed*, that is Christ, *shall all the families of the earth be blessed*, (ver. 12.) And (2.) he there speaks of a promise made four huadred and thirty years before the law, which term only agrees to the promise made, Gen. xii. 3. (3.) This is the blessing of Abraham that was to come upon the gentiles, Gal. iii. 14. for, saith the apostle, *The Scriptures foreseeing that God would justify the gentiles through faith* (in the promised seed), *preached the gospel before to Abraham, saying, In thee shall all the families of the earth be blessed: so then they that are of faith, are blessed with faithful Abraham.* He first, as being the father of the faithful, and so the heir of the believing world; and they after him, as being his sons, and seed, by walking in the steps of his faith, and so becoming heirs with him of the same promise; for *if you be Christ's*, if by faith you be interested in him, saith the apostle, *then are you Abraham's seed, and heirs according to the promise*, Gal. iii. 29. so Heb. xi. 7. Noah is said by his faith to condemn the unbelieving world, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, *the heir of righteousness which is by faith, i. e.* the father of all that believed unto justification, or righteousness, after him.

[9] Ver. 14. *If they which are of the law be heirs, faith is made void.*] It is made void to them who are not of the law, because then they cannot by it be made heirs; and it is also made void to them that are of the law, because they were heirs before, and may still be without it, ver. 15.

[10] Ver. 15. *For the law worketh wrath.*] To wit, to the transgressors of it: *For where there is no law, there is no transgression.* It is a very great mistake to think, as some do, that the apostle lays down this as a general rule, that *where there is no positive law to which threats and punishments are annexed, there is no transgression;* for the plain consequence of this would be, that the heathens, having no positive law, could be guilty of no transgression, whereas the Scripture represents them as *dead in trespasses and sins*, (Eph. ii. 1. Colos. ii. 13.) as persons who shall be judged hereafter *according to their works*, (Rom. ii. 6.) and shall receive *tribulation and wrath for working evil*, (ver. 9.) who sin *without (a positive) law*, and shall therefore perish without law, (ver. 12.) and as men, who are *condemned in their own consciences by the law written in their hearts*, (ver. 15.) The apostle therefore must be only conceived to prove from this general rule, that where there is no law at all, there is no transgression; and that if the law of Moses worketh wrath, there must be a transgression of it rendering men obnoxious to the death it threateneth, (ver. 19, 20. vide Examen Millii.)

[11] Ver. 17. *A father of many nations.*] The Jews hence prove that a proselyte, converted to the Jewish faith, might be *legatus synagogæ, quia scriptum extat, constitui te patrem universitatis gentium*, because it is written, Gen. xvii. 5. *I have made thee a father of all nations:* before this time, say they, he was only a father of the Syrians; but from this time, he was the father of all nations. (See Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 6. p. 943.)

[12] Τοῦ ζωοποιοῦντος τοὺς νεκρὺς, *Who quickeneth the dead.*] This being an instance of the faith of Abraham, it seems most reasonable to refer to the object of this faith, *viz.* that he should have a numerous seed; yea, that he should have the promised seed from Sarah, though her womb was dead; *and it ceased to be with her after the manner of women;* and so Hilary the deacon doth interpret this phrase.

[13] Καλοῦντος τὰ μὴ ὄντα, ὡς ὄντα, *And calleth things that be not as if they were.*] *He that is far from God* (saith Origen), *as we gentiles were before we came to the knowledge of the truth, is said not to be;* and therefore God, designing to render them the seed of Abraham by faith, is said *to call those things that be not, as if they were:* for τὰ μὴ ὄντα, *things which are not*, both in the language of the Old Testament, and of the Jews, and of the primitive Christians, signifies the gentiles, by converting whom, saith Clemens R.* ἐκάλεσεν ἡμᾶς οὐκ ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not, and would that of nothing we should have a being;* as I have shewed, note on 1 Cor. i. 8.

[14] Ver. 18.] Note, that this verse confirms the exposition of the former verse, shewing that the faith there mentioned hath reference to this promise.

[15] Ver. 19. Νενεκρωμένον, *Now dead.*] It is here objected, that Abraham's body could not be thus dead, since after the death of Sarah, even forty years after, he had six sons by Keturah. (Gen. xxv. 1.) But they who here tell us, that Abraham's body was not simply dead, but only as to Sarah's womb, and that by a young woman he was able to have seed then, speaks expressly against the text, which saith, *his body was grown dead*, and against the opinion of Abraham himself, Gen. xvii. 17. and of Sarah concerning him, Gen. xviii. 12. They who add that this need not seem strange, that Abraham should have children by Keturah, considering the age to which he had lived, since in our time men have had children after they have been seventy or eighty years old; they will not suffer that to be strange to us which seems strange to Abraham himself; witness his answer to the promise of Almighty God, *Shall a child be born to him that is a hundred years old?* Gen. xvii. 17. *O that Ishmael might live before thee!* and to Sarah, Gen.

* Ep. 2. sect. 1.

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xviii. 12. They deny the miracle effected by the great power of God, which therefore the angel doth encourage Sarah to believe, because *nothing can be too hard for God.* (Gen. xviii. 13.) They lessen the faith of Abraham which is so highly magnified here, as being *hope against hope,* (ver. 18.) *believing in him that quickeneth the dead,* (ver. 17.) not *staggering at the promise,* but *being strong in faith,* (ver. 20.) That therefore must be here acknowledged, which the Jewish doctors and all the Christian fathers say, that God gave a new blessing to their bodies, and by that rendered them capable of getting and bearing children, when by nature they were not so. This of Sarah, the Targum of B. Uziel hints, by paraphrasing the words thus, Gen. xvii. 16. *As for Sarah, I will bless her,* בגופת, *in her body.* And the apostle more plainly in these words, *Through faith also Sarah herself receiveth strength to conceive seed.* (Heb. xi. 11.)

[16] Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ, *He doubted not through unbelief.*] It seems, his faith was not without some doubting, from that answer he returns to God, *Shall a child be born to Abraham, that is a hundred years old? And shall Sarah, that is ninety years old, bear?* In which words he seems to consider both *his own dead body, and Sarah's dead womb,* which the apostle here denies, ver. 18. and ver. 19. he says to God, *O that Ishmael might live before thee!* as if he expected no other offspring. To the first objection it is answered, that those words, *Shall a child be born to Abraham!* are to be considered as words of admiration, not of doubting; for he rejoiced at it, saith the Chaldee, and the Hebrew word, which we render *laughed,* hath this import, xxi. 6. Nor is Abraham reprehended for it, as Sarah is, xviii. 13. John viii. 56. To the second it is answered, That he only desires God to bless him also, as well as the seed promised, which appears probable from God's answer, Gen. xvii. 20. *As for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful.*

[17] Ver. 23—25.] Note, That from these three last verses many things may be observed, which tend to the illustration of the doctrine of faith, and of justification by faith. And,

First, From ver. 3. 22, 23, 24. it is extremely evident, that it is the very act of faith, and not the object of it, *viz. Christ's righteousness,* which was imputed to Abraham, and is imputed to us for righteousness. As then the faith of Abraham, which is here said to be imputed to him for righteousness, was not the obeying God in his commands of *walking before him, and being perfect,* but, as is here expressly said, his believing God's power, and his reliance on it without any doubting, was the thing that was imputed to him for righteousness, as well as that other act of faith, that *in his seed shall all the families of the earth be blessed:* so the faith that shall be imputed to us for justification, is not, saith the apostle, that which includeth the performance of sincere obedience, not only faith in the blood of Christ shed for the remission of our sins; but faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him. (See the note on Rom. x. 9.) So also is the faith of Abraham and Sarah represented, Heb. xi. 11.

Secondly, Hence also we learn that our justification depends not only on the death of Christ, but on his resurrection: so the apostle doth again teach us, saying, *Who is he that condemneth us? it is Christ that died* (as a piacular victim for our sins), *yea, rather that is risen again, who is even at the right hand of God* (presenting the blood of this victim in his presence for us), *who* (by it) *also maketh intercession for us.* For the clearing up of this matter, let it be noted,

First, That as the victim offered under the Old Testament was brought to the altar, and there slain; so Christ offering himself for us, was also brought to the altar of the cross on which he suffered, as a piacular victim for us, *bearing our sins in his own body on the tree.*

Secondly, As the blood of the beast thus slain was to be brought before the mercy-seat, or into the *holy of holies,* and there presented before God to make atonement with; so was the blood of Christ, thus slain also, to be carried into the heavenly sanctuary, and there presented before God to make atonement for our sins.

Thirdly, As the beast, when dead, could not offer up its own blood; so Christ, being dead, could not, before his resurrection, make an offering of his own blood, in the heavens for this end; whence the apostle tells us, that *such a high-priest became us, who is higher than the heavens.* (Heb. vii. 26.) And were the opinion of some true, that Christ appeared not with his blood in the heavens, he must be only a metaphorical high-priest, the offering or presenting of the blood before God being only the proper office of the priesthood, and the parallel the apostle makes betwixt him and the Aaronical priests must be wholly overthrown: for with what congruity could the apostle insist so much on the comparison betwixt the blood of Christ brought into the *heavenly tabernacle,* and the blood of the *legal sacrifices* brought into the *earthly tabernacle,* if indeed the blood of Christ was not carried into the true tabernacle, and there presented to God? When the apostle saith so oft, the *Jewish high-priest entered into the holy place with the blood of bulls and goats,* doth he not mean, that he carried their blood in thither? When then the same apostle saith, *Christ, not by the blood of bulls and goats, but* διὰ τοῦ ἰδίου αἵματος, *by his own proper blood, entered into the holy place,* must he not also mean, that Christ carried his own blood into the *heavenly sanctuary?*

CHAP. V.

1. THEREFORE being justified by faith *(and so absolved from those sins which rendered us obnoxious to the displeasure of God),* we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this *(state of)* grace *(or favour of God),* wherein we stand, and rejoice in hope of *(the fruition of)* the glory of God.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience *(gives)* experience *(of God's power with us, enabling us to bear these tribulations, and of our sincere affection to him, for whose sake we suffer them);* and experience *(of these things worketh in us)* hope *(of a reward):*

5. And hope maketh *(us)* not ashamed *(of our faith in Christ,* Rom. i. 16.) because *(a sense of)* [1]the love of God is [2] shed abroad in our hearts by the Holy Ghost which is given to us *(believers, as the earnest of our future*

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inheritance, Eph. i. 14. iv. 30. *and the fruit of our faith*, Eph. i. 13. Gal. iii. 14.

6. *Of which love to us, even before we believed, the gospel gives us the highest demonstrations;)* for when we [3] were yet without strength, in due time (Gr. *we being fallen at the appointed time)* Christ died for the ungodly, *(for us, who since our fall had no righteousness of our own.*

7. *Which surely is a high degree of love, beyond all human example;)* for scarcely for a righteous man will one die *(I say, for a righteous man only):* yet peradventure for a [4] good *(i. e. a highly kind and charitable)* man some would even dare to die.

8. But [5] God commendeth his love towards us, in that, whilst we were yet sinners, Christ died for us.

9. *(And if God through Christ Jesus shewed such kindness to us, being sinners,)* much more then being justified by his blood *(and so made righteous in his sight, and having peace with God,* ver. 1.) we shall be saved from *(the)* wrath *(of God)* through him.

10. For if, when we were enemies *(to him)*, we were [6] reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [7] by his life.

11. And not only so *(i. e. we are not only reconciled to)*, but we also joy (Gr. *we are rejoicing)* in God through our Lord Jesus Christ, by whom [8] we have received the atonement *(or reconciliation)*.

12. Wherefore, (διὰ τοῦτο, *by reason of this reconciliation, life is procured to us by the second Adam, as death came by the first, for)* as by one man sin entered into the world, and death by sin *(or for sin);* and so death passed upon all men *(through him)*, [9] in whom all had *(so far)* sinned *(as to become equally obnoxious to death with him: so the second Adam came to deliver all men from the death procured by him:*

13. *Through him, I say,)* for *(it must be indeed confessed, that)* until the law sin was in the world: but *(it must also be acknowledged, that)* sin is not [10] *(generally then)* [11] imputed *(to death)* where there is no law *(condemning men to death for it)*.

14. Nevertheless death reigned from Adam to Moses *(the giver of a new law; threatening death to the transgressors of it)*, even over them that had not sinned after the similitude of Adam's transgression *(i. e. men were all the while subject to death, though they sinned not as Adam did against an express law, threatening death to them for it, and therefore death must reign over them for the sin of Adam)*, who *(in this)* is the figure *(or resemblance)* of him that was to *(i. e. of the second Adam, Christ)* come.

15. But *(in this resemblance there are two advantageous dissimilitudes; for)* not as the offence, so also is the free gift: for if through the offence of one man [12] many be dead (Gr. *died)*, much more the grace of God, and the gift *(of justification procured)* by *(or through)* the grace of one man, Jesus Christ, hath abounded to many.

16. And *(again)* not as it was by one that sinned, so is the gift: for the judgment (Gr. *the sentence)* was by one *(sin)* to condemnation *(we being all sentenced to death on the account of Adam's sin)*, but the free gift is of [13] many offences unto *(that)* justification *(of which cometh life)*.

17. For if by one man's offence death reigned by *(that)* one *(man over all his posterity);* much more they which receive *(or are made partakers of)* abundance of grace, and *(by it)* of the [14] gift of righteousness *(or justification)*, shall reign in life by *(the reconciliation purchased for them by the death of)* one, Jesus Christ.

18. Therefore as by the offence of one (Gr. *by one offence)*, the judgment (Gr. *sentence)* came upon all men to *(the)* condemnation *(of death);* even so by the righteousness of one *(by one righteous act, the obedience of Christ to the death for us)* the free gift came upon all men *(believing in him)* to justification of life.

19. For as by one man's disobedience many were [15] made sinners *(being made subject to the death, which was inflicted upon Adam for sin, as much as if they themselves had violated the law which rendered him obnoxious to it)*, so by the obedience of one *(suffering death, the punishment of sin, for them)* shall many be made righteous *(i. e. be as truly justified, and exempted from that death, which is the punishment of sin, as if they had personally suffered; and also accepted and treated by God, as if indeed they had been righteous persons.*

20. *I say, before the law we became obnoxious to death by one man's disobedience,)* [16] but the law entered that the offence might abound *(unto death, and men might be found obnoxious to it also, on the account of their transgressions against the law):* but where sin *(thus)* abounded *(unto death)*, grace did much more abound *(unto life):*

21. That as sin hath reigned unto death *(seizing on all men for it)*, even so grace might reign through righteousness (Gr. *justification)* to eternal life, by Jesus Christ our Lord.

ANNOTATIONS ON CHAP. V.

[1] Ver. 5. Ἡ ἈΓΑΠΗ τοῦ Θεοῦ, *The love of God.*] To us thus believing. So viii. 35. 39. 2 Cor. v. 14. xiii. 13. 1 John iii. 9, 10.

[2] Ἐκκέχυται, *Is shed abroad.*] This is the word still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts ii. 17. x. 45. Titus iii. 6. and it is taken from Joel ii. 28, 29. and so this may refer to the χαρίσματα of the Holy Ghost, so liberally imparted to them.

[3] Ver. 6. Ὄντων ἡμῶν ἀσθενῶν, *When we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθενέω, ἀσθένεια, in the LXX. answer to the Hebrew נשל, and signify to fall, and stumble to our ruin. So Psal. ix. 3. *They shall fall and perish,* ἀσθενήσουσι, καὶ ἀπολοῦνται, *at thy presence;* Psal. xxvi. 4. *They stumbled and fell,* ἠσθένησαν καὶ ἔπεσον· Psal. cvi. 12. ἠσθένησαν, *They fell down, and there was none to help them;* Prov. xxiv. 16. *The wicked shall fall into mischief,* ἀσθενήσουσι ἐν κακοῖς, Jer. vi. 21. *I will lay stumbling-blocks before this people, and the fathers and sons shall fall together,* ἀσθενήσουσι ἐν αὐτῇ, xviii. 15. xlvi. 6. 12. and ver. 16. he made *many to fall,* τὸ πλῆθός σου ἠσθένησε, l. 32. Lam. v. 15. Dan. xi. 14. Many shall stand up against the king of the south, *but they shall fall,* ἀσθενήσουσι. So ver. 19. 33—35. so Hosea iv. 5. v. 5. xiv. 2. 10. And this import of the word suits well with the text, and so is proper to represent our fall by sin; and the words following, ver. 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilst we were sinners Christ died for us,* do render it so probable, that I thought fit to mention it in the paraphrase.

[4] Ver. 7.] Ἀγαθοῦ is not only a *virtuous,* but an *obliging, charitable* man, Matt. xx. 15. *Is thy eye evil, because I*

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am good? overcome evil ἐν τῷ ἀγαθῷ, *with kindness*, Rom. xii. 21. Τὸ ἀγαθόν σου, is *thy kindness*, Philem. 14. So ἀγαθὸς ὀφθαλμὸς is *the liberal eye*, Ecclus. xxxv. 8. See Buxtorf. in voce טוב, p. 1601.

[5] Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *But God commends his love to us.*] The death of Christ is usually in Scripture represented as an instance of the great love of God the Father to us, because his wisdom did contrive this way of redemption for us; (Eph. i 4, 5.) *He sent his Son into the world to be the propitiation for our sins, that we might live through him;* (1 John iv. 9, 10.) he graciously accepted of his suffering in our stead, and justifies us *freely by his grace, through the redemption that is in Christ Jesus;* (Rom. iii. 24.) *He spared not his own Son, but gave him up freely for us all:* (Rom. viii. 32.) though it be also true, that *Christ loved us, and gave himself for us;* (Gal. ii. 20. Eph. v. 2.) and that this *love of Christ* ought to *constrain* us to obedience. (2 Cor. v. 14.)

[6] Ver. 10. Ἐν τῇ ζωῇ αὐτοῦ, *By his life.*] He being able to *save us to the uttermost*, because *he ever lives to make intercession for us;* (Heb. vii. 25.) and having all power committed to him, *that he might give eternal life to them whom God hath given him.* (John xvii. 2.)

[7] Κατηλλάγημεν τῷ Θεῷ, *We were reconciled to God.*] Here are many arguments to establish the doctrine of our Lord's satisfaction by suffering in our stead, to reconcile an offended God to us. For,

First, When it is here said, that *Christ died for the ungodly*, 1 Pet. iii. 18. that *when we were yet sinners Christ died for us*, 1 Cor. v. 15. and elsewhere, that *he suffered for our sins, the just for the unjust*, Heb. i. 9. 1 Pet. iv. 1. in these, and such-like places, one of these two things is intimated, that our Lord suffered in our stead, or that he bore the punishment of our sin: this being the plain import of the like expressions when they are used in the Old or New Testament. For when we read in the Old Testament, *The fathers shall not be put to death for the children, nor the children for the fathers; every man shall be put to death for his own sin*, Deut. xxiv. 17. of Amaziah, that he *slew those servants that had murdered the king his father, but the children of those murderers he slew not*, according to those words of Moses, *The fathers shall not be put to death,* οὐκ ἀποθανοῦνται, they shall not die *for the children*, &c. 2 Kings xiv. 6. 2 Chron. xxv. 4. and in the prophet Ezekiel, *The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son*, Ezek. xviii. in all these places it is plain no substitution is intended, because no exemption of the father, because the son; or of the son, because the father suffers: but then it is plainly intimated, that the one in this case would *bear the punishment of the other's sin.* But when David saith concerning Absalom, *Would God I had died for thee, O Absalom,* τίς δῴη τὸν θάνατόν μου ἀντί σου; 2 Sam. xviii. 33. O that my death might have gone instead of thine! when here the apostle saith, that *scarcely for a righteous person one would die, but for a good man some would even dare to die;* there evidently a substitution is intended of the one to free the other from death by the death he suffers. When therefore the apostle before and after these words saith, *Christ died for the ungodly, and the sinner*, must he not also signify that our Lord died in their stead, to deliver them from death? It is evident beyond exception, that in all piacular sacrifices, both Jew and gentile always took this for granted, that the victim suffered in their stead, and for their sins. Since then the Socinians own that our Lord suffered as "victima piacularis," or *an expiatory sacrifice*, surely both Jew and gentile must conceive that all these phrases did import, that our Lord suffered *in our stead*, and *for our sins.*

Secondly, A second argument is taken from the *reconciliation*, mentioned as the effect of our Lord's suffering for us; for seeing it is alone the guilt of sin, or sin unpardoned, that maketh God displeased with us, the death which is here said to *procure our peace and reconciliation* to God, must make atonement for the guilt of our iniquities.

Crellius replies, that by *reconciliation* here the apostle intends not God's reconciliation to us, but ours to God, by that conversion to him, which maketh us at friendship with him. But this may be refuted,

First, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the reconciliation of one that is angry or displeased with us, both in profane and Jewish writers; thus, ἐν τινι διαλλαγήσεται; *in what shall David reconcile himself to his Lord?* 1 Sam. xxix. 4. When Apame, the famous concubine, was angry with king Darius, he flattered her ὅπως διαλλαγῇ αὐτῷ, that *she might be reconciled to him*, 1 Esd. iv. 21. After the reviling or falling out of friends, ἐστὶ διαλλαγὴ, *there is*, or *may be, reconciliation*, saith the son of Sirach, Ecclus. xxii. 22. The Jews in Egypt pray for those in Judea, that the Lord would hear their prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Macc. i. 5. adding, that as Jerusalem was forsaken through the wrath of the Almighty, so ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was set up with glory*, v. 20. And again, though the Lord, say they, be angry with us a little while for our chastisement and correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his servants*, vii. 33. And they beseech the Lord εἰς τέλος καταλλαγῆναι, *to be reconciled to his servants for ever*, viii. 29. Whence we learn, that reconciliation always respecteth some preceding anger or displeasure; and that the reconciling of God, was the appeasing of his anger: when therefore we here read in the same words, of *enemies reconciled to God*, and so *saved from his wrath*, what can we imagine, but that a God once angry and offended with them, is now appeased? And when we farther read, that this reconciliation was effected by the death and blood of Christ, is it not obvious to conceive his wrath and anger was averted by the shedding this blood for us?

Secondly, It is evident, that *when we were sinners Christ died for us*, ver. 8. and *when we were enemies, we were reconciled to God by the death of his Son*, ver. 10. are words of the same import; for seeing these words, *Christ died for us*, and *Christ shed his blood for us*, signify the same thing, and by his blood shed we are reconciled; it is evident that *Christ dying for us*, and *Christ reconciling us by his death*, or blood shed for us, must be the same; now we are *justified by his blood*, as it procures our *peace with God*, ver. 1. as it *saves us from his wrath*, ver. 9. Therefore we are reconciled to God by it on the same account.

Thirdly, We being here considered as *sinners, ungodly, enemies to God*, as persons who have, upon that account *fallen short of the glory*, that is, saith Crellius, *of the ap-*

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probation of God, (Rom. iii. 23.) is there no need of reconciling God unto such persons? And when under these circumstances we are said to *be justified through the redemption that is in Christ Jesus,* (Rom. iii. 25, 26.) and *being justified, to have peace with God through our Lord Jesus Christ,* can we conceive that nothing was done by this Jesus to procure God's reconciliation to the sinner, or to purchase his peace with an offended God? Especially if we consider that the death of Christ here mentioned, as that by which we are reconciled to God, is the death of him who suffered as a sin-offering for us; the blood, by which we are justified, is the blood of atonement, or propitiation, or the *blood shed to make reconciliation for the sins of the people.* (Heb. ii. 17.)

[8] Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *We have received the atonement.*] Crellius excepts against this interpretation, alleging, that *to receive* or *obtain reconciliation,* is a phrase unknown to Jew and gentile; and would have the words rendered thus, *By whom we have obtained this conversion to God:* but to obtain reconciliation, when it is the effect of blood shed for the remission of sins, is very proper; for it was the constant practice under the law to procure reconciliation by shedding the blood of the sin-offering; and all nations by this means endeavoured to reconcile God to them, and what reconciliation the priest, by offering this blood, procured, the sinner received and obtained; and therefore to *receive atonement* or *obtain reconciliation,* by an expiatory sacrifice, must be a thing very well known to Jew and gentile: but to receive conversion by it, is indeed a phrase unknown to them, and the whole church of Christ. Moreover, this note of Crellius shews his little skill in the Greek, for as θάρσος λαμβάνειν is *to be courageous,* Acts xxviii. 15. ἀρχὴν λαμβάνειν is *to begin,* λήθην λαμβάνειν is *to forget,* Heb. ii. 3. ὑπόμνησιν λαμβάνειν to *remember,* 2 Tim. i. 5. πεῖραν λαμβάνειν to *experiment,* Heb. ix. 36. οἰκοδομὴν λαμβάνειν to *be edified,* 1 Cor. xiv. 15. so καταλλαγὴν λαμβάνειν is *to be reconciled,* as *noxam capere* is *to be hurt.*

[9] Ver. 12. Ἐφ' ᾧ, *In whom.*] The critics have been very industrious to find some other sense of these words, than that which our translation gives, some rendering this last clause, *for that,* some, *because all have sinned.* But our exposition is confirmed beyond all contradiction from the following words, which declare, that *by the sin of one man, many die;* and *that by the sin of one, death reigned by one;* and *that by one offence the sentence of death came upon all,* ver. 15—18. All which are parallel to the expression here, that death came upon all men through Adam, *in whom* (saith the same apostle) *all men die.* (1 Cor. xv. 22.) And the words following, that *by the disobedience of one many were made sinners,* are plainly parallel to these, *in whom all have sinned.*

2. None of the other senses are true, or suitable to the scope and argument of the apostle; *v. g.* It is not true that death came upon all men, *for that,* or *because* all have sinned. For the apostle directly here asserts the contrary; *viz.* that the death, and condemnation to it, which befel all men, was for the sin of Adam only: for here it is expressly said, that *by the sin of one man many died;* that *the sentence was from one,* and *by one man sinning to condemnation;* and that *by the sin of one, death reigned by one:* therefore the apostle doth expressly teach us, that this death, this condemnation to it, came not upon us for the sin of all, but only for the sin of one, *i. e.* of that one Adam, *in whom all men die.* (1 Cor. xv. 22.)

He also farther teacheth, that this death and condemnation came upon all *for one sin of that one man,* for it came, δι' ἑνὸς παραπτώματος, *by one offence* upon all men; it came not therefore upon all men for the sin of all: and this the comparison plainly requires, which saith, the opposite justification and free gift came upon all men *by one man, Jesus Christ; by the obedience of one,* and δι' ἑνὸς δικαιώματος, *by one righteousness,* ver. 16—19. *i. e.* by the obedience to the death of that one man. Yea, the apostle doth,

3. Not only thus plainly and frequently assert, that death came upon all men for the sin of Adam, but he proves it by this argument; that *death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression; i. e.* against a law threatening death to them for sin; they therefore, saith he, could not die for their own sins: for though indeed they were then sinners, yet being under no such law as Adam was, their sin was not imputed to death, and so they could not die on that account; death therefore came upon them, as I asserted, through the sin of Adam.

[10] Ver. 13.] I add, *generally:* because though all men died after Adam, all were not punished with death for their own personal sin, but only the antediluvians and the Sodomites.

Here also note, that the apostle cannot be rationally conceived to assert, as Mr. L. suggests, that *no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty.* For this assertion entirely destroys the obligation of the heathens to perform any duty, since no man can be obliged to do that, which he may omit without fear of punishment, and renders the heathens, who had no positive law given them, incapable of incurring any penalty by any sins they had committed. The meaning therefore of the apostle seems to be only this, that the law threatening death to Adam, being not made to all mankind, but to him alone, all men, good and bad, could not then generally die for their own sins; but this mortality fell on them all without distinction in that interval on the account of that one sin of Adam, which rendered all his posterity subject to that mortality he had incurred by his sin; wherefore to say, that all men were not subject to mortality by reason of the sin of Adam, would be to contradict St. Paul: but to say, that they, who were swept away by the flood with an untimely death, did not die for their own, but for Adam's sin, is to contradict God himself, saying, *I will destroy man from the earth, for the iniquity of man is very great,* &c. (Gen. v.)

[11] Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *Sin was not imputed.*] The apostle doth not mean that God did not account them sinners who transgressed against the law of nature, or that he was not displeased with them for their offences, but only that he did not so impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *imputation,* let it be observed,

First, That wherever this phrase occurs affirmatively, that such a thing was *imputed* to any one, it is some personal thing or action of our own, and not any thing of another's, which is thus said to be imputed. As when it is

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said, Rom. ii. 26. that *if the uncircumcision keep the righteousness of the law, his uncircumcision* on that account εἰς περιτομὴν λογισθήσεται, *shall be accounted for circumcision, i. e.* he shall be accepted as well as if he were circumcised. So Rom. iv. 3. *Abraham believed God, and it* (that is, his faith) *was imputed to him for righteousness:* for so it is explained, ver. 5. *To him that worketh not, but believeth, his faith is imputed to him for righteousness:* and, ver. 9. *We say, that faith was imputed to Abraham for righteousness.* (See Gal. iii. 6. James ii. 23.) And of our faith in him that raised Christ from the dead, it is said, Rom. iv. 24. that *it shall be imputed to us for righteousness.*

Secondly, When the phrase is used with a negative, or when sin is said to be imputed, or *not to be imputed,* it is not only a man's own personal sin that is intended; but the nonimputation of it, is *the not inflicting some condign punishment upon him for it.* So Rom. iv. 8. *Blessed is the man to whom the Lord imputeth no sin;* which being spoken on the account of God's heavy hand on David for his sin, Psal. xxxii. 2—4. shews that the import of it must be this; Blessed is the man *whom God doth not punish for his iniquity.* So 2 Tim. iv. 16. In my first answer no man stood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them, i. e.* let them not suffer for it. So 2 Sam. xvi. 19. Shimei speaks to David thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, *Let not the Lord impute to me mine iniquity; i. e.* let him not remember it to punish it. When therefore it is said, 2 Cor. v. 19. that *God was in Christ reconciling the world to himself,* μὴ λογιζόμενος, *not imputing to them their iniquities;* the meaning is, that for Christ's sake he was pleased to exempt them from the punishment of their transgressions: so in like manner here, sin is said not to be imputed, whilst there is no law; not that God did not look upon men then as sinners, but that he did not punish them with death for it, but that they died a mere death, as being the offspring of Adam made mortal.

Hence note, that in the Scripture there is no mention of the imputation, either *of one man's sin,* or *of his righteousness,* unto another, but only of the *imputation* of his good deeds for righteousness, or of his evil deeds for punishment. Secondly, That the punishment of Adam's sin devolved upon his whole posterity, is fully proved from this chapter: but it is not here said, that they were truly and formally made sinners by his sin. So likewise, that for the obedience of one unto the death many were made righteous, and were delivered from that death to which they were obnoxious, we are assured from this, and other Scriptures; but that they were made formally righteous by our Saviour's righteousness imputed to them, the Scripture doth no where assert.

[12] Ver. 15. Οἱ πολλοὶ ἀπέθανον, *Many were dead.*] When God said to Adam, *In the day that thou eatest thereof, thou shalt die,* he did not mean that he should then give up the ghost, but that he should be subject to mortality, and at the last return to the dust from whence he came; as experience shewed, and as the fathers interpret it. Now in this sense, that of the apostle is most true, that in Adam all die, *i. e.* became obnoxious to mortality: but it is not true that all men die only on the account of Adam's sin. The old world was drowned on the account of their own sins, and the Jews suffered both by the hand of God and man, for sins committed against the law; and this perhaps might be the reason why the apostle saith, not by the offence of one *all,* but *many,* died. The advantage therefore here mentioned, may consist in this, that all that die, die not purely for the sin of Adam, but many times bring death upon themselves for their own sin; but all that are justified, and so freed from death, are thus exempted from it only by virtue of the death of Christ. This is the doctrine both of the Jews and of the church of Christ: not that all formally sinned in Adam, but that all men became obnoxious to death for Adam's sin. *God* (saith the author of the book of Wisdom) *created man to be immortal; but through the envy of the devil, death entered into the world,* Wisd. ii. 23, 24. *By the woman was the beginning of sin, and by her we all die,* saith the son of Sirach, Ecclus. xxv. 24. *By the counsel which the serpent gave to Eve, all the inhabitants of the earth became obnoxious to death,* saith the Targum on Ruth iv. ver. ult. And the same Chaldee paraphrase upon Eccles. vii. the last verse, saith, *God made man pure and upright, but the serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush upon him, and upon all the inhabitants of the earth.*

[13] Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *From many offences.*] This is the second advantageous difference, *viz.* that whereas we became obnoxious to death for one sin of Adam, we by faith in Christ are justified, and thereby freed not only from the condemnation which came upon us for that sin, but also from the condemnation due unto us for all our offences against God.

Note also, that the word κρίμα, especially when it is joined with death, doth usually signify *a sentence condemning any person;* κρίμα θανάτου is *the sentence of death,* Deut. xxi. 22. So Luke xxiv. 20. *The high-priests and rulers delivered up Jesus* εἰς κρίμα θανάτου, *to the sentence of death.* See xxiii. 40. Ecclus. xli. 2. *O death, how acceptable is* τὸ κρίμά σου *thy sentence to the needy?* And, ver. 3. *Fear not* κρίμα θανάτου *the sentence of death. Remember them that have been before thee, and that come after thee,* τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκὶ, *for this is the sentence of the Lord over all flesh.*

[14] Ver. 15. Ἡ δωρεὰ ἐν χάριτι. Ver. 17. Ἡ δωρεὰ δικαιοσύνης, *The gift of righteousness.*] I have interpreted these phrases of the gift of justification, as others do; but it is very probable that they may import the Holy Spirit given in baptism, and upon faith, to the believers of those times, who being made sons by faith in Christ, received the Spirit of adoption, Rom. viii. 14—16. Gal. iv. 6. and believing, *were sealed with the Spirit of promise,* Eph. i. 13. for he is styled emphatically ἡ δωρεὰ ἐπουράνιος, *the heavenly gift,* Heb. vi. 4. ἡ δωρεὰ, *the gift,* Acts xi. 17. ἡ δωρεὰ Θεοῦ, *the gift of God,* Acts viii. 20. *the gift of the grace of God,* Eph. iii. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Christ,* Eph. iv. 7. *the gift of the Holy Ghost,* Acts ii. 38. x. 45. So the Holy Ghost, given to the prophets and holy men of old, is by the primitive Christians usually styled ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἄνδρας ἐπελθοῦσα δωρεὰ, *the gift coming from above upon holy men,* Just. Mart. adm. Gr. p. 9. B. p. 11. D. p. 30. D. p. 31. C.

[15] Ver. 19. Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *Many were made sinners.*] In the exposition of this, and of the phrase in the twelfth verse, *in whom all have sinned,* I follow the Greek expositors, Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place: and to make

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good the interpretation, I shall shew first the inconsistency of any other sense, ascribed to them, with the text, with Scripture, and with reason. And,

First, It cannot be truly affirmed that we all actually and formally sinned in Adam, and upon that account were made sinners; for then it was not by the *disobedience of one,* but of many, that many were made sinners: (2.) then death, the punishment of sin, came upon all, not *for the sin of one,* or *for one sin of that one man,* but for the sin of all; both which things I have plainly proved to be contrary to the express words of the apostle. Then (3.) all men must have sinned *after the similitude of Adam's transgression;* for if we all sinned in or with him, we must sin by the same act, the same will, and in the same person, against the same law; and surely they that thus sin, must sin *after the similitude of Adam's transgression:* for what dissimilitude can there be in sins committed by the same act, and the same will, of one and the same person, against the same law? But of the posterity of Adam, the apostle here expressly saith, *they sinned not after the similitude of Adam's transgression,* therefore they were not sinners by the same act and will, of the same person, against the same law. Moreover, if all the posterity of Adam sinned in Adam, they sinned against some law given to them, *for sin is the transgression of a law, and where there is no law there is no transgression:* now they could sin in Adam, so as to deserve death for their sin, only by sinning against the law requiring Adam not to eat of the forbidden fruit: for Adam himself became guilty of death only by transgressing that law, but all the posterity of Adam cannot be said to have sinned against that law, for when did they sin against it? If when Adam did so, then all his posterity must be actually sinners from the beginning of the world, *i. e.* some thousands of years before the greatest part of them had a being: now seeing action must be the action of some being, does it not seem absurd at first sight to say, that so many myriads were actually sinners, when they were not in being? and when they came into the world, they could not sin in Adam, or in his action, for he did not then eat of the forbidden fruit in the midst of Paradise. Again, we cannot sin against a law which is not in being; since therefore there is now no Paradise, and no forbidden fruit in being, we cannot be obliged by any law of God now not to eat of the fruit in the midst of Paradise, and so cannot be sinners by transgressing against such a law.

Secondly, It cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience was imputed to us: for I have shewed already, that the Scripture no where maketh the least mention of any thing of another's imputed to a man for reward or guilt, but only of some personal thing or action of our own: see note on ver. 14. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not: if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, note on ver. 12. (3.) I ask, whether this imputation made the posterity of Adam sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to death without it: if it made them so, then, since this imputation is the act of God, and not of man, it plainly follows that God must be the author of that sin, because the imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed. Moreover, then the imputation must be false, as charging them with sin whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to affirm, that God should falsely impute sin to any man. In a word, λογίζεσθαι and *imputare,* is *to reckon,* to *account a thing to any man,* to *charge him with it,* to lay the charge of it to him. This action therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shews that it is impossible, that the imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt. And yet if the sin of Adam becomes ours only by imputation, it must be ours only, because it is by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the Judge, not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, *i. e.* by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to that of Adam. Whence therefore is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin, which by his imputation only we stand guilty of?

These interpretations being so inconsistent with the apostle's words, and with the plainest evidence of reason, I am forced to prefer before them that of the Greek fathers, *viz.* that we all sinned in Adam, *i. e.* by becoming obnoxious to that death which was the punishment of his sin, and that by *one man's disobedience many were made sinners,* by being subject to the death, and temporal calamities and miseries, which came upon all mankind for Adam's sin; so that we become sinners in him, or by his disobedience, by a metonymy of the effect, by suffering the punishment which God had threatened to him for it, as the experience of all men and women shew we do in all the parts of the threat; and this is a common sense of the word *chattah,* which signifies both *sin* and the *punishment of it.* So Gen. iv. 7. *If thou doest evil,* chattaath, *sin lieth at the door;* that is, the punishment of sin, ver. 13. So Gen. xix. 15. *Make haste,* saith the angel to Lot, and *escape lest thou be consumed* בעון, *in the sin* of the city, *i. e.* in the punishment of the city; *In plaga descendente propter culpam incolarum urbis,* Arab. And Gen. xxxi. 39. Jacob speaks to Laban thus, That which was torn of beasts, אנכי אחטנה ἐγω ἀπετίννυον, " pœnas dabam," *I suffered for it;* the *sin was upon me,* saith Aben Ezra. Gen. xliii. 9. Judah speaks thus to Jacob concerning Benjamin, If I bring him not again, וחטאתי לך ἡμαρτηκὼς ἔσομαι εἰς σε, i. e. *I will suffer punishment;* see xlii. 37. i. e. *let me bear the blame;* so also xliv. 32. So Bath-sheba said to David, I and thy son Solomon *shall be* חטאים ἁμαρτωλοὶ, *sinners,* 1 Kings i. 21. that is, *we shall be punished as sinners,* and be in danger of our life. So לא ירשיענו " impium

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non faciet," *he will not condemn him,* Psal. xxxvii. 33. ודם נקי ירשיעו, "et sanguinem innocentem condemnabunt," Psal. xciv. 21. so also Job ix. 20. So the lepers say one to another, *We do not well if we tarry till the morning-light, then we shall be found sinners,* 2 Kings vii. 9. *i. e.* we shall be punished by the king. And Zech. xiv. 19. This shall be חטאת מצרים, Ἁμαρτία Αἰγύπτου, *the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.* This phrase of bearing sin is constantly used in this sense; as when it is said, חטאם ישאו, *they shall bear their iniquity, they shall die,* Lev. xx. 20. and ἁμαρτιάν κομιοῦνται, ἀποίσονται, Lev. xx. 17. 19. Numb. xiv. 34. λήψεσθε ἁμαρτίας ὑμῶν, Lam. v. 7. ὑπέσχομεν τὰ ἀνομήματα αὐτῶν, *we have borne their iniquity.* If therefore ἁμαρτία in the Old Testament so often signifies the punishment of sin, which in this case was death, what exception can be made against these words of Chrysostom,* *What is the meaning of these words, In whom all have sinned? It is this, he falling, even they who did not eat of the tree were by him made mortal;—even as if they themselves had fallen* (saith Theophylact†) *when he did.* For, saith Theodoret, *He being obnoxious to the decree of death, in that state he begat Cain, and Abel, and others,* ἅπαντες οὖν ὡς ἐκ τοιούτου φύντες θνητὴν εἶχον τὴν φύσιν, *all therefore became mortal, as being begotten of one that was mortal.* And seeing it is said ἁμαρτωλοὶ, or ἡμαρτηκότες ἔσονται, *they shall be sinners,* who are to suffer punishment; why may not these words, *by the disobedience of one many were made sinners,* admit the sense which Chrysostom, Œcumenius, and Theophylact, give them? Τουτέστιν ὑπεύθυνοι κολάσει, καὶ κατάδικοι θανάτου, *They shall for his disobedience be subject unto death and punishment,* the effects of sin: *For* (saith St. Chrysostom) *it is no absurdity to say, that he sinning, and so being mortal, they who proceed from him should be mortal also; but how can it justly follow, that by his disobedience another should be made a sinner, for such a one will be found to deserve no punishment, as not being personally a sinner?* Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι ποίαν ἀκολουθίαν σχοίη; εὑρεθήσεται γὰρ οὗτω μηδὲ δίκην ὀφείλων ὁ τοιοῦτος, εἴγε μὴ οἰκοθεν γέγονεν ἁμαρτωλός. It is true, we meet not with the words ἥμαρτον and ἁμαρτωλοὶ κατεστάθησαν, in this sense elsewhere in the New Testament; but then this may be, because the comparison is not elsewhere made, betwixt the first Adam, and the effects of his disobedience, and the second Adam, and the effects of his obedience to the death; and because the opposite phrase, δίκαιοι κατεστάθησαν, required that the words opposed should be used in the metonymical sense: for when the apostle saith, *by the obedience of one man many were made righteous,* it is evident he spoke not of Christ's active obedience, but of his passive obedience, or suffering death for us. For (1.) the whole chapter is employed in setting forth the benefits accruing to us by his death, ver. 6. 8—11. (2.) The effect of this obedience is our justification; now *that,* through the whole Scripture, and in this very chapter, is constantly ascribed to the death of Christ, and his blood shed for us, ver. 9, 10. 16—18. (3.) The disobedience by which many were made sinners, is plainly declared by the apostle, to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 6. 8. Now by this passive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the condemnation and guilt of sin, and that reconciliation which Christ purchased by his meritorious death and passion. *Dissolvens enim eam, quæ ab initio in ligno facta fuerat, inobedientiam, obediens factus est usque ad mortem, mortem autem crucis, eam quæ in ligno fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam sanans.* Iren. lib. v. cap. 56.

Moreover, we in the New Testament find frequently expressions equivalent to these; as (1.) when Christ is said to *bear our sins,* only because he bore the punishment due to them. (2.) When he is said to *be made sin for us,* 2 Cor. v. 21. he being made so not by contracting the guilt of our sins, but only by suffering punishment for our iniquities: and when he is said *to appear a second time, χωρὶς ἁμαρτίας, without sin,* Heb. ix. 28. *i. e.* without another sacrifice, in which he was to suffer for our sin: and when it is said that *by sin,* Rom. viii. 2. *i. e.* by his sacrifice for it, *he condemned sin for the flesh.* And (3.) when he is said to be *made a curse for us,* Gal. iii. 13. he being only so by suffering the death which the law styled accursed, and not as being so in the sight of God.

[16] Ver. 20. Ἵνα πλεονάσῃ τὸ παράπτωμα, *The law entered that sin might abound unto death.*] Hence it is styled, *the letter that killeth,* the *ministry of death* and of *condemnation,* 2 Cor. iii. 6—9. and is said to subject all that are under it to a curse, Gal. iii. 10.

CHAP. VI.

1. WHAT shall we say then? [1] shall we continue in sin (Gr. *what do we say then? do we say this? Let us who have received this grace, continue still in sin),* that grace may abound *(towards us? that is do we by declaring that we are justified freely by grace, through the redemption that is in Christ Jesus,* iii. 24. *and that as sin abounded, grace did more abound,* v. 20. *give occasion to this inference?)*

2. God forbid *(we should make any such inference from, or any use of, this doctrine, so contrary to that very baptism by which we enter into the Christian covenant and put on Christ, for)* how shall we who are dead (Gr. *have died)* to sin *(by our baptism, or entrance into the Christian covenant),* live any longer therein?

3. *(For)* know ye not, that as many *(of us)* as were baptized into *(and by that baptism professed ourselves disciples of)* Jesus Christ, were baptized into *(the likeness of)* his death? *(and so engaged to die unto sin, as he did for sin,* 1 Pet. iv. 1, 2. *and to live to him that died for us, and rose again?* 2 Cor. v. 15.

4. *For)* therefore we are [2] buried with him by baptism *(plunging us under the water)* into *(a conformity to his)* death *(which put his body under the earth):* that like as Christ was raised up from the dead by the glory-*(ous power)* of the Father, even so we also *(thus dead in baptism)* should *(rise with him, and)* walk in newness of life.

5. For if we have been planted together in the likeness of his death *(by dying unto sin),* we shall be also in the

* Τί δέ ἐστι, ἐφ' ᾧ πάντες ἥμαρτον; ἐκείνου πεσόντος, καὶ οἱ μὴ φάγοντες ἀπὸ τοῦ ξύλου γεγόνασιν ἐξ ἐκείνου πάντες θνητοί. Chrysost. in locum.

† Ὡς ἂν καὶ αὐτοὶ πταίσαντες διότι ἐκεῖνος ἔπταισεν. Theophyl. in locum.

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likeness of his resurrection, *(by being so risen from our death unto sin, as never to let sin have any more dominion over us, but dying unto sin once for all, and henceforth living unto God,* ver. 9, 10. *or we shall rise to a life immortal,* ver. 8. *as he hath done.*

6. *And thus we stand engaged to die to sin,)* knowing this, that our old man is *(was)* crucified with him, that the body of sin *(i. e. the appetites of the body which subject us to sin)* might be destroyed, that henceforth we might not serve sin, *(for he bore our sins in his own body on the cross, that we being dead to sin, might live unto righteousness,* 1 Pet. ii. 24.

7. *Which we shall not do if we be truly dead unto it;)* for he that is dead is free from sin, (1 Pet. iv. 4. *he sins no more.)*

8. Now if we be *(thus)* dead with Christ, we believe that [3] we shall also live with him *(not a spiritual only, but a happy and immortal life:*

9. *And thus conformed to his death we should be, and therefore)* knowing that Christ being raised from the dead *(now)* dieth no more; death hath no more dominion over him.

10. For in that he died, he died [4] once to sin *(or for sin, i. e. that he died to the putting away of sin,* Heb. ix. 26. 28. *he died thus once for all):* but in that he liveth, he liveth unto God; *(i. e. the life he liveth is an eternal life, wholly dedicated to the glory of God,* Phil. ii. 9—11.)

11. [5] Likewise reckon ye all yourselves to be indeed dead unto sin, but living to God, through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, [6] that you should obey it in the lust thereof.

13. Neither yield ye your members *(any longer)* as instruments of unrighteousness to sin: but yield *(up)* yourselves *(entirely)* to *(the service of)* God, as those that are *(with Christ)* alive from the dead, and *(yield)* your members as instruments of righteousness to God.

14. *(And say not this is beyond your strength, seeing the law in your members lead you captive to sin;)* [7] for sin shall not have dominion over you: for you are not under the *(pedagogy of)* the law *(which gives the knowledge of sin, but not sufficient strength to mortify it),* but under *(that economy of)* grace *(which affords that spirit of life in Christ Jesus, which frees us from the law of sin and death).*

15. What then? Shall we *(go on in)* sin, because we are not under the law *(which condemns us for every transgression),* but under *(that covenant of)* grace *(which allows the pardon, and promises the forgiveness of it?* Heb. viii. 12.) God forbid *(that we should continue in the sins forbidden by the law, because we are not under the law).*

16. Know ye not *(this),* that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey *(and from him you must expect your wages);* whether *(you be the servants)* of sin to *(receive the wages of sin, which is)* death, or *(the servants of God)* by obedience to *(the obtaining the fruits of)* righteousness?

17. But [8] God be thanked, that *(and, God be thanked that though formerly,* ver. 19.) ye were the servants of sin, but *(yet since your conversion)* you have obeyed from the heart that form of *(Christian)* doctrine which was delivered to you.

18. Being then *(for being)* made free from *(the law of)* sin, *(by the grace and assistance of that Spirit of life, the gospel ministers,* Rom. viii. 2.) ye became servants unto righteousness.

19. I speak [9] after the manner of men, because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness, and to iniquity to *(commit)* iniquity; even so now yield your members servants to righteousness, unto holiness.

20. *(Now, I say, for before you could not do it,)* for when you were the servants of sin, ye were free from righteousness, *(doing then no service at all to it.*

21. *And that you may not be still enamoured with your former service unto sin, I ask,)* what fruit had you then in *(from)* those things of which you are now ashamed? *(surely none worthy to be compared with the fruits of righteousness,)* for the end of those things is death.

22. But now being made free from sin, and become servants to God, you have *(at present)* your fruit unto holiness, and the end thereof *(will be)* everlasting life.

23. For [10] the wages of sin *(to its servants)* is death; but the gift of God *(to his servants)* is eternal life, through Jesus Christ our Lord.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1.] NOTE here, that if the faith, to which St. Paul in this Epistle doth ascribe justification, did not only oblige us to, but even comprehend, evangelical and constant obedience, there could be no colour for this objection; that therefore must be a mistake.

[2] Ver. 4. Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, *We are buried with him in baptism.*] It being so expressly declared here, and Colos. ii. 12. that *we are buried with Christ in baptism,* by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians, for thirteen centuries, and approved by our church, and the change of it unto sprinkling, even without any allowance from the Author of this institution, or any licence from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the *clinici,* or in present danger of death.

[3] Ver. 8. Συζήσομεν αὐτῷ, *We shall live with him.*] As being delivered, by his death, from that death which is the punishment of sin, and having that Spirit which is the giver of life, and the pledge and earnest of it, imparted to us: it is this life which is the object of our faith, and of this the apostle speaks, 2 Tim. ii. 11. saying, *If we have been dead with him, we shall also live with him; if we suffer, we shall also reign together with him.*

[4] Ver. 10. Ἀπέθανεν ἐφάπαξ, *He died once for all.*] That is, Christ so died for our sins once, as never to undergo death again, and therefore his living to God seems to import his resurrection to eternal life; and so the phrase is used by St. Luke, where, *of the children of the resurrection,* which *can die no more,* he saith, *they live unto God,* Luke xx. 26. 28. and in Josephus,* who saith, that they

* De Maccab. p. 1100.

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who die for God, ζῶσι τῷ Θεῷ, *live to God, as Abraham, Isaac, and Jacob, and all the patriarchs do;** *they love that piety which brings them to eternal life.*

[5] Ver. 11. Οὕτω καὶ ὑμεῖς, *So also reckon ye yourselves dead unto sin.*] Once for all, so as never to have any need of dying to it again, but as still engaged to live to God's glory: for, say the ancients, we can have but one baptism, and this supposes we should so die to sin once, as never to have occasion to perform that work again. Hence therefore it appears, how far they are from conformity to the death of Christ, who still suffer sin to revive in them, after that, by pious resolutions and repentance, they have begun to mortify it, and so are still beginning again to die to it. And oh! that Christians would more carefully attend to this conformity to the death of Christ!

[6] Ver. 12. Εἰς τὸ ὑπακούειν, *To obey it.*] For this obedience to it in the lustings of it, is a certain sign of the dominion of sin in us, and of our being none of Christ's servants; *for they that are Christ's, have crucified the flesh, with the affections and lusts.* (Gal. v. 24. see Examen Millii.)

[7] Ver. 14. Ἁμαρτία γὰρ οὐ κυριεύσει, *For sin shall not have dominion.*] This is a pious sense, but seems to some to give no place for the following objection. Others therefore paraphrase the words thus: *For then sin shall not have dominion over you, so as to condemn you for each transgression; for you are not under the law* (which pronounceth a curse on them that do not obey it), *but under* (that covenant of) *grace* which affords pardon and forgiveness of it, 1 John i. 7. (See Examen Millii.)

[8] Ver. 17. Χάρις δὲ τῷ Θεῷ, *But God be thanked.*] He doth not here thank God that they had been the servants of sin, but that they, who had been servants to it, were become obedient to the precepts of Christianity; as our Lord thanks his heavenly Father, that *he had hid these things from the wise and prudent, and revealed them to babes,* Matt. xi. 25. *i. e.* that having hid from the one, he notwithstanding had revealed them to the other.

The particle δὲ is sometimes rendered *and,* as Luke ix. 6. xi. 18. Acts iii. 5. iv. 36. viii. 30. ix. 17. xi. 12. xiii. 15. xv. 6. xxi. 14. xxiii. 9. 13.

Sometimes, *then,* Acts vi. 2. 7. ix. 13. 16. xii. 3. Matt. i. 19. Luke viii. 29. 35.

Sometimes, *so,* Acts vii. 15. Rom. viii. 8.

Sometimes, *yea,* 1 Cor. ix. 16. xiii. 21. Rom. xi. 30. xvi. 19. 1 Cor. ii. 9.

Sometimes, *but,* in the sense of *yet,* Acts xxviii. 22. 1 Cor. xiv. 1.

And, *yet,* Matt. vi. 9.

Sometimes, *for,* Luke xii. 2. 48. xxiii. 14. Acts vii. 25. 1 Thess. ii. 16.

Also, Luke xii. 8. xiii. 6.

Moreover, 2 Pet. i. 15.

Howbeit, 1 Cor. ii. 9.

And so accordingly the words may be here rendered, *And God be thanked,* or *God be thanked then,* that though ye were the servants of sin, *yet,* and in the verse following, ἐλευθερωθέντες δὲ, *for being delivered.*

[9] Ver. 19. Ἀνθρώπινον λέγω, *I speak after the manner of men.*] The apostle doth not here speak, as some unhappily imagine, by way of excuse, for not using the best argument he could use in this affair, but such as was best fitted to the capacities and notions of those he writes to; for what inducements to yield their members instruments of righteousness to that holiness which will conclude in life eternal, could he use more rational and proper than this, that they had formerly yielded them servants to commit that sin, whose wages is death? But he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my exhortation with a due consideration of the infirmity of our flesh,* requiring that only which even to human reason seems highly equitable, *viz.* that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of your being servants formerly to sin, and your obligation now to be servants of righteousness, I speak that which all natural men must have had experience of, by reason of the infirmity of the flesh, and of which they may thence take a just idea; requiring only, that as they have yielded their members instruments of sin, so they would yield them instruments of righteousness.

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I speak after the manner of men,* may appear from the like use of it, 1 Cor. x. 10. *No temptation hath happened to you, but that which is* ἀνθρώπινος, *common to human nature,* and supportable by men of reason; and from the constant use of the phrase κατ' ἄνθρωπον λέγω, *I speak after the manner of men,* of which see note on 1 Cor. ix. 8.

[10] Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *For the wages of sin is death.*] Hence divines usually conclude, that even infants must have sinned, because they are subject to death. Now though this be so far true, that *death came upon all men,* and so upon infants, by that sin of Adam, which rendered him, and by him all his offspring, subject to mortality; yet this will no more follow from these words, than it will follow, that because the wages of rebellion is death, all that die must be guilty of rebellion. Moreover, the intention of the apostle is not here to teach us that death is the punishment due to every sin, but that *that* death, which is in Scripture styled *the second death,* and stands opposed to *eternal life,* will be the certain issue of a life spent in the service of sin. For the apostle throughout this chapter speaks of that sin in which we continue, ver. 1. and which we *serve,* ver. 6. 20. and which so *reigneth in our mortal bodies, that we obey it in the lusts thereof,* ver. 12. by which we *yield our members instruments of unrighteousness to sin,* ver. 13. 19. in which we so serve sin as to obey its commands, ver. 16, 17. and live *free from righteousness,* or in neglect of it, ver. 20. *The wages,* saith he, of sin thus reigning in, and served by, us, is eternal death. It is therefore manifest the apostle speaks not here of sin imputed, but only of *personal sin,* nor of each single act, but of an habitual practice of a course of sin. (See Examen Millii.)

CHAP. VII.

1. (*AND of the truth of what I told you,* vi. 14. *that sin* οὐ κυριεύσει, *shall not have dominion over you, because you are not under the law, but under grace, ye cannot well be ignorant, for)* know ye not, brethren, for I speak

* P. 1102. A.

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to them that know the law *(i. e. to the Jews or proselytes)*, that the law *(to which you were espoused by Moses)* hath dominion over a man as long as he liveth *(only?*

2. *The case of a man thus under the law, i. e. in his legal state, being like that of a woman married to a husband;)* for the woman that hath a husband is bound by the law to *(be subject to)* her husband so long as he liveth; but if the husband be dead, she is *(then)* free from the law of *(subjection to)* her husband.

3. So then (Gr. *therefore)* if, while her husband liveth, she be married to another, [1] she shall be *(truly)* called an adulteress: but if her husband be dead, she is free from that law *(which bound her to be in subjection to, and yield conjugal affection to, her husband only)*; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, *(as the woman is become free from the law of her husband by his death, even so)* [2] ye also are become dead (Gr. ἐθανατώθητε, *ye have been dead)* to the law *(and so free from it)* by *(the crucifixion of)* the body of Christ *(which hath dissolved your obligation to the law, as the death of the husband doth the obligation of the wife to him)*, that ye should *(or may)* be married to another *(husband)*, even to him who is raised from the dead, that *(being made free from sin,* ver. 21, 22. *by virtue of your union to him)* ye may bring forth fruit unto God.

5. *(We are, I say, become thus dead to the law, this being necessary, that we might bring forth fruit unto God:)* [3] for when we were in the flesh *(i. e. when we lived under the carnal ordinances of the law, without the assistance of the Spirit)*, [4] the lustings of sin, which were *(forbidden and restrained)* by the law, did work in our members to bring forth fruit unto death *(rendering us obnoxious to death, the punishment threatened by the law to the transgressors of it)*.

6. But now we are delivered from the law *(and from the motions of sin caused by it)*, [5] that being dead wherein we were held *(in subjection, as the wife was to her living husband)*; [6] that we should serve God in newness of *(that)* Spirit *(of life in Christ Jesus, which makes us free from the law of sin and death)*, and not *(as before)* in the oldness of the letter, *(which killeth, or subjecteth us to death,* 2 Cor. iii. 6. 9.)

7. What shall we say then? Is the law *(from which we must be delivered, that we may not obey the lusts of the flesh)* sin? *(Is it the cause of that sin which worketh in our members whilst we are under the law?)* God forbid *(that we should say so)*. Nay *(so far otherwise is it, that)* I had not known sin to be so but by the law *(instructing me what is to be avoided as sin, and under what penalty)*: for I had not known lust *(i. e. the lustings, or covetous desires of the heart to be things worthy of death)*, except the law had said, Thou shalt not covet; *(and so made him that coveteth obnoxious to death, as being a transgressor of the law.)*

8. But *(nevertheless)* sin, taking occasion by the commandment, wrought in me all manner of concupiscence, or vehement desires after that which was forbidden by the law *(which became mortal to me by virtue of the prohibition of the law)*. For *(whilst I was)* without the law sin was dead, *(i. e. unable to have this effect upon me; for where there is no law there is no transgression imputed to death,* v. 13.)

9. For [7] I *(the seed of Abraham)* was alive *(or indeed lived)* without the law once *(before the law was given, I being not obnoxious to death for that to which the law had not threatened death)*: but when the commandment came *(forbidding it under that penalty)*, sin revived, and I died *(i. e. it got strength to draw me to sin, and so condemned me to death)*.

10. And the commandment, which was [8] ordained to *(or given for)* life, *(as teaching those things, which if a man do he shall live in them,* Lev. xviii. 5.) was found to me *(transgressing it, to be)* unto death.

11. For [9] sin, taking occasion by the commandment, deceived me *(or enticed me to the commission of it)*, and by it *(condemning me to death for that transgression)* slew me.

12. Wherefore the law *(forbidding sin)* is holy, and the commandment *(to abstain from it)* holy, just, and good *(as requiring only what is equitable in itself, and good for me to do)*.

13. Was then that which is good made death to me (Gr. *hath that therefore which is good become death to me? i. e. is that the sole and proper cause of bringing death to me)?* God forbid *(we should so say)*. But *(this charge is to be laid upon)* sin, *(which)* that it might appear sin *(i. e. pernicious and destructive)*, working death in *(or to)* me by that which is good *(i. e. the law made me obnoxious to death)*; that sin by the commandment *(forbidding it)* [10] might become exceeding sinful, *(i. e. abounding to death, by making me abound in new transgressions of the law,* v. 21.

14. *And that sin should thus prevail over us in this state of lapsed nature to transgress the law, and to become obnoxious to death by it, will not seem strange, if every natural man considers the contrariety there is betwixt him and the law;)* for we know that the law is spiritual *(and requires spiritual things)*: but *(every natural man hath cause to say of himself,)* I am carnal, [11] sold under sin, *(i. e. enslaved by my corrupt affections:*

15. *As may be easily discerned from the workings of our conscience against the evil that we do:)* for that which I do [12] I allow not *(in my own mind)*: for that I would do *(in compliance with the law)*, that *(through the prevalence of my corrupt nature)* do I not; but what *(through the conviction of my conscience)* [13] I hate *(to do)*, that do I.

16. If then *(it be so with me, that)* I do that which I would not, *(by this unwillingness to act in contradiction to it)* I consent unto the law that it is good *(and commands what is good for me to do)*.

17. Now then *(this being done by those corrupt affections, which overpower me against the approbation of my mind)* it is no more I *(according to the better part from which I am denominated)* that do it, but [14] sin that dwelleth in me *(i. e. in my flesh,* ver. 23. *and captivates me to the obedience of it.*

18. *And upon this I have just ground to charge it:)* for I know that in me (that is, in my flesh) dwelleth no good thing: for to will *(that which is good)* is present with me *(or to me)*; but to perform that which is good I find not *(strength by nature)*.

19. For *(in event, I find that)* the good that I would *(do)* I do not: but the evil which *(the law prohibits, and)* I would not *(do)*, that *(being overpowered by the flesh)* I do.

20. Now if I *(thus)* do that I would not, it is no more

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I *(choosing and approving the action in my mind)* that do this, but sin that dwelleth in me, *(i. e. in my flesh, that hurries me to the commission of it against the law, and conviction of my mind.*

21. *For so it is, that)* I find then (Gr. ἄρα, *indeed,)* a law *(in my members so thwarting the convictions of my mind),* that, when I would do *(the)* good *(to which the law directs me),* evil is present with me *(to oppose and hinder me from doing it:*

22. *I say, when I would do good:)* for I delight in the law of God [15]after the inward man *(my mind approving for some time, and being pleased with its good and holy precepts):*

23. But I see *(or perceive)* another law *(of the flesh)* in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, *(for of what a man is overcome, of that he is brought into bondage,* 2 Pet. ii. 19. John viii. 34. Rom. vi. 16.

24. *And being thus enslaved to that sin which renders me obnoxious to death, the wages of it, I am even forced to cry out,)* O wretched man that I am! who shall deliver me from the body of *(sin which worketh)* this death?

25. *(And so)* I *(have great reason to)* [16]thank God through Jesus Christ our Lord *(whom he hath sent to redeem me from this death to which I am obnoxious by sin).* So then *(to shut up this discourse, thus is it with me, whilst under the law only and carnally minded),* with the mind [17]I myself *(or I the same man)* serve the law of God; but with the flesh the law of sin.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. ΜΟΙΧΑΛΙΣ χρηματίσει, *She shall be called an adulteress.*] The apostle, saith Theodoret, considers not here the permission given to the woman divorced by the law of Moses, to be married to another, as being taught by Christ not to approve of such divorces; but the apostle seems only to intimate that she hath no power to dissolve this bond by putting away her husband, or that this divorce rendered her husband dead in law to her, she being not to return to him again. (Deut. xxiv. 4.) Now this, saith the apostle, is the case of those who are under the law; their entering into that legal covenant *was the day of their espousals,* (Jer. ii. 2.) and they were married to it, or to him that put them in subjection under it, and were his spouse, (Jer. iii. 14.) and so obliged to serve God in the oldness of the letter; but now this law being dead, and you being espoused to another husband, even Christ, (2 Cor. xi. 2.) are henceforth bound to serve God according to that new spiritual law which he hath given you, and not according to the letter of the old law.

[2] Ver. 4. Ἐθανατώθητε τῷ νόμῳ.] This phrase, *Ye are dead to the law,* or *ye have been made dead to the law,* is, say interpreters, *The law is put to death to you;* for to that, say they, the drift of the discourse directs: but (1.) this interpretation puts a plain force upon the words, without any instance that they are elsewhere used in this sense. (2.) The parallel words, Gal. ii. 19, 20. run thus; *I through the law am dead to the law, that I might live to God: I am crucified together with Christ.* Now those words seem to fix the proper sense of these, shewing it to be also this; Ye are dead to the law, that is, you are free from subjection to the precepts of the law, which as a husband had dominion over you, and from the motions of sin which are by the law, as if you were dead. To strengthen this interpretation, let the Hebrew phrase be noted; * *When a man dies he is made free from the commands,* the law οὐ κυριεύει, *hath no dominion over him,* no power to subject him to the motions of sin which are by the law, for *he that is dead is free from sin,* (vi. 6, 7.) so that he doth no longer δουλεύειν, *serve the motions of it:* and hence the apostle makes this inference; that *if we be dead with Christ,* and buried with him, or crucified together with him, sin οὐ κυριεύει, *shall not have dominion over us,* as it had whilst we were under the Jewish dispensation; for *we are not under the law, but under grace.* And again, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh,* Gal. v. 16. and ver. 18. for *if ye be led by the Spirit, ye are not under the law.* Wherefore the sense of these four last verses seems to be this; The law hath dominion over a man as long as he lives *(under it),* for the case of a man's subjection to the law in this, like to the woman's subjection to her husband, it continues whilst he lives, but when he is once dead she is free from any farther subjection to him, seeing he being dead can have no farther power over her, and so she must be free to be married to another: in like manner you being made dead to the law, to which you were espoused, by the death of Christ, as being *buried* and *crucified together with him,* the law can have no farther power over you, to retain you in subjection to it, and so you must be free to be married, or put into subjection to another husband, even Christ, to whom *I have espoused you;* (2 Cor. xi. 2.) and the law itself being also dead to you, through the death of Christ abolishing it, and freeing Christians from the power and obligation of it, you are free to marry another husband, even Christ, (ver. 5.)

[3] Ver. 5. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, *For when we were in the flesh.*] When I consider that οἱ ὄντες ἐν σαρκὶ, and οἱ κατὰ σάρκα ὄντες, viii. 5. 8. signifies those that are acted and governed by the fleshly principle, in opposition to the guidance and motions of the Holy Spirit, and that εἶναι ἐν σαρκὶ, ver. 9. ζῆν, περιπατεῖν κατὰ σάρκα, ver. 12, 13. bear the same sense; I judge, that *when we were in the flesh,* here, doth not only signify to be under the carnal ordinances of the law, for so were all the pious Jews who lived from Moses to the gospel-times; but more especially relates to them, who, living under these ordinances, were themselves carnal, and without any assistance of the Holy Spirit: and so had *the law of the flesh still warring against the law of their minds, and bringing them into captivity to the law of sin,* which could not be the state of Zacharias and Elisabeth, or any other of those persons who were *righteous before God,* and *walked in all the commandments of the Lord blameless.* And if of such only we understand the apostle's following discourse in this chapter, the sense will be clear.

[4] Τὰ διὰ τοῦ νόμου, *The motions of sin which were by the law.*] Here Mr. L. saith, interpreters cast *a strange imputation on the law of God,* by saying it *excited men to sin by forbidding it,* whereas they only say that the carnal minds of men excited them to transgress the law when they were under it, as the apostle saith, ver. 8. and Mr. L. in his

* Nidda. f. 76.

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gloss on the eighth verse says, *Sin took the opportunity of my being under the law to stir up concupiscence in me; for without the law, which annexes death to the transgression of it, sin is not able to have its will upon me:* now is this any more an imputation upon the law of God, than it is an imputation on his providence, that it provides that corn and wine which carnal men abuse to drunkenness and excess?

[5] Ver. 6. Ἀποθανόντος.] The Syriac and Arabic versions, Origen, Theodoret, Œcumenius, and Theophylact, read, ἀποθανόντες, *we being dead to that in which we were held,* which, saith Origen, is undoubtedly the best reading: and this reading confirms the sense of the fourth verse, as to these words, *ye are dead to the law,* which I have offered in the paraphrase; *i. e.* we being freed from the obligation and commands of it, and so from the lustings and motions it wrought in us.

[6] Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *That we might serve God in the newness of the spirit.*] The law and the gospel are, by the apostle, in this distinguished; that the first is only the *ministration of the letter,* the other *of the spirit.* (2 Cor. iii. 6—9.) The *ministration of the spirit* is also declared to be the fruit, *not of the law,* but *of the hearing of faith,* Gal. iii. 3. Hence the apostle here infers, that we must be dead unto, or free from subjection to the law, that we may be enabled to serve God in newness of spirit. Whence it is evident, that *to serve God in the spirit,* is not to enjoy *the spiritual sense of the law,* as Mr. Le Clerc thinks; but, first, as the opposition shews, to serve him with a freedom from the prevalency of the flesh, by virtue of the Spirit, which enables us to mortify the deeds of the flesh, (viii. 13.) Secondly, To serve God, not chiefly with bodily service and carnal ordinances, but in the spirit of our minds, (xii. 2. Phil. iii. 2.) having our minds renewed and transformed after the image of God in holiness, and righteousness, and truth, which are the fruits of the Spirit. (Eph. iv. 23, 24.) Thirdly, To serve him by the assistance of the Spirit, so as to live and walk in the Spirit, (Rom. viii. 5. Gal. v. 25.) so that we are strengthened with might by the Spirit in the inward man. (Eph. iii. 16.)

[7] Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the law.*] Πρὸ τοῦ Μωϋσέος, *Before the law of Moses came.* So Chrysostom, Œcumenius, Theophylact.

[8] Ver. 10. *Ordained.*] This word is not in the original; you may therefore paraphrase the words thus, *The commandment which was given for life,* i. e. *with this promise, Do this, and live, was found to me unto death.*

[9] Ver. 8—11.] For the explication of these four last verses, let it be noted;

First, That it is the opinion of judicious commentators, that when the apostle saith, *Sin taking occasion by the commandment wrought in him all manner of concupiscence,* ver. 8. and *deceived him,* ver. 11. he means that it did by this saying only, *Thou shalt not covet,* but assigning no punishment to him that coveted. But this interpretation cannot stand, for these two reasons: for, first, it plainly contradicts the words of the law, which pronounce a curse upon *every one, who continues not in all things written in the law to do them;* and much more doth it contradict the drift of the apostle's discourse in this, and the Epistle to the Galatians, *viz.* that the law required perfect obedience to its precepts; condemning him to death, or rendering him obnoxious to condemnation, who in any thing transgressed it, and so could be no means of justification; as *many as were under the law being under the curse,* because transgressors of it.

Secondly, This agrees not with the following reason, or the nature of the thing: for if the law given encouraged them to covet, because it had no present penalty annexed to it, they must be more free to covet, or follow their natural or carnal inclinations, when there was no law at all forbidding them to covet; and therefore sin could take no more occasion by a law without penalty, than by none at all, to *work in us all manner of concupiscence,* nor could concupiscence be dead without the law, more than with it.

The old and common interpretation is this, That the prohibition of what we desire makes us to think the enjoyment of it more sweet and valuable; or at least provokes the carnal mind, which is not subject to the law of God, to a more fervent lusting after it, *Dum prohibita non tam refugit quam ardentiùs expetit;* and this agrees very well with this expression. Or,

Thirdly, Sin is in Scripture represented as an enemy, that seeks our ruin and destruction, and takes all occasions to effect it: it is here said *to war against the mind,* ver. 23. elsewhere, *to war against the soul,* 1 Pet. ii. 11. to *surround* and *beset* us, Heb. xii. 1. *to bring us into bondage* and subjection, and get the dominion of us, Rom. vi. 12. to *entice us,* and so to work our death, James i. 15, 16. and to do all that Satan, the grand enemy of mankind, doth by tempting and soliciting us to the commission of it: whence Chrysostom, upon those words, Heb. xii. 4. *You have not yet resisted unto blood,* πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *striving against sin,* represents sin as an armed and flagrant adversary: when therefore it finds a law, which threateneth death to the violation of it, it takes occasion thence more earnestly to attempt and allure us to the violation of it, that so it may more effectually subject us to death and condemnation upon that account; for the *sting of death is sin, and the strength of sin is the law,* condemning us to death upon the violation of it; thus when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occasion to tempt our first parents to the breach of it, and so slew them, or made them subject to death: ἠπάτησε, *he deceived them,* Gen. iii. 13. 1 Tim. ii. 14. which is the word here used, ver. 11.

Secondly, Observe the import of the phrase, *without the law sin was* (or is) *dead;* which seems not to be this, that the inclinations of men to sin were in their nature less, when they were unrestrained by a law; but rather this, that sin was then comparatively dead, as to its power of condemning us to death: and this, first, the antithesis doth plainly hint; for thus it runs, *Without the law,* ἁμαρτία νεκρὰ, ἐγὼ δὲ ἔζων, *sin was dead, but I was living; but when the commandment came, sin revived, and I died.* How were men living before the law, but because then no law condemned them? Sin therefore must be then dead as to its power of condemning. How did they die when the law came, but by the law condemning them to death? Sin therefore then revived as to its condemning power, which it received first from the sin of Adam, which brought death into the world; and next from the law of Moses, which *entered that the offence might abound, and reign more unto*

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death. (Rom. v. 20, 21.) For though sin was in the world from Adam unto Moses, or until the law given, yet was it not imputed unto death, when there was no law given, that did threaten death unto it: so that death reigned, in that interval, by virtue of Adam's sin alone, even over them, who had not sinned after the similitude of Adam's transgression, *i. e.* against a positive law forbidding it under the penalty of death; which law being delivered by Moses, sin revived, *i. e.* it had again its force to condemn men as before to death, by virtue of a law, which threatened death to them. And in this sense doth the apostle seem to say, that the *law was added because of transgressions,* (Gal. iii. 19.) to convince us of the wrath and punishment due to them; and that the law therefore *worketh wrath,* because *where no law is, there is no transgression,* (Rom. iv. 15.) subjecting us to wrath, or no such sense of the Divine wrath, as where a plain Divine law threatening death and condemnation is violated. Upon the sense thus given of these two phrases, doth our exposition stand.

[10] Ver. 13. Καθ' ὑπερβολὴν ἁμάρτωλος, *Exceeding sinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, (v. 20, 21.) *abounding unto death,* and so exceeding vile and hateful to us, the end and *wages of it being death,* and condemnation, (vi. 21. 23.)

[11] Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *Sold under sin,*] i. e. *In peccati potestatem libidinis, et concupiscentiæ pretio redactus,* Origen. So enslaved to it, saith Theophylact, ὥστε μὴ ἀναβλέψαι δυνάσθαι, *that he could not look up;* A willing slave, who had sold himself to it, saith Theodoret. And this is continually the import of the phrase in the Old Testament; as when it is said of Ahab, 1 Kings xxi. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou hast sold thyself to do wickedly;* and, ver. 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he sold himself to do wickedly.* Of the Jews, Isa. l. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have sold yourselves to your iniquities.* And of the Jews who, under Antiochus Epiphanes, revolted from their religion to heathenism, it is said, that ἐπράθησαν τὸ πονηρὸν, *they sold themselves to do evil,* 1 Macc. i. 15.

[12] Ver. 15. Οὐ γινώσκω, *I allow not.*] This interpretation, saith Mr. L. *makes the following words a tautology,* whereas I judge it very reasonable to say, *I allow not, because I would not; yea, I hate to do, what I do.*

[13] Ὃ μισῶ, *That which I hate.*] Ὑπὸ τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἅπερ ὡς παράνομα βδελυπτόμεθα, *Being allured with pleasure, we* (say Theodoret and Œcumenius) *oft do those things which are abominable, as being opposite to the law;* for whilst the law represents sin as pernicious, and destructive both to soul and body, it is as natural for all men to hate it, as to love themselves: but then, as Photius saith, when τὸ ἡδὺ τοῦ πράγματος προβάλλεται, *the sweetness or pleasure of the action is proposed to the mind, the hatred goes off,* and the soul is wrought up to an affection to it; and thus it is with every enlightened man, that sins against his conscience, and doth the evil which he would not do. *These words* (saith Origen) *shew that the carnal man, of whom he speaks,* "resistere aliquantulùm vitiis conatur," *endeavours a little to resist his vices,* "legis sc. naturalis instinctu," *by the instinct of the law of nature, but that at last he is overcome by them, and oppressed with them.*

[14] Ver. 17. Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *Sin that dwelleth in me.*] This he speaks, saith Theodoret, *calling* τοῦ νοῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, *the slavery of the mind, and the dominion,* or, as Theophylact, *the tyranny of the passions, sin.—It is,* saith Origen, "lex et voluntas carnis, quæ captivos nos ducit in lege peccati," *the law and the will of the flesh, which leads us captive to the law of sin.* Hence this sin dwelling in us is so often styled, *the law of sin in our members,* ver. 20—22. 25. viii. 2. Here the apostle seems to speak according to the philosophy of the heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his sensual and carnal part, but from his mind, his νοῦς or λογικὴ διάνοια, which, in Philo's* phrase is, ὁ ἐν ἑκαστῳ ἡμῶν ἄνθρωπος, *the man within us;* ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true man,*† the man properly so called; who saith moreover, λέγει δὲ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this saith the true man, the reprover in the soul.* And of himself he speaks thus; *Men have power over my body, but that is nothing to me,* ἐγὼ γὰρ ἀπὸ τοῦ κρείττονος τῆς ἐν ἐμαυτῷ διανοίας χρηματίζω, *for I am denominated from my mind, the better part, according to which I design to live.*

[15] Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *According to the inward man.*] It is plain the *inward man* here cannot signify *the new man, (which is created after God in righteousness and holiness,* Eph. iv. 24. and which is not put on, till *all old things are passed away,* 2 Cor. v. 17. and *all things are become new,* and till we have *put off the old man with his deeds,* Colos. iii. 9, 10.) for sure this cannot be said of him, who is still *carnal, sold under sin,* and *captivated to the law of sin which is in his members;* but only the mind of man, the νοῦς, as the apostle doth interpret himself, ver. 25. So Origen informs us, that the soul, using the body as its instrument, is called ὁ ἔσω ἄνθρωπος, *the inward man,* contra Cels. lib. vii. p. 357. Ἔσω ἄνθρωπον τὸν νοῦν λέγει. So Theodoret, Œcumenius, Theophylact. So the very next verse shews, the words running thus; *I delight in the law of God in the inward man, but I see another law in my members warring against the law of my mind,* i. e. of my inward man. And so the apostle useth the phrase when he saith, 2 Cor. iv. 16. that though ὁ ἔξω ἄνθρωπος, *the outward man* (i. e. the body) *was corrupted, yet* ὁ ἔσωθεν, *the inward man was renewed day by day.* And that this delight is no evidence of a regenerate man, is evident from the example of *the stony ground,* which *heard the word* μετὰ χαρᾶς, *with joy,* Matt. xiii. 20. of Herod, who *heard John the Baptist* ἡδέως, *with delight,* Mark vi. 20. of the Jews, who *rejoiced in his light,* John v. 35. and heard our *Saviour gladly,* Mark xii. 37.

[16] Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The Latin version and one Greek copy read, χάρις τοῦ Θεοῦ, *the grace of God;* but the Syriac, Arabic, and all the Greek commentators agree with our translation, which therefore is to be preferred before that lection. (See Examen Millii in locum.)

[17] Αὐτὸς ἐγὼ, *The same man,*] Of whom he had before spoken, not I Paul now writing this Epistle. It hath been a controversy since St. Austin's time, whether St. Paul here speaketh in his own person, or in the person of a regenerate man, or only in the person of a Jew conflicting with the motions of his lusts, only by the assistance of the letter of the law, without the aids and powerful assistance

* De Profugis, p. 360. † Ibid. p. 366.

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of the Holy Spirit; which is as great an instance of the force of prejudice, and the heat of opposition, to pervert the plainest truths, as can be happily produced: for, I think, nothing can be more evident, and unquestionably true, than this, that the *apostle doth not here speak of himself in his own person, or in the state he was then in;* but, as the ancient commentators do interpret him, δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, *by himself he represents man in common,* and saith not, as he might have done, You that are under the law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτὸν σχηματολογίᾳ, *representing what belonged to them in his own person, and so taking off the harshness, and mollifying the invidiousness of the sentence,* by speaking of it in his own person, he saith, *I am carnal, sold under sin.* So Photius and Œcumenius. Theodoret also doth inform us, that the apostle here introduceth, ver. 14. τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *a man before grace overcome by his passions; for he calls him carnal who had not yet obtained the assistance of the Holy Spirit.* And again, ver. 23. he adds, that the apostle having discoursed all these things, ὥστε δεῖξαί τινες μὲν πρὸ τῆς χάριτος ἦμεν, "*To shew what we were before grace,* and what we were made after grace, and as it were taking upon himself the person of those who before grace were vanquished by sin, he groans and laments, as a man set in the midst of his enemies, enslaved and constrained to serve, and seeing no help; and thus he shews the law unable to help us." And so Origen also frequently in his commentary on the place; and St. Austin saith expressly and frequently, *Describitur homo sub lege positus ante gratiam,* Liber expos. quat. propos. ex Epist. ad Rom. *Quo loco videtur mihi apostolus, transfigurâsse in se hominem sub lege positum,* ad Simplic. Mediol. lib. i. *Et in hæc verba,' non ego operor illud,'* &c. *loquitur adhuc ex persona hominis sub lege constituti, nondum sub gratia:* though he was pleased afterward to change his opinion, and so gave occasion to the perverting the plain sense of the apostle. For confutation of this dangerous opinion, I need not say much after the labours of Arminius, the reverend Dr. Hammond, Mr. Bull, and Mr. Kettlewell, who have made it manifest,

First, That it is usual with the apostle to make this metaschematism, or to speak especially of things that might be otherwise offensive or ungrateful, in his own name, when indeed they belong not to him, but to other men; as in these words, Rom. iii. 7. *If the truth of God hath more abounded through my lie, why am I also judged as a sinner?* i. e. not I Paul, but I who make this objection. So Gal. ii. 16, 17. 1 Cor. iv. 6. *These things* μετεσχημάτισα, *I have in a figure transferred to myself and Apollos for your sakes.* (1 Cor. vi. 12. xiii. 2. x. 22. 30. Eph. ii. 3. 1 Thess. iv. 17.)

Secondly, That such things are in this chapter said of the person spoken of, as can by no means agree to St. Paul, or to any regenerate person: to which may be added,

First, That had St. Paul spoken here of himself, considered in the state in which he was at the inditing of this Epistle, he must have contradicted what he had said of himself in the Epistle to the Thessalonians, and to the Corinthians, which were writ before this Epistle. For (1.) in his Epistle to the Thessalonians he saith, *You are witnesses, and God also, how holily, and righteously, and unblamably we have behaved ourselves among you that believed,* 1 Thess. ii. 10. In his Second Epistle to the Corinthians he speaks thus: *This is our rejoicing, even the testimony of our conscience, that in simplicity, and godly sincerity, not in fleshly wisdom, but by the grace of God, we have conversed in this world,* 2 Cor. i. 12. that *he knew nothing by himself, for which to condemn himself,* 1 Cor. iv. 4. that *he kept under his body, and brought it into subjection,* 1 Cor. ix. 27. Now, can the man who is *carnal,* and *sold under sin,* who hath no power in him to do any good, who *finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members,* call God and the church to witness to his holy and unblamable life? Can he boast of keeping under his fleshly body, and bringing that into subjection, which by his own confession bringeth him into captivity? Can he, who does not what he would in his mind and conscience do, but what he hates; not *the good which he would,* but *the evil which he would not,* do; can he, I say, rejoice in the testimony of his conscience? Can he honestly declare *he knows nothing by himself, for which his conscience can condemn him?*

Secondly, How oft doth the apostle propose himself for a pattern to the churches unto whom he writes, requiring them to be *followers of him as he was also of Christ?* 1 Cor. xi. 1. And again, *What things you have learned, and received, and heard, and seen in me, these do, and the God of love and peace shall be with you,* Phil. iv. 8. *i. e.* be you *carnal, sold under sin,* living in the commission of the things you hate, and your mind condemns, and doing what you judge to be evil, and yielding yourselves *captive to the law of sin, which is in your members,* and then *the God of love and peace shall be with you.* This sure is an absurd, if not blasphemous, exhortation, and yet, according to this exposition, it must be suitable to the mind of the apostle.

Thirdly, With what indignation doth he reject the accusations of them, who looked upon him as *walking after the flesh,* and how severely doth he threaten them, how peremptorily doth he reject their scandalous imputation? declaring, that *though he walked in the flesh, yet did he not walk according to the flesh,* 2 Cor. x. 2, 3. and yet, if he were *carnal, sold under sin;* if *with the flesh he served the law of sin;* if the law of the fleshly members *warred against the law of his mind, and brought him into captivity to the law of sin;* he doth here in effect confess what there he peremptorily denies, and with such indignation doth reject.

Fourthly, This exposition of the seventh chapter makes it entirely to confute the chapter which immediately goes before, and that which follows after; and it gives an invincible strength to the objections he endeavours to answer in the sixth chapter. The first objection there begins by way of inquiry, *What do we say then, shall we still continue in sin, that grace may abound?* his second by way of like inquiry, *Shall we sin because we are not under the law, but under grace?* ver. 15. *God forbid,* saith he, that it should be thus with any Christian: and yet, according to this exposition, it was thus with himself, one of the best of Christians: for sure he must continue in sin, who was still *sold under sin,* still *serving the law of sin with his flesh;* still doing that evil he allowed not, the evil which he hated,

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and he would not do; and who was *still brought into captivity to the law of sin which was in his members.*

Again, in his answer to these inquiries, he shews the Christian could not continue in, or live any longer in it, because he was *dead to sin,* his *old man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin;* (ver. 2. 6.) and because being dead to, he was *freed from sin,* (ver. 7.) he was made *free from sin,* and *become the servant of righteousness.* But can he that is *sold under sin,* and is *brought into captivity to the law of sin which is in his members,* be at the same time *dead to sin,* and *free from sin?* Can he who *with his flesh serves the law of sin,* be said *to cease from sin,* and not *henceforth to serve sin?* not *to obey it in the lusts thereof,* (ver. 12.) not *to yield his members instruments of sin unto unrighteousness?* ver. 13. Surely there is as clear an opposition betwixt the Christian represented in the sixth chapter, as free from sin, and in the seventh, as miserably enslaved to the law of sin and death which was in his members, as betwixt light and darkness!

Again, he saith expressly, viii. 2. *The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* Whereas the person mentioned in the seventh is *sold under sin,* is *brought into captivity to the law of sin,* and crieth out under his bondage, *O miserable man that I am, who shall deliver me from the body of this death?* He therefore cannot be the person *freed by the Spirit from the law of sin and death.*

In fine, this exposition of the close of this chapter contradicts the beginning of it; for there the apostle saith of himself, and all his Christian brethren, that this was only their state under the law, from which they are delivered, *that they might bring forth fruit unto God,* and *serve him in newness of spirit.* For what else can be the meaning of these words, ver. 5, 6. *For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve God in newness of spirit, and not in the oldness of the letter.* So that they who make the apostle say of himself, that *he was brought into captivity to the law of sin, which was in his members,* and to cry out, *O wretched man that I am, who shall deliver me from the body of this death? i. e.* this body of sin which worketh death; make him also to confess, that *the motions of sin did still work in his members, to bring forth fruit unto death,* and therefore that he was still in the flesh. I therefore conclude this discourse in the words of Grotius on ver. 19. *Deo laus sit, quod optimi,* i. e. *trium priorum seculorum Christiani hunc locum, sicut oportet, intellexerint, dictante illo spiritu per quem vita illorum regebatur.*

CHAP. VIII.

1. (*BEING then married to this other husband, Christ, and so freed from the motions of sin, which are by the law, that we may serve God in newness of spirit,* vii. 4—6.) There is therefore (*ἄρα, verily*) now no condemnation to them which are in [1] Christ Jesus (*by faith, they being such*) who walk not after the flesh (*as whilst they were under the law they did*) but after the Spirit (*conferred upon them by faith in Christ*).

2. For [2] the law of the Spirit of life (*given to them who are*) in Christ Jesus hath made me (*believing in him*) free from the law of sin, and (*so from that*) death (*which is the wages of it*).

3. [3] For what the law could not do (*i. e. that life and that deliverance from death it could not give*), in that it was (*made*) weak through the flesh (*rendering us subject to the transgression of it, and so to death*), God sending his own Son in the likeness of sinful flesh (*did*), and [4] for sin (Gr. *καὶ περὶ ἁμαρτίας, and* [5] *by a sacrifice for sin*) condemned sin in the flesh (*i. e. took away its power to condemn us, the condemnation due unto us for it being inflicted on him*):

4. That the [6] righteousness of the law (*i. e. the inward purity and righteousness the law required*) might be (*performed and*) fulfilled in (*and by*) us, who walk not after (*the lusts of*) the flesh, but after the (*motions of the*) Spirit. Or,

"That the justification which the law promised, by saying, *Do this, and thou shalt live,* Luke x. 28. Deut. iv. 1. xxx. 15. 19. Ezek. xx. 11. and that *this shall be thy righteousness,* Deut. vi. 25. might be completed in us, who walk according to the Spirit, and so are absolved not only from condemnation for our past sins, by faith, but from condemnation by the new covenant, by walking according to the Spirit: for *to be spiritually minded is life,* ver. 6."

5. *Not after the flesh, I say,*) for they that are of the flesh do mind the things of the flesh (*i. e. affect, and desire, and pursue carnal things*); but they that are after the Spirit (*affect, desire, and pursue,*) the things of the Spirit (*and so the one pursues the things which tend to death, and the other those things which tend to life*).

6. For [7] to be carnally minded is (*the way which tends to*) death; but to be spiritually minded is (*the way that leads to*) life and peace (ver. 7. *which life and peace cannot be obtained by them that are carnally minded*).

7. Because the carnal mind is (*that which sets us at*) enmity against God: for it is not subject to the law of God, neither indeed can be (*subject to it, whilst it continues such*).

8. So then they that are in the flesh cannot please God.

9. But (*it is not so with you Christians, for*) ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now [8] if any man have not the Spirit of Christ (*dwelling in him*), he is none of his.

10. But if Christ be in you (*by his Spirit*), [9] the body is dead (*it is indeed mortal*) because of sin (*which will never cease to be in us till we die*); but the Spirit is life (*i. e. will give life to it again*) because of righteousness, (*or of that justification which is unto life,* Rom. v. 17, 18.)

11. But (*for*) if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead (*by the Spirit dwelling in him*) [10] shall also quicken your mortal bodies by his (*same*) [11] Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (*any longer, but rather to live after the Spirit*).

13. For if ye live after the flesh, ye shall die (*i. e. be subject to death, as the punishment of sin, or to the second death*): but if ye through the Spirit do mortify the deeds of the flesh, ye shall live (*and your bodies shall be raised to eternal life*).

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14. For as many as are led by the Spirit of God, they are the [12] sons of God.

15. For ye have not received [13] the spirit of bondage again to *(the)* fear *(of death, as they who were under the law did, that threatening death to every one that continued not in all things written in the law to do them,* Deut. xxvii. 16.) but ye have received the Spirit of adoption, *(given to us because we are sons,* Gal. iv. 6.) whereby we cry, Abba, Father, *(i. e. we are assured that God is our Father, and so that we are heirs of God, and sons of the resurrection.*

16. *For)* the Spirit itself (Gr. *the same Spirit)* beareth witness with our spirit, that we are the children of God *(and this gives us a full assurance of that blessed life, enabling us to conclude thus):*

17. And if *(therefore we be)* children, then *(are we also)* heirs; [14] heirs of God, and joint-heirs with Christ *(the Son of God, now reigning gloriously in heaven);* if so be we suffer with him, *(and so be conformed to his image,* ver. 29.) that we may be also glorified together.

18. *(Which sufferings we have reason to endure for the securing this glorious estate;)* for I reckon that the sufferings of this present time *(we live in the world)* are not worthy to be compared with the glory which shall be revealed [15] in us *(or to the glory afterward to be revealed to us).*

19. For *(so desirable is it, that)* [16] the earnest expectation of the creature *(subject now to vanity)* waiteth for the manifestation of the sons of God *(i. e. the whole race of mankind earnestly expects it).*

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, *(i. e. the* ἡ κτίσις, *whole race of men,* ἡ κτίσις ἀνθρωπίνη, 1 Pet. ii. 13. *were made subject to corruption, not of their own accord, but by reason of Adam, who by his sin subjected his posterity to death and corruption, and the earth to a curse,* Gen. iii. 17. *and this creature waiteth)*

21. [17] In hope; because (Gr. ὅτι, *that)* the creature itself also shall be *(then)* delivered from the bondage of corruption into the glorious liberty of the sons of God.

22. For we know that the [18] whole creation *(all mankind)* groaneth and travaileth in pain together *(under this bondage to corruption)* until now.

23 And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the [19] adoption, *(viz. the glorious resurrection, and thereby)* the redemption of our body.

24. *(Waiting, I say, for it, though we do not see it;)* for *(as yet)* [20] we are saved *(only)* by hope: but hope *(of a thing)* that is seen is not hope *(truly so called):* for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we with patience wait for it.

26. *(And as patience, so)* likewise [21] the Spirit also helpeth *(to relieve us in)* our infirmities: for *(when we are burdened with them)* we know not what to pray for as we ought *(whether for increase of patience under, or deliverance from, them; or if so, whether by absence from the body, or being clothed upon):* but the Spirit itself *(or, the same Spirit, which testifies that we are the sons of God,* ver. 16.) intercedeth for us with groanings that cannot be uttered, (Gr. *with silent groanings after this redemption,* ver. 23. 2 Cor. v. 2. 4, 5.)

27. And he that searcheth the hearts *(of the saints)* knoweth what is the mind *(or the desire)* of the Spirit, for he maketh intercession for the saints according to the will *(or purpose)* of God *(to give them this redemption of the body).*

28. And *(though we know not in our distresses what to pray for in particular, or when we shall obtain this redemption of the body,* οἴδαμεν δὲ, *yet we know)* that [22] all things shall work together for good *(for securing this happiness)* to them that love God, to them that are [23] called *(to the adoption of sons)* according to his purpose *(of bringing many sons to glory by him,* Heb. ii. 10. *he having predestinated us to the adoption of sons through Jesus Christ, according to the good pleasure of his will,* Eph. i. 5. *according to his purpose in Christ Jesus,* 2 Tim. i. 9.)

29. For whom he did *(thus)* [24] foreknow he also did [25] predestinate *(or appoint)* to be conformed to the image of his Son, *(by having their vile bodies changed into the likeness of his glorious body,* Phil. iii. 21.) that he might be the first-born *(or chief)* among many brethren, *(who are to be coheirs and glorified together with him,* ver. 17.)

30. And *(the method he used to bring those whom he had designed to be thus conformed to the image of his Son, was this, viz.)* whom he thus predestinated, them he also called *(first to the profession of the Christian faith):* and whom he called *(upon their cordial embracing of that faith),* them he also justified *(and so freed from condemnation to death):* and whom he justified, them he also [26] glorified.

31. What shall we say then (Gr. *what say we then)* to these things? *(i. e. what farther ground of assurance, and so of patient waiting for these things can we want?)* For if God be for us, who can *(successfully)* be against us *(so as to frustrate, or deprive us of this glorious state)?*

32. He that *(in pursuance of this design)* spared not his own Son, but delivered him up for *(the redemption of)* us all, how shall he not also with him freely give us all things *(belonging to that glory and happiness he hath purchased for us)?*

33. [27] Who shall lay any thing to the charge of God's elect? *(i. e. to them who are called by him to Christianity, to hinder their redemption, by charging them with that guilt which rendereth them obnoxious to death.)* It is God that justifieth *(and who will therefore glorify them).*

34. Who is he that condemneth *(them to abide still under the power of death)?* It is Christ that died *(to redeem them from it),* yea, rather that is risen again, *(for their justification,* Rom. iv. 24. *And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life,* Rom. v. 10.) who is even at the right hand of God, *(invested with all manner of power, that he should give eternal life unto them,* John xvii. 2.) who also maketh intercession for us, *(and so is able to save us to the uttermost,* εἰς παντελὲς, Heb. vii. 25.)

35. [28] Who shall separate us from the love of Christ? *(that love which he hath shewed in procuring this redemption for us,* ver. 37.) shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. *(Befalling us)* as it is written, (Psal. xliv. 22.) For thy sake we are killed all the day long; we are accounted as sheep *(appointed)* for the slaughter.

37. Nay, *(as there it is said, All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in*

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thy covenant, ver. 17, 18. *so may all this happen to us,* ἀλλ' *but)* in all these things we are *(already)* [29] more than conquerors through *(the grace and Spirit of)* him that loved us.

38. *(And I trust after this happy experience it will be so still,)* for I am persuaded, that neither *(fear of)* death, nor *(hope of)* life, nor *(evil)* angels, nor principalities, nor powers *(persecuting us for Christ's sake),* nor *(the)* things *(we endure at)* present, nor things to come *(or which we may hereafter suffer),*

39. Nor height *(of honour),* nor depth *(of ignominy),* nor any other creature *(or thing),* shall be able to separate us from the love of God, which is *(vouchsafed to us)* in Christ Jesus our Lord.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. 'EN Χριστῷ, *In Christ.*] The phrase εἶναι ἐν Χριστῷ, *to be in Christ,* saith Mr. Le Clerc, is often used by St. Paul, for being a Christian, which note he borrowed from Castalio, who renders it *Christiani facti;* but if either of them mean only Christians by profession, or by being only members of the Christian church, this will by no means agree with this place, nor any other of like nature: since freedom from condemnation, and other benefits conferred upon us through Jesus Christ, will not follow our being Christians in this sense; but upon a lively faith in Christ, our union to him by the Spirit, and our being so in him, as to become new creatures, according to those words, ver. 9. *If any man have not the Spirit of Christ dwelling in him, he is none of his;* 2 Cor. v. 17. *They that are Christ's have crucified the flesh, with its affections and lusts.* (See 1 Cor. i. 30. 2 Cor. x. 7. xiii. 5. Gal. iii. 28, 29. v. 6. 1 Thess. iv. 16. 1 John v. 20.)

Τοῖς κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα.] These words, saith Dr. Mills, are an addition to the text; see the proof of the contrary, Examen Millii in locum.

[2] Ver. 2. Ὁ γὰρ νόμος τοῦ πνεύματος, *For the law of the Spirit of life.*] *i. e.* The Spirit of Christ giving me a new life, is now another law or rule of my actions, freeing me from the motions and power of sin, to which I was subject whilst under the law, and from the death to which that subjected me; or the gospel, attended with the Spirit, hath wrought this freedom in me, as Methodius interprets the words, ὁ γὰρ νόμος τοῦ πνεύματος, ὅ ἐστι τὸ εὐαγγέλιον, Method. apud Phot. p. 918. ver. 3.

[3] Ver. 3. Τὸ γὰρ ἀδύνατον τοῦ νόμου, *For what could not be done by the law,*] *i. e.* That freedom from the guilt of sin and death it could not minister, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *God sending his Son in the likeness of sinful flesh,* sub. δύνατὸν ἐποίησε, hath made feasible: examples of the like ellipsis are numerous: so Luke xi. 17. *Every kingdom,* διαμερισθεῖσα, *divided against itself is brought to desolation,* καὶ οἶκος ἐπὶ οἶκον, sub. διαμερισθεὶς, and *a house* (divided) *against a house falleth.* That this is the sense is evident from Matt. xii. 25. Mark iii. 25. where it is οἰκία μερισθεῖσα καθ' ἑαυτὴν· so κελευόντων, *commanding,* is to be understood after κωλυόντων, *forbidding,* 1 Tim. iv. 3. and καυχάσθω, *let him rejoice,* is to be supplied from the ninth verse, James i. 9.

[4] Καὶ περὶ ἁμαρτίας, *And for sin.*] This phrase in the Old Testament is the usual phrase for a sin-offering: so *a bullock for a sin-offering* is μόσχος περὶ ἁμαρτίας, Lev. iv. 3. 18. viii. 2. 14. ix. 2. 8. xvi. 3. 6. 27. ver. 9. 11. *The lamb for a sin-offering* is πρόβατον περὶ τῆς ἁμαρτίας, Lev. iv. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. v. 6, 7. Numb. vi. 16. And in like manner, *the goat for a sin-offering* is χίμαιρα περὶ ἁμαρτίας, Lev. v. 6. or χίμαιρος, Lev. ix. 3. 15. x. 6. xvi. 5. 15. 27. xxiii. 19, &c. *The dove for a sin-offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. v. 7. xii. 6. 8. xiv. 22. 31. xv. 15, &c. *The sin-offering* is τὸ περὶ ἁμαρτίας, Lev. v. 8, 9. 11. vi. 30. vii. 7. 37, &c. and so in many other places. This therefore is sufficient to establish the sense of these words given in the paraphrase. Now the constant effect of this sin-offering was this, *to make an atonement for the sin committed, that it might be forgiven,* and the guilt of it might be done away. It therefore seems most reasonable to interpret the effect of this sacrifice delivered in these words, *And for sin condemned sin in the flesh,* agreeably to the constant design of all sacrifices for sin; and then these words must signify, not that he gave us power to kill sin, or, by this example of his wrath against it, engaged us to forsake our sinful courses; but that he took away its condemning power; he condemned that which before condemned us, enabling us to say, τίς ὁ κατακρίνων; *who is he that condemns us? it is Christ that died,* Rom. viii. 34. He killed sin, or made it dead by that death, which caused it not to be imputed to us to death. (2 Cor. xv. 19.) And this is the thing which the law could not do; it could not give life to a person condemned to death; (Gal. iii. 21.) it could not justify, or free us from condemnation.

[5] Καὶ περὶ ἁμαρτίας, *And by a sacrifice for sin condemned sin in the flesh.*] The plain meaning of these words, saith Mr. L. is this, *that sin itself was condemned, or put to death in Christ's flesh,* i. e. *was suffered to have no life or being in the flesh of our Saviour, he being in all things tempted as we are, yet without sin,* Heb. iv. 15. But this certainly is a false interpretation; for as sin could not be *put to death* in him, in whom it never lived, or could have any being; so much less could this be done by his offering a sacrifice for sin, that being only done at the close of his life; whereas Christ was free from sin from his conception; and being done then by a sin-offering to make atonement for the guilt of sin. The true meaning of the words is therefore this, that justification, or freedom from the guilt of sin, which the law could not procure, because of the weakness of the flesh rendering us obnoxious to sin, and so to death for it; God by sending his Son in our human nature did procure, and by giving up his Son to be a sacrifice to make atonement for the sin committed by the flesh, ἔκρινε καθ' ἁμαρτίαν, *he judged against sin in the flesh;* that is, either he shewed that it deserved condemnation, as requiring an atonement to free us from the guilt of it; or else he, by this sacrifice, condemned that, which before condemned us, and took away its power of condemning believers, enabling them to say, *Who is he that condemns us? It is Christ that died,* ver. 34.

[6] Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *The righteousness of the law,*] Is a phrase which occurs only here, and Rom. ii. 26. where it plainly signifies the righteousness contained in the moral law, or those internal principles of holiness, justice, and goodness, which are comprised in it, these being the *weightier matters of the law,* Matt. xxiii. 23. and the only things in which the uncircumcision, or the gentiles, could

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keep τὰ δικαιώματα τοῦ νόμου, *the righteousness of the law:* here therefore, I conceive, the phrase bears the same sense, and confutes the vain imaginations of the Antinomians.

That which hath made most commentators interpret the third verse otherwise than I have done, seems to be this, that they seem not sufficiently to have considered the double effect of our Lord's death and passion, and the order in which they are placed in Scripture, *viz.* (1.) freedom from condemnation, justification, and reconciliation to God; and (2.) the vouchsafement of his Spirit, as the consequent of that faith which rendered us the sons of God; God being first reconciled to us by faith in his Son's blood, and then giving us this token of his love, *viz.* his Spirit not to dwell in our hearts; by the first of which we are justified, and by the second we are sanctified; by the first freed from the law of death, by the second from the law of sin, 1 Cor. vi. 11. the first is *the grace of God,* we being *justified freely by his grace through the redemption that is in Christ Jesus,* Rom. iii. 24. the second is *the gift through grace:* the first *justification,* the second ἡ δωρεὰ δικαιοσύνης, *the gift following upon our justification,* being *justified freely by his grace, we have peace with God,* Rom. v. 1. And then, *the love of God is shed abroad in our hearts, by the Spirit that he hath given us,* ver. 5. Ye are all *sons of God by faith in Christ Jesus,* and *because ye are sons, God hath sent the Spirit of his Son into our hearts,* Gal. iv. 6. Whence he is here styled *the Spirit of adoption,* ver. 16. *Christ hath redeemed us from the curse of the law, that the blessing of Abraham (i. e.* justification by faith) *might come upon the gentiles, that they might receive the promise of the Spirit,* Gal. iii. 14. For believing in him, *we are sealed with the Holy Spirit of promise,* Eph. i. 14. Now these two being always connexed, the apostle goes frequently from the one to the other; first mentioning our freedom from condemnation, then our *walking in the Spirit,* ver. 1; 2. Our freedom from the guilt of sin by the death of Christ, ver. 3. and then our fulfilling the righteousness of the law by the Spirit of Christ, ver. 4. And because the law could not justify, or free us from the condemning power of sin, therefore concluding that it could not give the Spirit of Christ to sanctify us, and that we therefore must be *freed from the law,* that we might *serve God in the newness of the Spirit,* Rom. vi. 7. Gal. iii. 3. ver. 6, 7. 9.

[7] Ver. 6, 7. *To be carnally minded,* (Gr. Φρόνημα τῆς σαρκὸς, *the wisdom of the flesh*) *is death,* because *the carnal mind* (Gr. *the wisdom of the flesh*) *is enmity to God, for it is not subject to the law of God, neither can be; so they who are in the flesh cannot please God.*] Hence it is by some inferred, that the unregenerate can do nothing that is truly good, nothing but what is evil, and displeasing to God.

To this I answer, That this is one of the texts abused by ancient heretics, to prove that *the flesh was by nature evil,* we learn from Epiphanius,* and from St. Chrysostom upon the place, who therefore well observes, that by *flesh* here, we are not to understand the body, or the substance of the body, ἀλλὰ τὸν σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφῆς, καὶ ἀσωτίας γέμοντα, τὸν ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, but a *worldly carnal life, full of luxury and riotous living, and turning the whole man into flesh,* as is evident from the phrase, *the wisdom of the flesh,* engaging us only to mind the things of the flesh, and to be of the flesh, as the true Christian is of the Spirit, being led by, and walking in, the Spirit. And, saith Methodius,* were this said of them, who are in this body of flesh, that they cannot please God; they who commit theft, whoredom, or any other like sin, could not, on this account, be subject to reprehension, by a just judge; it being then impossible for the flesh to be subject to the law of God; nor could then the intemperate person be reduced to chastity and virtue, the body lying under a natural necessity, not to be subject to the law of God.

Secondly, The apostle doth indeed say, that they, who thus mind carnal things, while they continue so to do, cannot please God; this being only in effect to say, in the words of Chrysostom, ἀδύνατον πονηρὸν μένοντα, that whilst men go on in their sinful courses, they cannot please God, or live in subjection to his laws: but then, saith he, as Christ only says, *an evil tree,* whilst it continues such, *cannot bring forth good fruit;* but doth not say an evil tree cannot be made good, but on the contrary saith, *make the tree good, that the fruit may be good,* Matt. xii. 33. so is it here; for the apostle, by his frequent exhortations to these carnal men, *to crucify the flesh, and mortify the flesh, with its lusts,* or the deeds of it, and *to put off the old man with his deeds;* by his threats, that *if they live after the flesh they shall die;* and by his promises, that *if through the Spirit they do mortify the deeds of the flesh, they shall live,* doth shew, that men may cease to live according to the flesh, and may so mortify the deeds of the flesh, that they may live. God, saith Chrysostom, hath put this ἐν ἐλευθερίᾳ προαιρέσεως, in our *free choice,* so that, ἐν σοὶ λοιπόν ἐστι καὶ τοῦτο γενέσθαι, κἀκεῖνο, since the vouchsafement of the gospel, *it is in thine own power to be carnally minded, or spiritually,* there being now greater strength and inducement so to be than ever.

[8] Ver. 9. *If any man be in Christ he is a new creature; and he that hath not the Spirit of Christ dwelling in him, is none of his.*] Hence it is plain, that none are truly said to be in Christ, by a profession of faith, provided they live not answerable to that profession, or be not renewed in mind, will, affections, and conversation; and from the following words, *If the Spirit of Christ dwell in you, he that raised the Lord Jesus from the dead, shall also quicken your mortal bodies by his Spirit dwelling in you,* it is evident, first, that it is not the soul, but the mortal body, which the Spirit is said here, ζωοποιεῖν, to give life to. Secondly, That the promise of being raised by the Spirit of Christ belongs only to them, whose bodies shall be raised to the resurrection of life eternal. As for others, they being only, Χριστιανοὶ ὀνομαζόμενοι, *Christians in name,* and not in truth and sincerity, (1 Cor. v. 11.) and persons to whom Christ will then say, *I never knew you,* they shall be raised by the power of Christ, but not by virtue of any union with the Spirit of Christ.

[9] Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *The body is dead because of sin.*] That the apostle speaks not here of a moral, but of a natural death of the body, appears from this consideration, that in the verse following he speaks of this mortal body, and of *the raising it from the dead;* and that by *the Spirit* he doth not understand the spirit of

* Hær. lxiv. n. 49. 51.

* Apud Epiph. ibid. n. 51.

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a man, but the Holy Ghost, is also evident, because this Spirit, in the foregoing verse, is the *Spirit of Christ;* in the following verse, *the Spirit that raised Christ from the dead,* and will raise us, in whom he doth inhabit, from it.

Now the reason why, after our freedom from condemnation by the death of Christ, our bodies are still subject to death, is thus assigned by the fathers;* *Because should we have lived for ever in this imperfect state, we should have sinned for ever,* and therefore God *permits good men still to die, that sin might not live for ever in them, doing this not out of his displeasure to punish them for sin, but out of mercy to free them from it.*

[10] Ver. 11. Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *Shall quicken your mortal bodies.*] The late commentator and paraphrast, here exposed by Mr. Locke, is D. W. and yet he is so unhappy, as neither to approve of Mr. L.'s interpretation, nor dislike his own. He cannot approve of Mr. L.'s interpretation, that σῶμα νεκρὸν, and θνητὸν, signify a body morally dead, because sin reigns not in it; (1.) because σῶμα νεκρὸν, absolutely put, bears no such sense in Scripture, but only signifies a body without life, or breath, James ii. 26. (2.) Because this interpretation makes the apostle say, ver. 10. the body is dead already, *i. e. as to all activity of sin, which reigns no longer in it, its sinful carnal lusts being mortified,* and yet makes him promise, ver. 11. that if the Spirit of God dwell in us, God shall quicken our mortal bodies, *i. e.* saith Mr. L. *he shall deliver them from the dominion of their carnal lusts;* that is, it makes him promise God shall do hereafter what he told us, ver. 10. was already done. (3.) In those words, *he that raiseth Christ from the dead,* the apostle must be supposed to speak of a real death of the body; and therefore in the latter clause of the same sentence, *he shall quicken their mortal bodies,* it is reasonable to conceive, he speaks of quickening those bodies in the same sense, *viz.* by raising them from the dead. Nor hath Mr. L. said any thing of weight against this sense. For,

First, Whereas he saith, *It cannot be proved that* θνητὰ, *mortal bodies, here signifies the same as* νεκρὰ: (1.) he hath not proved the contrary. (2.) His own interpretation plainly makes them both to signify the same. And, (3.) what is more likely than that σῶμα νεκρὸν, ver. 10. and σώματα θνητὰ, ver. 11. should be of the same import?

Secondly, When he addeth, that θνητὸν, *mortal, always signifies the thing joined with it to be living;* he considered not that the same apostle saith, that at the resurrection from the dead, τὸ θνητὸν τοῦτο, *this mortal body shall put on immortality;* and that when, τὸ θνητὸν τοῦτο, *this mortal body shall have put on immortality, death shall be swallowed up in victory.* Secondly, I add, that θνητὸν, when it relates, as here, to a body, to be quickened, never bears any other sense, but that of a dead body.

Thirdly, *If by* quickening *here* (saith he) *be meant the raising them to life from the dead, how can this be mentioned as a peculiar favour to those who have the Spirit of God?* for God will also raise the bodies of the wicked. *Ans.* True, but he will raise them by his power, not by his Spirit dwelling in them: not as *the sons of God, to be made joint-heirs* with Christ, ver. 16, 17. but as the children of Satan, to be cast into the fire *prepared for the devil and his angels:* not, lastly, to live a happy life, ver. 13. but to die the *second* death.

Lastly, Whereas he objects the want of connexion in this interpretation, with the subject the apostle is here discoursing of, that is very plain; for the apostle is here discoursing of the benefits and advantages which Christians shall receive by living, *not after the flesh, but after the Spirit;* that this will cause them to *mind spiritual things,* ver. 5. that it will give them *life* and *peace,* ver. 6. So that though their bodies die because of sin, they shall obtain a happy resurrection through the Spirit dwelling in them; ἄρα οὖν, *therefore,* saith he, ver. 12. *we are debtors not to live after the flesh, for they that do so,* ἀποθνήσκονται, *shall die* (not in the moral, but the penal sense), *but they who through the Spirit do mortify the deeds of the flesh shall live;* for, ver. 14. *as many as are led by the Spirit of God, they are the sons of God,* and so shall obtain *the adoption,* i. e. *the redemption of the body from corruption,* ver. 23.

[11] Διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν, *By the Spirit that dwelleth in you.*] This is spoken according to the opinion of the Jews, that the resurrection shall be effected by virtue of the Holy Spirit, which they conclude from those words of the prophet Ezekiel, xxxvii. 9, 10. *Come, O Spirit, from the four winds, and blow upon these dead, that they may live.* Thus was our Lord raised from the dead; (1 Pet. iii. 18.) thus shall we be raised, who are the *temple of the Holy Ghost,* saith this verse. And with this agrees the doctrine of the ancient fathers: *Our bodies rising by the Spirit* (saith Irenæus*), *shall be made spiritual, and by the Spirit shall have life.—They who are dead and buried with Christ, may know that by the Spirit, which raised him up, they shall be raised.*† So Origen.

[12] Ver. 14. Υἱοὶ Θεοῦ, *Sons of God.*] The strength of this argument will be exceeding clear from these considerations; that the adopted sons of God are *heirs of God, joint-heirs with Christ,* and so must reign with him, ver. 17. which till they live again, and be raised from the dead, they cannot do; and that their adoption is *the redemption of their bodies* from corruption, ver. 23. (2.) That we are then completely *the sons of God,* when we are *sons of the resurrection,* Luke xx. 37. when we have *overcome,* according to those words, Rev. xxi. 7. *He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a son.* And something like this is that of the Jews on these words, Psal. lxxii. 17. יִנּוֹן שְׁמוֹ, *filiabitur Nomen ejus;* for, say they,‡ his name is called *Jinnon, quia ipse filiaturus est omnes dormientes in pulvere,* because he will raise, and so make sons, all that sleep in the dust.

* "Deus ejecit hominem de Paradiso, et à ligno vitæ longæ transtulit eum, non invideus ei lignum vitæ, quemadmodum quidam dicunt, sed miserens ejus, ut non perseveret semper transgressor; neque immortale esset, quod esset circa eum peccatum, et malum interminabile et insanabile: prohibuit autem ejus transgressionem, interponens mortem, et cessare faciens peccatum." Iren. lib. iii. cap. 37.

Ὁ Θεὸς μεγάλην ἐνεγκεῖν παρεσχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum, lib. ii. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν ἔδεξατο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀπατήλασα ἀθάνατος ᾖ. Method. apud Epiph. Hær. lxiv. sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἁμαρτίαν διατηρήσῃ. Basil. tom. i. Hom. "Quod Deus non sit author mali." P. 38.

* "Deinde per spiritum surgentia fiunt corpora spiritualia, uti per spiritum semper manentem habeant vitam." Iren. lib. v. cap. 7.

† "Sciant se per spiritum ejus qui suscitavit Jesum à mortuis vivificandos esse, et ad Christi similitudinem resuscitandos à mortuis." Orig. in Rom. viii. 11.

‡ Midrash Tillim in Psal. xciii. 2.

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[13] Ver. 15. Πνεῦμα δουλείας, *The spirit of bondage.*] That the law was to the Jews a yoke of bondage, the apostle doth inform us, Gal. v. 1. And that they who were under it, were in *bondage to the elements of the world,* Gal. iv. 3. 8. that it *gendered to bondage,* and subjected its children *to bondage,* ver. 24, 25. 31. that they were *all their lifetime subject to bondage,* through the fear of death, he informs us, Heb. ii. 15. And they had reason so to be, since, as the apostle teacheth, the law given by Moses did not exempt them from the death which Adam's sin had brought upon them, but rather made that death abound, and them obnoxious to it on many fresh accounts; for *the law entered that the offence might abound* (unto death), Rom. v. 1. and the law coming, *sin revived, and I died; and the commandment was found to be unto death,* the motions of sin which were by the law *working in their members to bring forth fruit unto death,* vii. 4. 10. This therefore gives a clear account of the paraphrase of the first part of the verse: But we, saith he, shall live a life immortal, and enjoy a happy resurrection, as being the *sons of God,* and in token of this we have received *the Spirit of adoption,* enabling us to call God Father, and assuring us we are his children, and so he being our God, must have *prepared for us a city,* Heb. xi. 16.

[14] Ver. 17. Κληρονόμοι μὲν Θεοῦ, *The heirs of God, joint-heirs with Christ.*] All having our share in this glorious inheritance, though he, as the *eldest brother,* hath a double portion.

[15] Ver. 18.] Εἰς ἡμᾶς often signifies, *to,* or *towards us:* and is so rendered in this Epistle, v. 8. Or, *for us,* as xvi. 6. See for the first sense, 1 Cor. xiv. 36. 2 Cor. i. 11. ix. 5. 8. x. 1. xiii. 3. Eph. i. 8, 9. Colos. i. 6. 1 Thess. iv. 8. Heb. ii. 3. and for the second, 1 Cor. xv. 10. 2 Cor. ii. 4. Eph. iii. 2. Colos. i. 25. 1 Thess. v. 18.

[16] Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *The earnest expectation of the creature.*] Here it is to be noted, that, in the sacred dialect, *desire* and *expectation* is ascribed to creatures in reference to things they want, and which tend to their advantage, though they explicitly know nothing of them. Thus the Messiah is called προσδοκία τῶν ἐθνῶν, *the Expectation of the gentiles,* Gen. xlix. 10. חמדה, *the Desire of all nations,* Hag. ii. 4.

[17] Ver. 21. Ἐπ' ἐλπίδι, *In hope.*] So the Syriac and many Greek commentators do begin this verse.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *From the bondage of corruption.*] That is, from the mortality which all their lives long made them subject to bondage. (Heb. ii. 15.)

[18] Ver. 22. Πᾶσα ἡ κτίσις, *The whole creation.*] All the world under that sense of mortality which still subjects them to bondage; for, as Cicero confesses, * *Death must be terrible to those, who with their life lose the enjoyment of all good things, and if it be an evil, must be an eternal evil, because it doth for ever deprive them of all good.* That † "Mortis metu omnis quietæ vitæ status perturbatur," *the fear of it disturbs all the tranquillity of life.* And that this renders our whole life miserable, ‡ "Quæ enim potest in vita esse jucunditas, cum dies et noctes cogitandum sit jam jamque esse moriendum?" *i. e. For what pleasure can there be in that life which is perpetually perplexed with the thoughts of death?*

[19] Ver. 23. Υἱοθεσίαν, *The adoption.*] I know there is another exposition of these words, to this effect: That by the creature, we are to understand the gentile world, in opposition to the Christian, the word בריאה among the rabbins signifying the gentiles, in opposition to the Jews, the people of God; that their *waiting for the manifestation of the sons of God,* is their waiting to see what the Jews will do, who of them will be true sons of God, who not; who of them will embrace the faith of Christ, who not; their happiness depending punctually upon the issue of this: their being made *subject to vanity,* is their being subject to *the vanity of their minds, ignorance, and idolatry,* Rom. i. 21. Eph. iii. 20. Eph. i. 17. That to this idolatry they were made subject, *not willingly,* but by the devil's imposing it upon them, as an act of religion, saith the reverend Dr. Hammond: "in pœnam incepti Babylonici," *In punishment of their attempt to build the tower of Babel,* saith Dr. Lightfoot. That their hopes of being *delivered from this bondage of corruption,* is their hopes of being rescued from this idolatry, those filthy courses they were engaged in, and the bondage they were in to Satan; and to be made Christ's freemen, to have a right to God's favour, and the future blessings consequent upon it, the word φθορὰ having that sense, (Deut. iv. 16. Wisd. xiv. 12. 2 Pet. i. 4. ii. 12. 1 Cor. xv. 33. 2 Cor. xi. 3. But against every part of this interpretation there lies this objection, that it is not only wholly new, but wholly contrary to all antiquity, and also to the text; and it is liable to many just exceptions, as, *v. g.* first, κτίσις, saith this interpretation, is the gentile world, whereas πᾶσα κτίσις hath no such sense in Scripture. The phrase πᾶσα κτίσις is used but three or four times more in the New Testament; twice in the Epistle to the Colossians, where Christ is styled the first-born πάσης κτίσεως, *of the whole creation,* not only of the gentile world: and the gospel is said to be preached ἐν πάσῃ τῇ κτίσει, Colos. i. 23. *i. e.* to Jew and gentile, to the whole world, or to all mankind, ver. 6.; once in St. Peter, where subjection is required πάσῃ ἀνθρωπίνῃ κτίσει, *to magistrates* among men, 1 Pet. ii. 13. not only heathen sure, but also Christian, when the government should be put into their hands; and once in St. Mark, where the apostles are commanded to preach the gospel πάσῃ τῇ κτίσει, *to every creature,* Mark xvi. 15. Now because the same disciples are commanded to preach εἰς πάντα τὰ ἔθνη, *to all nations,* Matt. xxviii. 19. hence it is argued, that πάσα κτίσις signifies the heathen world, in opposition to the Jews; whereas it plainly signifies all nations, both Jew and gentile, as is evident from these words of Christ to them, that they should *preach in his name repentance and remission of sins* εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jerusalem,* Luke xxiv. 47. And so the whole foundation of this interpretation is destroyed, for in these places πᾶσα κτίσις is equivalent to all mankind.

To wait for the manifestation of the sons of God, is not to wait to see what the Jews would do, who had not received the adoption, and were not the sons of God, as wanting that faith by which men become sons, Gal. iii. 26. but to expect τὴν ἡμέτεραν τελείωσιν, *our perfection,* τὴν ἀφθαρσίαν, *our advancement to a state of incorruption;* τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory;* so Chrysostom,

* "Sit mors terribilis iis quorum cum vita omnia extinguuntur." Parad. 23. "Si mors malum est sempiternum malum." Tusc. Quæst. lib. i. p. 1190.

† De fine bonorum, lib. i. p. 38. ‡ Tuscul. Quæst. 1. 11. 15.

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Theodoret, Œcumenius, Theophylact: for it must (by reason of the connective particle γὰρ) be the same with *the glory that is to be revealed*, ver. 18: and with *the glorious liberty of the sons of God*, ver. 12. *They expect* (saith Origen) *that time when these things shall be revealed, which are prepared for them that are the sons of God.*

To be made the subject to vanity, is not to be made subject to idolatry, but to be made subject to corruption, τῇ φθορᾷ; so Chrysostom, Œcumenius, Theophylact; for τὴν ματαιότητα καλεῖ τὴν φθοράν, *he calls that mutability and vanity, to which all things in the world are subject, corruption*, saith Theodoret. When the apostle saith *the creature was made subject to vanity*, and in bondage to corruption,* *Mihi videtur quod de hac materiali, et corruptibilis corporis substantiâ ista dicuntur, neque enim corruptio alicui cuiquam dominatur nisi corpori;* this, saith Origen, seems to be spoken of the body, for that only is subject to corruption. As is apparent also from the thing they groan for, viz. *the redemption of the body from corruption*, that *this mortal might put on immortality*, or be clothed with its house from heaven, that *mortality might be swallowed up of life*, 2 Cor. v. 1—5. Secondly, it cannot truly be said that the heathen were not willingly subject to idolatry; for the apostle saith, they subjected themselves to it against the light of nature, and so *became without excuse*, and that *when they knew God, they did not glorify him as God*, Rom. i. 20—23. And this sense of the word *vanity* is very frequent in the Psalms, and in Ecclesiastes. Thus David contemplating the frailty of man, and how soon he vanisheth away, cries out, *Every man therefore is but vanity*, τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Psal. xxxix. 5. 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days pass away like a shadow*, Psal. cxliv. 4. And because all things here below are so frail, so subject to change and to vanish, and man hath so short a time to possess them; therefore, saith the Preacher, *Vanity of vanities*, are they, *all is vanity*, Eccles. i. 2. And when Adam became mortal, he called his son Abel, *vanity*, Gen. iv. 2.

The vanity to which the whole creation is subject, doth not therefore signify *the vain employments and distractions of this present life*, but that state of mortality, from which the Psalmist infers, *every man therefore is but vanity;* for it is thus subject to vanity in hope of deliverance from that bondage of corruption, which Mr. Le Clerc owns to be the corruption to which our body is naturally liable, and from which we Christians wait to be delivered by the redemption of the body from corruption: (see note on ver. 23.) and therefore he who subjected us to this state, is not God, who brought not death into the world, but Adam, *by whom sin entered into the world, and death by sin. To be delivered from this bondage of corruption*, is not to be delivered from idolatry, nor doth δουλεία τῆς φθορᾶς ever bear this sense; but the sense is οὐκ ἔτι ἔσται φθαρτὴ, *the creature shall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, *for as the creature was made corruptible by us, so shall it be made incorruptible with us:* so Œcumenius, Theodoret, Theophylact. For that which it groans for is its redemption from corruption, (ver. 23.) Having thus offered my reasons against this interpretation, it will be very easy to confirm the ancient and true explication of the words from the scope and argument of the apostle here. For I have shewed from ver. 11. that the apostle is here treating of the resurrection of the body to eternal life; that, ver. 13. he declares that life belongs to them alone, who *through the Spirit do mortify the deeds of the flesh;* that, ver. 14. he proves they shall enjoy this life and resurrection, because they are *the sons of God;* and, ver. 17. that *being sons, they must be heirs of God, joint-heirs with Christ;* first suffering, and then reigning in glory with him; that, ver. 18. to encourage Christians thus to suffer, he shews the greatness of that glory they shall then enjoy, styling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the glory to be revealed hereafter, i. e.* after the sufferings *of this present life*, to which it is opposed, are ended: for, as Chrysostom and Theophylact well note, he saith not πρὸς τὴν μέλλουσαν ἄνεσιν, these sufferings are not worthy to be compared *to our future ease* from them in this life; but πρὸς τὴν μέλλουσαν δόξαν, *to our future glory* in the next; when they that have communicated with Christ in his sufferings, shall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, *the revelation of his glory*, saith St. Peter, 1 Pet. iv. 13. συνδοξάσονται, *shall be glorified with him;* here, ver. 17. this glory he styles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the revelation of the sons of God, i. e.* say the fathers, the time when they shall τὴν ἀφθαρσίαν ἀπολαμβάνεσθαι, *become incorruptible, this corruptible putting on incorruption;* when they shall appear to be the sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, *being sons of the resurrection*, ver. 14. comforting them in the expectation of it, and their groaning after it, with this consideration, that it is the expectation of all the world; and they groan together with them for it, desiring with them to be delivered from this *bondage to corruption, into the glorious liberty of the sons of God*, and adding, that not only they, but even Christians also, who had the first-fruits of that Spirit, who is the earnest of our inheritance, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the redemption of the purchased possession*, Eph. i. 14. and *by whom we are sealed up* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption*, Eph. iv. 30. did *groan, waiting for the adoption*, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the redemption of our bodies from corruption*, ver. 23. For that this was the thing for which they groaned, the same apostle informs us in these words; *We that are in this tabernacle groan being burdened, that we might be clothed upon with our house from heaven, that mortality might be swallowed up of life*, 2 Cor. v. 2. 4. And as here they, who have the first-fruits of the Spirit, do thus groan; so there it is said, ver. 5. *He who hath wrought this expectation in us is God, who hath also given to us the earnest of his Spirit.* That this was the ancient and almost primitive exposition of these words, we learn from Irenæus,* in these words, *Oportet ergo et ipsam conditionem redintegratam ad pristinum, sine prohibitione servire justis, et hoc apostolus fecit manifestum in ea quæ est ad Romanos, sic dicens, nam expectatio creaturæ revelationem filiorum Dei expectat:* and from these of Tertullian,† *Tunc erit mali finis, cum præses ejus diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem à malo, utique vanitati subjectam.* I differ only from the fathers in this interpretation, as to this single circumstance, that I do not extend this desire of

* Origen, in locum.

* Lib. v. cap. 32. 36. p. 506.

† Contr Hermog. cap. 11.

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the redemption of the body from corruption to brute beasts, and insensate creatures, but only to mankind in general, subject by Adam's fall to mortality.

[20] Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *We are saved by hope.*] Of this resurrection and redemption of the body, being *begotten to a lively hope, through the resurrection of our Lord Jesus Christ, of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us;* (1 Pet. i. 5.) and *rejoicing in hope of the glory of God;* (Rom. v. 2.) and *through the Spirit waiting for the hope of righteousness through faith.* (Gal. v. 5.)

[21] Ver. 26. Τὸ πνεῦμα, *The Spirit,*] Here cannot signify the spirit of a man, for that cannot be said to help with us; being a constituent part of us; or to intercede for us, when *we know not* ourselves *what to pray for as we ought;* for, saith Theophylact, Moses thus prayed to see the land of Canaan, and Jeremy for the Jews, and St. Paul to be delivered *from the thorn in the flesh*: but that Spirit of God who is said to intercede for us, not as an advocate or mediator betwixt God and us, that being the office of our great High-priest; but as an exciter or director of us in our addresses to God, to render them for matter according to the will of God, and for manner, fervent and effectual; προσευχῇ ἐνεργουμένη, *in wrought prayer*, and to make our very sighs and groanings prevalent; for he is here said only to intercede for us with sighs and groanings, excited by him, after that redemption to which he sealeth us, and of which he being the earnest and pledge, we are hence moved with greater faith and fervency to long for the enjoyment of it: and this is the reason why I think not fit to interpret this passage with some of the fathers of a public *charisma*, or gift of prayer, since that must spend itself in words for the edification of the church, and not in silent groanings. (See Exod. ii. 24. vi. 5. Judg. ii. 18. Psal. xxxviii. 9. cii. 20. Acts vii. 34.) Thus when our Lord had twice *groaned in the Spirit*, (John xi. 33. 38.) he saith, *I thank thee, O Father, that thou hast heard me,* (ver. 41.)

[22] Ver. 28. Πάντα, *All things.*] That under *all things* should be comprehended *the sins of good men*, is the unreasonable suggestion of St. Austin; and some of the schoolmen after him confuted the declaration of God by Ezekiel, *That if the righteous man forsake his righteousness and commit iniquity, in the sin that he hath done shall he die;* (Ezek. xviii.) and by this apostle declaring to the Hebrews, *The just shall live by his faith, but if he draws back, my soul* (saith God) *shall have no pleasure in him.* (Heb. x. 37, 38.) Secondly, The test of love to God being *keeping his commandments*, this interpretation makes the sense of these words run thus: To them that *keep his commandments*, even all their disobedience to them, *shall work together for good.* Thirdly, If the word *all things* comprehend all the sins that are or can be committed by them that love God, they may as well rejoice in all their wickedness, as in all their sufferings for the sake of Christ, seeing they may rejoice in that which by God's designation tendeth to their good; and so all the motives urged chap. vi. to engage them to die to sin, and live no longer in it, must not only be enervated, but even esteemed motives designed to hinder them from that which is for their good, or, according to the descants of St. Austin and St. Bernard, to hinder their proficience in caution and humility.

[23] *Called according to his purpose.*] From these words some argue thus: *If all that love God are called according to his purpose, then had he no purpose of calling them that do not love him.* If they who are foreknown are predestinated to *be conformed to the image of his Son, they who are not conformed to it were not foreknown.* Now, in answer to these arguments let it be observed, that this text expressly speaks of those, who actually love God, not of those whom God hath loved with this supposed discriminating affection; and that to *love God*, and *to be called according to his purpose*, are words put by way of apposition, to shew that they are both of the same import; that which God purposed in calling us by Christ being this, *that we might be holy and unblamable before him in love;* (Eph. i. 4. 9.) so that the whole of this argument may be granted: they who are called by God according to his purpose, or are effectually called, so that God's calling hath its designed effect upon them, being only such as love God, and are conformed according to the image of his Son. And let it be farther observed, that when the apostle saith in the following verse, ὅτι οὓς προέγνω, *for whom he foreknew*, &c. the particle ὅτι is connective, and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret these words thus, *whom he foreknew* to be persons called according to his purpose, and therefore qualified for the adoption mentioned ver. 23. *them he predestinated to be conformed to the image of his Son.* (See the note on ver. 29.) And it deserves to be considered, that all antiquity to the time of St. Austin, do with one consent concur in the interpretation of Pseud-Ambrosius on this place, *viz.* "Quos præscivit sibi devotos, ipsos elegit ad promissa præmia capessenda;" *Those whom he foresaw would be devoted to his service, he elected to the reward promised such persons; those whom he foreknew to be* τοὺς ἀξίους τῆς κλήσεως, *worthy to be called:* so Theodoret and Theophylact. Some of them in their descants upon these words, *called according to purpose*, expound them of the purpose or free-will of man, declaring that a man is called κατὰ προαίρεσιν, *according to his choice;* and that * οὐ κλήσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν εἰργάσατο, *it is not the calling only, but the purpose of those that are called, which works salvation.* For who, saith Origen,† should be called to justification, but those God loves? The apostle, saith he, τὴν τοῦ ἐφ' ἡμῖν αἰτίαν περίστησι τῆς προθέσεως, καὶ τῆς προγνώσεως, *makes the will of man the cause of God's purpose and foreknowledge, by saying, We know that all things work together for good to them that love God;* Ὅτι ἄξιοί εἰσι συνεργέσεως, *they being worthy of his co-operation.* And in his Latin commentary on these words he saith, he uses the word *foreknew*, to shew that they were foreknown by God; "In quibus sciens quales essent, amorem suum Deus affectumque posuisset," *On whom God placed his affection, as knowing what they would be.*

Secondly, If, saith he, you will refer this purpose to God, men are then called according to the purpose of him, "Qui sciens in eis religiosam mentem, et salutis inesse desiderium," *Who knowing they had a religious mind and a desire of salvation, called them; and in this sense neither the cause of our perdition, or salvation, will be placed in God's foreknowledge, nor our justification, only in our calling;* "ne-

* Chrysost. † In Ep. ad Rom. ed. Huet. tom. iii. p. 425.

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que gloriari de nostra penitùs potestate sublatum est;" *nor will our glorification be wholly exempt from our own power.* Moreover he adds, that by embracing this absurd opinion, which saith, man therefore is not justified, and so not glorified, because he is not predestinated, — and that he is not predestinated, because not foreknown; "Ingentem fenestram aperiemus eis, qui negant in hominis potestate esse ut salvus fiat;" *We shall give great advantage to them who deny that it is in the power of man to be saved;* whence they infer, that they are guilty of *no fault who are not justified, because they are not called, are not predestinated, are not foreknown.* And Œcumenius saith, the apostle mentions *being called according to the purpose,* that he might not fall into an absurdity, which would follow, εἰ ὁ Θεὸς τινας ἐν ἐποίησε, τινὰς δὲ οὐ, καὶ προσωπολημψίας ἀπαλλάττει τὸν Θεὸν, *if God should do good to some persons, and not to others; and that he might free him from being an accepter of persons.* Wherefore, according to the received interpretation of the ancient fathers, the import of these words is this: Those whom God foresaw would be true lovers of him, fit for the kingdom of God, and ἄξιοι, *worthy of the peace* and blessings of the gospel, *he foreappointed to be conformable to the image of his Son,* that is, to be like him in glory; (ver. 17.) them also he called in due time to the salvation promised and offered in the gospel; (2 Tim. i. 8, 9. Tit. i. 2, 3.) and they believing in Christ upon his call, he justified them from and remitted all their past sins; (Acts xiii. 38, 39. Eph. i. 7.) and them he also glorified, by giving them that Spirit, who is the earnest of that glory; (Eph. i. 13.) and by participation of which Spirit, Christians are said not only to *behold the glory of the Lord,* but also to be changed into the *same image, from glory to glory.* So Origen on this place. And this exposition agrees well with the context; for the apostle had said before, that Christians having the *first-fruits of the Spirit, groaned after this redemption of the body,* ver. 23. 26. that the *Spirit helpeth their infirmities,* interceding *for them, with silent groanings* after it; and that he *intercedeth for the saints according to the mind of God,* to give them this redemption; and then it follows, οἴδαμεν δὲ, *therefore we know that all things shall work together for good to them that love God.*

[24] Ver. 29. Ὅτι οὓς πρόεγνω, *For whom he did foreknow.*] This particle ὅτι is connective; and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret it thus; *Whom he foreknew to be persons called according to his purpose, and therefore qualified for this adoption.* It therefore is to be observed, that the words *know* and *foreknow,* in the Scripture language, import an affectionate knowledge, joined with approbation and affection. So Matt. vii. 23. John x. 14. 1 Cor. viii. 3. *If any man love God,* οὗτος ἔγνωσται, *he is known of God;* Gal. iv. 8. *But now that ye know God, or rather are known of God;* 2 Tim. ii. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω used in this Epistle, xi. 2. when the apostle saith, *The Lord hath not cast off his people,* ὃν προέγνω, *whom he foreknew* to be faithful,* as were those seven thousand persons who had not bowed the knee to Baal; *whom he thus foreknew.* See note [1] on chap. xi.

* "Quos præscivit futuros sibi devotos, ipsos elegit ad promissa præmia capessenda."

[25] Προώρισε, *He before appointed.*] To be conformed to the image of his Son, that as they had *borne the image of the earthly Adam, they might also bear the image of the heavenly,* 1 Cor. xv. 49. Having glorious bodies like to his, saith Theodoret; and this agrees well with the scope and subject-matter of this chapter, and with the following words, *That he might be the first-born,* or chief, *among many brethren;* for as here these brethren are said to be *coheirs* with him, *the elder brother,* (ver. 17.) so elsewhere he is styled, *The first-born from the dead, that in all things he might have the pre-eminence,* or that they might be changed into his image by the participation of the same Spirit. (See note on 2 Cor. iii. 18.)

[26] Ver. 30. Τούτους καὶ ἐδόξασε, *Them he also glorified.*] At present in their head Christ Jesus; (*They being blessed with all spiritual blessings in heavenly places in Christ Jesus,* Eph. i. 3. *They being quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus,* Eph. ii. 5, 6.) and them he will hereafter glorify by making *their vile bodies like unto his glorious body.* Or,

Τούτους καὶ ἐδόξασε, *Them he hath also glorified,*] By giving them that Spirit who is the earnest of their glory, Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας· Διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. So Chrysostom and Œcumenius. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ πνεύματος ἁγίου δωρησάμενος χάριν, Theodoret and Theophylact. *Magnificavit illos ut similes fiant filio Dei,* Pseud-Ambrosius. And by reason of which Spirit given, with the preaching of the gospel, the ministration of justification is said to be ἐν δόξῃ, *in glory,* as being the ministration of the Spirit, 2 Cor. iii. 8—11. and we by participation of this Spirit of the Lord, are said, not only *to behold the glory of the Lord,* but also to be *changed into the same image with him from glory to glory,* ver. 18. see the note there, and John xvii. 22. So Origen on the place; *De glorificatione possumus in præsenti seculo intelligere quod dicit apostolus, nos autem omnes revelatâ facie gloriam Domini speculantes, eadem imagine transformamur à gloria in gloriam, tanquam a Domini Spiritu.* In favour of this interpretation let it be noted, that when the apostle speaks of our final glorification in this chapter, he still speaks of it, as of *a thing future,* saying, *We shall be glorified with him,* (ver. 17, 18. 21.) whereas he here speaks of it as a thing past, saying, *whom he hath justified, them he hath also glorified.* So when a miracle was wrought in Christ's name, ἐδόξασε, *God glorified him,* Acts iii. 13. (See Luke iv. 15. John viii. 45. xi. 4. xiii. 31, 32. xvi. 14. 1 Cor. xii. 26.) And when God wrought signs by Moses, ἐδόξασεν αὐτὸν, *he glorified him,* Ecclus. xlv. 3. (See the preface to the Epistle to the Galatians.)

[27] Ver. 33, 34.] Here it is well observed by Mr. L. that these words being read by way of interrogation, as is ver. 35. carry a full and clear sense thus: *Who shall plead against God's elect? Shall the God who justifies them do it? Who is he that condemns them? Can it be that Christ who died for them?*

[28] Ver. 35. *Nothing shall be able to separate us from the love of God, which is in Christ Jesus.*] To answer the argument hence urged, to shew that men cannot fall from grace, because if once they truly loved God, they cannot cease to do so, let it be noted:

First, That this inquiry is not, who shall separate us from

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the love with which we love God and Christ; but who shall separate us, who truly love God, and testify that love by our obedience to his commands, (John xv. 10.) and our patient sufferings for his sake, (ver. 36, 37.) from his affections towards us.

The apostle therefore only intimates, that such persons continuing in the love of God, shall be preserved by him from, or enabled to overcome, the temptations here mentioned, and so supported by his grace and Holy Spirit, as to be able to triumph over them. But he doth not say, that the love of no Christian shall *wax old,* Matt. xxiv. 12. that none of them shall lose his first love, Rev. ii. 6. were there no fear of this, why doth Christ exhort his disciples to continue in his love? John xv. 9. and his apostles exhort others *to keep themselves in the love of God,* Jude 21. *to continue in the grace of God,* 13. 43. to look diligently to it, that they *fall not from the grace and favour of God?* Heb. xii. 15. Note.

Secondly, That the apostle doth not say that nothing shall separate true believers from the love of God, or Christ; but only saith, at ver. 38. πέπεισμαι, *I am persuaded* nothing will do it: nor have I any cause to fear, that any of these temporal sufferings or enjoyments should shake their steadfastness, in expectation of those eternal and inestimable blessings which God hath promised, and Christ hath purchased for his church; *these light afflictions being not worthy to be compared with the glory that shall be revealed,* (ver. 18.) *and all co-operating for the good of them that love God,* (ver. 28.) that as for the weakness of the flesh, which rendered these temptations so dreadful, and gave strength unto them, they lived in hopes of a *glorious redemption of the body* from them; (ver. 23.) and whilst they groan under them, they have the assistance of the Spirit of God to strengthen them, and help them to bear their infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right hand of God *to intercede for them,* (ver. 33, 34.) Upon all which accounts, he might well say, *I am persuaded,* that none of these things shall separate you from the love of God, which is in Christ Jesus. The apostle doth not by these words intend to teach believers, that they could not be shaken by these things; for this would have contradicted the drift of his Epistles, in which he doth so often express his fears, lest they should be shaken with them; and so far tempted by them, as to be moved away from the hope of the gospel, (Colos. i. 23.) *and render all his labours vain;* (1 Thess. iii. 3, 4.) and offers so many arguments and motives to prevent the effect of those temptations; but only doth intend to say, that upon these considerations, they had so great inducements to persevere and continue in the love of God, as made him strongly persuaded that they would do so.

[29] Ver. 37. Ὑπερνικῶμεν, *We are more than conquerors.*] For we not only bear, but *glory in tribulations:* (Rom. v. 3.) we are in deaths often, but still *delivered from death;* (2 Cor. i. 10.) and *as the sufferings of Christ abound towards us, so also doth our consolation* under them *abound through Christ.*

CHAP. IX.

1. (*As for the unbelieving Jews, my brethren in the flesh, that what I am to speak concerning them may not seem to proceed from any disaffection to them,*] I say the truth in Christ, I lie not, [1] my conscience also bearing me witness in the Holy Ghost, *(i. e. I call Christ and the Holy Ghost to bear witness with my own conscience, that I only speak the truth, when I say,)*

2. That I have great heaviness and continual sorrow in my heart *(on the account of their infidelity, that obduration and spirit of slumber, and that rejection of them, which are the dismal consequences of their unbelief).*

3. For *(so great is my concern for them, that were it proper, and could it avail to the procuring their salvation,)* [2] I could wish that myself were accursed from Christ for *(these)* my brethren, my kinsmen according to the flesh:

4. *(And surely, I have very great reason to be highly concerned for them)* who are Israelites; *(i. e. persons descended from one whose faith and virtue were so eminent, that as a prince he prevailed with God, and so had his name changed from Jacob to Israel, as a mark of God's affection to him,* Gen. xxxii. 28.) to whom pertaineth the adoption, *(God having owned them as his sons and his first-born,* Exod. iv. 22, 23. Hosea xi. 1.) and the glory, *(the Schechinah, or glorious presence dwelling among them between the two cherubims, and from thence shining forth upon them,* Psal. l. 2. lxxx. 2.) and the covenants, *(made with Abraham,* Gal. iii. 17. *and with Moses,* Exod. xxiv. 8. *the two covenants,* Gal. iv. 24. *the old and new covenant,* Jer. xxxi. 31. xxxii. 40.) and the giving of the law *(that writ with his own finger in tables of stone,* Deut. x. 1. 4. *and many other excellent judicial laws),* and the *(acceptable)* service of God, and the promises *(not only of signal blessings in the land of Canaan, to those who should observe his laws, but the promise of a Messiah, and of a new covenant established upon better promises);*

5. Whose are the fathers, *(they being the offspring of those patriarchs to whom the promises were first made,* Heb. xi. 9. 13. 17.) and of whom as concerning the flesh Christ *(the promised Messiah)* came, *(he being born of one of their nation, and so according to the flesh their offspring, even he)* who *(according to his Divine nature)* is [3] over all, God blessed for ever. Amen.

6. *(But we must)* not *(exaggerate this blindness and rejection of the Jews, whose were the covenants and the promises, in prejudice of the veracity of God,)* as though the word of God had taken none effect; *(i. e. the promises of God concerning the seed of Israel, and the blessings to be conferred upon them* ἐκπέπτωκεν, *had failed; this doth by no means follow.)* For they [4] are not all Israel, who are of Israel: *(i. e. all that are descended from the loins of Israel by carnal generation, are not the children of the promise made to Javob,* Gen. xxviii. 14. *which yet are only to be accounted for the seed,* ver. 8.)

7. Neither, because they are the seed of Abraham *(according to the flesh),* are they all children *(of the promise made to Abraham):* but *(only they who are the seed of Isaac, for thus the promise runs,)* In Isaac shall thy seed be called.

8. That is, they which are the children of the flesh *(of Abraham, and have the sign of the covenant in their flesh),* these are not *(on that account alone)* the children of God: *(of whom it is said, I will be a God unto thee, and thy seed after thee,* Gen. xvii. 7.) but *(they only who are)* the chil-

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dren of the promise *(as Isaac was)* are *(to be)* [5] counted for the seed.

9. For this is the word of promise, (Gen. xviii. 10.) At this time will I come, and Sarah shall have a son *(which words confine the children of the promise to the seed of Sarah, excluding that of Hagar from it).*

10. And not only this *(instance is proper to demonstrate the distinction of the seed of Abraham according to the promise);* but *(that)* also *(of)* Rebecca who conceived by one, even by our father Isaac *(two children born of the same father, and of the same mother, and lying in the same womb);*

11. For the [6] children *(of her womb)* being not yet born, neither having done any good nor evil, *(which might move God to dislike the one more than the other, as may be alleged in the case of Ishmael),* that [7] the purpose of God according to election might stand, not of (Gr. *from)* works, but of him that calleth; *(i. e. that the purpose of God in preferring one of these seeds and nations before the other, to be the promised seed, and so his church and people, might appear to be, not on consideration of their works, but his free choice;)*

12. It was *(then)* said unto her, The elder *(in his posterity)* shall serve the younger, *(i. e. shall be inferior to him, who had the right of primogeniture according to the flesh.*

13. *According to which preference it happened to their posterity,)* as it is written, (Mal. i. 2, 3.) Jacob have I loved, but Esau have I hated.

14. What shall we say then *(after these instances)?* Is there *(any cause to say there is)* unrighteousness with God? *(in taking then, for the seed of Abraham, or for his sons and people, the posterity of Isaac, rather than of Ishmael; the posterity of Jacob, rather than the Edomites? or in calling now the gentiles, and upon their faith owning them for his people, the spiritual seed of Abraham; and rejecting the Jews from these advantages and privileges, because of their unbelief?)* God forbid *(that we should accuse God of unrighteous dealing upon this account).*

15. For *(to begin with the freedom which God reserveth to himself, in shewing acts of grace and favour to an offending people, in this he only doth what)* he saith to Moses, *(he would do, making this declaration to him,* Exod. xxxiii. 19.) [8] I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then *(these instances shew, that)* [9] it is not of him that willeth, *(for Abraham willed that Ishmael might live to be partaker of the blessings promised to his seed, when he said, O that Ishmael might live before thee!* Gen. xvii. 18. *and when he was grieved at the saying of Sarah, the son of the bondwoman shall not be heir with my son Isaac,* Gen. xxi. 11.) nor of him that runneth *(for when Esau ran to fetch venison for his father, that he might receive the blessing,* Gen. xxvii. 5. *God's wisdom saw it fit to have it otherwise),* but of God that sheweth mercy *(that any one is chosen to be the seed to which the promise made to Abraham belongs, and so to be his church and people.*

To proceed now to the other part of the objection, the seeming injustice or severity of rejecting and reserving them to wrath, and of giving them up to an obdurate heart, who will not accept of the way God hath appointed for their justification, *viz.* that of faith in Christ, but rather will continue in their infidelity; this will be cleared by another instance, that of Pharaoh, who had so often hardened his heart, *refusing to let Israel go.)*

17. For the Scripture saith *(upon that account)* to Pharaoh, Even for this cause [10] have I raised thee up *(i. e. have made thee stand in the plague of biles, and prolonged thy life for some farther time),* that I might *(the more illustriously)* shew my power in thee, and that my name might be declared throughout all the earth, *(by that conspicuous judgment I will execute upon thee, in the sight of all nations of the earth,* Josh. ii. 10. 1 Sam. iv. 8.)

18. Therefore *(from these instances and scriptures we may learn that)* [11] he *(God)* hath mercy on whom he will have mercy, and *(that)* whom he will he hardeneth *(or reserves for punishment).*

19. Thou wilt say then to me *(against this account of the Divine dispensations towards the unbelieving Jews, If God hardeneth us because he will),* why doth he yet find fault *(with us for our impenitence)?* For who hath *(at any time)* resisted his will? *(How therefore is it in our power to avoid being hardened, if it be his will we should be so?)*

20. Nay but, O man, who art thou that repliest *(thus)* against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the [12] potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. What *(therefore)* if God, *(being)* [13] willing to shew his wrath, and to make his power *(more illustriously)* known, endured with much long-suffering *(you refractory Jews, which were so long ago)* the vessels of wrath fitted for destruction, *(or for breaking,* Psal. xxxi. 13.) what reason have you to complain against him on this account?

23. And *(what if God)* that he might make known the riches of his glory *(shewed mercy)* on the vessels of his mercy, [14] whom he had before *(by working faith in them)* prepared unto glory *(or to be a glorious church)?*

24. Even us, whom he hath called, *(us, I say,)* not of the Jews only *(the natural seed of Abraham),* but also of the gentiles? *(What is there in this that should offend you?*

25. *For, first, as for the called gentiles, is not this the very thing foretold by their own prophet Hosea, when he introduceth God thus speaking,)* As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which *(then)* was not beloved.

26. And it shall come to pass, that in the place *(and nation)* where *(formerly)* it was said unto them, Ye are not my people; [15] there shall they be called *(i. e. there shall arise a people which shall be called)* the children of the living God.

27. *(And whereas but a small remnant of Israel have believed, and so but a few of them are fitted to be vessels of his mercy; is not this also the very thing foretold by their own prophet)* Esaias also, *(when he)* crieth concerning Israel, (x. 22, 23.) Though the number of the children of Israel be as the sand of the sea, *(yet)* a remnant *(only of them)* shall be saved *(i. e. shall be converted to good, say the Jews, and so continue to enjoy the name and title of his people):*

28. For *(saith he)* he will finish the work, and cut it short in righteousness: because [16] a short work will the Lord make upon the earth *(i. e. the land of Judea).*

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29. And *(this hath happened according)* as Esaias said before, (i. 9. *That there was a time when the sins of that people were so highly provoking, that)* except the Lord of sabaoth had left us a seed, *(except his exceeding goodness had redeemed us in mercy, there were sins in us, saith the Chaldee paraphrast, for which)* we had been as Sodom, and been made like unto Gomorrha.

30. [17] What shall we say then? *(τί οὖν ἐροῦμεν; what do we say then? i. e. what is therefore the substance of what I have intended in this discourse? It is even this,)* That the gentiles which followed not after righteousness *(i. e. who before the coming of Christ were not solicitous touching justification before God, as having no idea and no notice of it, or call to it, and so as little thought of being preferred before Israel, as Isaac, being not born, of being preferred before Ishmael; and Jacob in the womb, of being chosen to be the promised seed before Esau)*, have *(yet, through God's grace and favour through faith,)* attained to righteousness, even the righteousness which is of faith *(and so are made God's, and his peculiar people)*.

31. But Israel, *(to whom the promises were first made, and)* which followed after the law of righteousness *(i. e. earnestly pursued after righteousness, and acceptance by the works of the law)*, hath not attained to the law of righteousness, *(or to the righteousness which God accepteth.*

32. *And)* wherefore *(is it so)?* Because *(they sought not this justification)* by *(that)* faith *(which alone God prescribed for that end)*, but [18] as *(if)* it were *(to be obtained)* by the works of the law, *(by which no flesh can be justified,* iii. 20. *and the reason why they sought not by faith in Christ is this)*, for they [19] stumbled at that stumbling-stone; *(and so it happened to them,)*

33. As it is written, Behold, I lay in Zion a [20] stumbling-stone and a rock of offence: and whosoever believeth on him shall not be ashamed, *(but they that believe not shall stumble, and fall, and be broken by the stone of stumbling, and rock of offence,* Isa. viii. 14, 15.)

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. ΣΥΜΜΑΡΤΥΡΟΥΣΗΣ *μοι τῆς συνειδήσεως ἐν πνεύματι ἁγίῳ, My conscience bearing witness in* (or with) *the Holy Ghost.*] This verse not only shews, that in cases of great moment, which cannot otherwise be sufficiently confirmed, a Christian may establish his saying by an oath; but also that he may swear by Christ, and by the Holy Ghost, and call them to be witnesses of the sincerity of his own conscience in what he doth assert. So Philo, Θεὸν μάρτυρα καλῶ τοῦ συνειδότος, *I call God to witness with my conscience.* Now an oath being an act of religious worship, in which God is called upon as a witness to the truth, or an avenger of the falsehood of what we testify or promise, by swearing by our Lord Christ, and the Holy Ghost, the apostle must perform an act of religious worship to them, and by that agnise their Divinity, according to those words of Moses, *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name,* Deut. vi. 13. And by calling upon them to bear witness to the secrets of his heart and conscience, he must ascribe to them the knowledge of the secrets of the hearts of men, which is the property of God alone. (1 Sam. xvi. 7. 1 Kings i. 39. 1 Chron. xxviii. 9. Psal. vii. 9. Jer. xi. 20. xvii. 10. xx. 12.)

[2] Ver. 3. Ηὐχόμην γὰρ ἀνάθεμα εἶναι, *For I could wish myself accursed.*] The word *anathema* being still used in St. Paul's Epistles in the severest sense, 1 Cor. xvi. 22. Gal. i. 8, 9. and the words ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *to be anathema from Christ,* importing, in their literal sense, a separation from Christ himself, and not only from the external communion of his church, and being in the descants of the Greek* fathers the same as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τῆς δόξης, ἀλλότριον εἶναι τοῦ Χριστοῦ, "à salute separari," *to be separated from the love of Christ, to be alienated from him, to fall from the glory* and the salvation purchased by him; I think it reasonable to interpret the apostle's words in this sense. Nor is it a sufficient objection against this interpretation, that this can be no truly Christian wish, for the apostle doth not say, I wish, but as the ancients do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, *if it were proper to make such a wish;* if it would avail to make so great a multitude happy, ηὐχόμην "optarim equidem," *I could even wish* so great a blessing to my brethren, though with the loss of my own happiness.

[3] Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, *Who is God over all blessed for ever.*] This place galls the Arians: the note of Le Clerc upon it is this, that Dr. Hammond "should rather have examined the animadversions of Grotius upon it, than copied out of the Jewish fables, which make little to the purpose; Erasmus having written enough to overthrow all that can be inferred from them: for if what Grotius and Erasmus have observed, stand good, Dr. Hammond's reasoning cannot be thought of any force." Now here I might refer him to the solid confutation of what Erasmus had said, by Josue Placæus, par. iii. disp. 25. or to himself, Art. Critic. par. iii. p. 102. 106. But to give him all possible satisfaction in this matter,

First, I assert that the reading we follow, is certainly the true reading;

1. Because it is the reading with which all the versions agree, the Latin, the Arabic, the Ethiopic, and the Syriac: for it is a mistake in Grotius, when he insinuates the contrary of the Syriac version, which in Tremellius runs thus; "Quis est Deus, qui est super omnia."

2. Because it hath the general consent, "omnium fermè Patrum," of almost all the fathers, who have thus cited it from the second to the sixth century; *viz.* the testimony of Irenæus, lib. iii. 18. of Origen in locum, of Tertullian, contra Praxeam, cap. 13. 15. Novatian, de Trin. cap. 13. 20. Cyprian, lib. ii. de Testim. contra Jud. sect. 6. "Quod Deus Christus, ubi editio Oxoniensis hæc habet; Interea agnoscere oportebit, vocem 'Deus,' in Spirensi veteri innominatâ Remboldi, et Erasmi editionibus abesse, sed in sequentibus habetur, atque etiam in omnibus editionibus quas consului, quamobrem defectus iste jure merito ab Erasmo librariis imputatur." Hilarius in Psal. cxxii. "Unus Deus ex quo omnia—Et, rursum, ex quibus Christus qui est super omnia Deus. Notat hîc Erasmus; Nescio ex quibus MSS. adduxisse Hilarium hunc locum, omissâ Dei mentione, quod tamen, inquit, incuriâ librariorum omissum videri potest: de quo ne quispiam ulterius dubitet, Erasmi aut Grotii versutiis deceptus, en locum parallelum de Trin. Sed non ignorat Paulus Christum

* Origen, Chrysost. Theod. Œcum. Phot. Theophylact.

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Deum, dicens, 'quorum Patres, et ex quibus Christus, qui est super omnia Deus,' non hîc creatura in Deum deputatur, sed creaturarum Deus est qui super omnia Deus est. Verba hæc etiam in Chrysostomi textu occurrunt, qui insuper verba sequentia ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ab apostolo dicta pronunciat, pro omnibus gratiarum actionem unigenito Dei referente; agnoscente autem Erasmo, non potest hæc particula ad Christum pertinere, nisi ad eundem et illa referantur, 'qui est super omnia Deus.'" His adde testimonia Athanasii, Orat. 2. et quint. contra Arian. Greg. Nysseni, lib. x. Contra Eunom. Ambrosii "(Apostolus de Christo dixit 'qui est super omnia Deus benedictus in secula',)" de Sp. Sancto, lib. i. cap. 3. p. 154. Similia habent, Hilarius Diac. in locum. Marius Victorinus, contra Arium, lib. primo. Theodoret. in locum Cyrill. lib. i. Thes. Augustin. de Trin. lib. ii. cap. 13. Idacius contra Virimadum, lib. i. Cassian. init. lib. iii. de Incarn. cap. 1. G. Magnus, Hom. 8. in Ezek. Isid. Hispal. lib. de different. num. 2. Vide Petav. Theol. dogm. de Trin. lib. ii. cap. 9. sect. 2. "Quid de hoc loco facient Ariani, in quo apertè Christus 'super omnia Deus' esse præscribitur?" Origen in locum.

Secondly, I assert, that the words will not admit of that interpunction and interpretation of Erasmus, which will do any service to the Arians or Socinians, *viz.* that a colon must be put after the words κατὰ σάρκα, *after the flesh;* and the words following must be an ecphonema, and grateful exclamation for the blessings conferred upon the Jews, thus, *God who is over all be blessed for ever.* For this exposition is so harsh, and without any like example in the whole New Testament, that as none of the orthodox ever thought upon it, so I find not that it ever came into the head of any Arian: Socinus himself rejects it for this very good reason, that Θεὸς εὐλογητὸς, *God be blessed,* is an unusual and unnatural construction; for wherever else these words signify *blessed be God,* εὐλογητὸς is put before God, as Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3. and Θεὸς hath an article prefixed to it, nor are they ever immediately joined together otherwise. The phrase occurs twenty times in the Old Testament, but in every place εὐλογητὸς goes before, and the article is annexed to the word God, which is a demonstration that this is a perversion of the sense of the apostle's words. (2.) The apostle having said in the immediate preceding words, that Christ came from the fathers κατὰ σάρκα, *according to the flesh,* or as to his human nature, is it not reasonable to conceive he would proceed to say what he was according to his Divine nature, especially when he was discoursing of and to those Jews, who, as Trypho saith,* and Origen,† and Jerome‡ testify, held their Messiah was only to be a man, and denied his Divinity? Is it not unreasonable to think he should then say nothing of the τὸ κατὰ πνεῦμα, or the superior nature of Christ? Especially if we consider that the limitation τὸ κατὰ σάρκα, *according to the flesh,* plainly insinuated there was another nature in him, according to which he came not from the fathers. In a word, all the ancient versions render the words as we do, taking no notice of this interpunction. All the Greek scholiasts, and the ancient commentators among the Latins, excepting St. Chrysostom, here triumph over Arius, one of them indeed hinting, *That there might be men, who would be inclined to say these things were not spoken of Christ,** but none ever saying that any did then actually ascribe them to any other person. Hence from the beginning, these words have been used by the fathers as an argument of Christ's Divinity. For, saith Irenæus,† *because he is Emanuel, lest we should think him a man only, the apostle saith, of whom, as concerning the flesh, Christ came;* "qui est Deus super omnes benedictus in secula." And in a like expression to this of the apostle, he saith, "Secundum id quod verbum Dei homo erat ex radice Jessæ, filius Abrahami;" *According to that nature in which the Word of God was man, of the root of Jesse, and the son of Abraham, the Spirit of God rested upon him;*‡ "secundùm autem quòd Deus erat," *but as to that nature by which he was God, he judged not after the sight of his eyes, for he knew what was in man.* And if these words are spoken by the Spirit of God concerning Christ, the arguments hence to prove him truly and properly God, are invincible: for, first, ὁ Θεὸς ἐπὶ πάντων, *God over all,* is the periphrasis by which all the heathen philosophers did usually represent the supreme God: and so is God the Father described both in the Old and the New Testament, as ὁ ἐπὶ πάντων, he that *is over all,* Eph. iv. 6. Secondly, This is the constant epithet and periphrasis of the great God in the Old Testament, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God blessed for evermore,* 1 Chron. xvi. 36. Psal. xli. 13. lxxxix. 52. and also in the New, where he is styled the God ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *who is blessed for ever.* This was so evident to Enjedinus the Socinian, that he saith, this epithet is so peculiar to God the Father, *that it is never attributed in the New Testament to any other, but wheresoever we find this phrase, GOD blessed for ever, it is always ascribed to the Father.* Of the custom of adding to the name of God, *blessed for evermore,* used by the Jews, the reverend doctor hath said sufficient; and why all that he here saith, should pass with Mr. Clerc for Jewish fables, what reason can be given, if not his averseness to the doctrine the doctor here endeavours to establish? especially when we find this very phrase, εὐλογητὸς Κύριος, ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, *Blessed be the Lord God from everlasting,* Psal. xl. 13. lxxxviii. 51. cv. 48. and find St. Paul following his example, and Clemens Romanus in his epistle so often using the same epithet when he makes mention of the God of heaven: Edit. Jun. p. 29. 42. 50. 57. 59. 66. ver. 6.

[4] Ver. 6. *Are not all Israel?*] The apostle having declared, that both Jew and gentile had sinned, *and fallen short of the glory of God,* and so were to be justified only by faith in Christ, Rom. iii. 23, 24. the Jews objected against this, (1.) that they being the seed of Abraham, to whom the promises were made, it was not consistent with the Divine veracity to exclude them from the blessings

* Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν εὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν Λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ. Lib. viii. p. 177. F. et lib. iii. p. 75. A.

† Orig. contra Celsum, lib. ii. p. 79. et lib. iv. p. 162.

‡ "Judæi spem habent in homine, in Christo videlicet suo, quem non filium Dei, sed parum hominem putant esse venturum." Hier. in Jer. xvii. F. 135. F. Trypho. apud Justin, p. 267. B.

* "Si quis autem non putat de Christo dictum quòd est Deus, det personam de quo dictum est; de patre enim Deo hoc loco mentio facta non est." Pseud. Ambros.

† Lib. iii. cap. 18. p. 276. ‡ Lib. iii. cap. 10.

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promised, and to confer them on the believing gentiles. To the first part of this objection the apostle answers, by distinguishing betwixt *the seed of Abraham, according to the flesh, and according to promise,* or the spiritual seed, from ver. 6. to the 14th, at those words, *What shall we say then? is there injustice in God?* He begins to answer the second part of the objection, that the adoption, and the promises, belonging to the Jews, ver. 4. and the gentiles being strangers from the covenant of promise, it seemed unreasonable to confer those blessings on them, and not upon the Jews. To this the apostle answers, that this justly befel them, because they continued in their infidelity, after all the miracles wrought to convince them, that Christ was the true Messiah; and so, as by this obstinacy, like to that of Pharaoh, they had made themselves obnoxious to the severest of his judgments; so had they rendered themselves incapable of the blessings promised to Abraham and his seed, *they who are of faith,* being only *the children of Abraham, and heirs according to the promise,* Gal. iii. 7. 9. 29. whereas the gentiles believing in Christ, are through this faith entitled to the blessings promised to Abraham and his seed, ver. 14. for they being Christ's by faith, *are Abraham's seed, and heirs according to the promise,* ver. 29.

[5] Ver. 8. Λογίζεται εἰς σπέρμα, *Are accounted for the seed.*] That is, of this distinction of seeds, to which the promise belongs, you have a manifest instance in the seed of Abraham; for before Abraham had any seed at all the promise of inheriting the land of Canaan was made unto him thus, *Unto thy seed will I give this land,* Gen. xii. 7. *All the land which thou seest, to thee will I give it, and to thy seed after thee for ever,* Gen. xiii. 13. *Unto thy seed have I given this land,* Gen. xv. 18. But though Ishmael was his first-born, and had that circumcision which was the seal of the covenant made with Abraham; yet he, and his posterity, those twelve princes and great nations which issued from him, were all excluded from the covenant; and Isaac, not yet circumcised, or born, and his posterity, are declared to be the seed of Abraham, to whom the promise should be made good, and with whom the covenant should be established. For when Abraham said to God, *O that Ishmael might live before thee!* God returns him this answer: *As for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee,* Gen. xvii. 18. 20, 21. Again, when Sarah had said of Ishmael, *Cast out this bondwoman and her son; for the son of this bondwoman shall not inherit with my son, even with Isaac,* Gen. xxi. 10. and Abraham thereupon was grieved because of his son, ver. 11. God speaks thus to him, *Let it not be grievous in thine eyes, because of the lad: in all that Sarah hath said, hearken to her, for in Isaac shall thy seed be called,* ver. 12. Which instance shews, it was not being of the seed of Abraham according to the flesh, or having the sign of the covenant in the flesh, that rendered men the sons of God, or children of the promise then: for Ishmael was Abraham's first-born, and circumcised, and yet by God excluded from the promise; Isaac not circumcised, not yet born, not having the right of primogeniture, and yet to him, and his seed alone, belong the adoption, and the promises. Two things may here be added for illustration of this instance.

First, That the Jews can make no just exceptions against this argument of the apostle, it being suitable to their own theology; for it is a rule among them, that * *whoso vows concerning Abraham's seed, is free from Ishmael and Esau's sons, and is not bound but touching Israelites, for in Isaac shall seed be called to thee;* and so Isaac said of Jacob, *And God give thee the blessing of Abraham.*

Secondly, That there is a great emphasis in these words, *The children of the promise;* for upon this account it was said of Isaac, that he was *not born according to the flesh, but according to the promise,* Gal. iv. 23. Thus Ishmael was Abraham's son *according to the flesh,* but Isaac *according to the Spirit;* to be therefore children of the promise, seems to be Abraham's spiritual seed; whence the apostle saith of those who believe in this seed, that they are *the sons of God by faith in Christ Jesus,* and so are Abraham's seed, *and heirs according to the promise,* Gal. iii. 29. That *they,* according to Isaac, *are children of the promise,* Gal. iv. 28. That they are children, *not of the bondwoman, but of the free,* ver. 31. Accordingly the Jews say,† *a proselyte is the son of Abraham, who is the father of the whole world,* as it is said, *a father of many nations have I made thee.* And because the Jews might quarrel against the pertinence of this instance, alleging this might be because Ishmael was the only son of Abraham's bondmaid, whereas Isaac was the seed of his own wife; or that Ishmael had forfeited his right by idolatry, or denying the world to come, of which they accuse him: here follows the instance of choosing Jacob and his seed, excluding Esau and his seed, against which no such cavil could take place.

[6] Ver. 11. Μήπω γὰρ γεννηθέντων, *For the children being not yet born.*] The argument of the apostle is to this effect, that though both Jacob and Esau had the same father and the same mother, yet of these two, when they were yet unborn, and so were neither circumcised, nor had done any thing at all to oblige or disoblige God, or to give any ground for any difference to be made betwixt them, and their offspring, God speaks thus of them to Rebecca, *Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger;* (Gen. xxv. 23.) *i. e.* not he to whom by birthright it belonged, but he whom God was freely pleased to choose, should inherit the land of Canaan, promised to the seed of Abraham, and the other privileges of his seed. Which instance seems plainly to inform us, that the choice which God makes of men to the enjoyment of the favour of being his people, and beloved by him above others, as to such things, is not according to their external privileges or works, but according to his free choice. And this prediction was fully verified in after-ages; for Jacob and his posterity were planted in the land of Canaan, which *flowed with milk and honey,* and was *the glory of all lands,* whereas the Edomites were planted in a barren desert land; and this gave ground for those words of the prophet Malachi, *I have loved you, saith the Lord to Israel, yet ye say, Wherein hast thou loved us? Was not Esau*

* Maimon. of Vows, chap. 9. sect. 21.

† Pug. fid. par. ii. cap. 9. sect. 6. p. 303.

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Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Now for farther explication of these words, let it be observed,

First, That this instance of Esau's being rejected, and not owned by God as belonging to the promised seed, is suitable to the sentiments of the Jews, not only because he being an idolater, and a denier of the resurrection, and of the blessings of the world to come, was not, according to their forementioned canon, to be accounted for seed; and their received rule,* *That he who swears concerning the seed of Abraham, is free from Ishmael, and Esau's son,* and is not bound but touching Israelites; but also from their observation on these words of Jacob,† *The God of my father Abraham, of my father Isaac;* viz. that *he saith not so of Esau, that Abraham and Isaac were his father, because he chose not to walk in their ways, and do their works.*

Secondly, Hence it is evident that the apostle speaks not here of the persons, but of the nations and posterity of Jacob and Esau, or not of them personally, but nationally considered, according to the note of Irenæus, "Partum Rebeccæ prophetiam fuisse duorum populorum," (lib. iv. cap. 38.) This is plain,

(1.) From the words of God to Rebecca, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other.* (2.) From this observation, That as to the persons of Esau and Jacob, it was never true that the elder did serve the younger, but only as to their posterity, when the Edomites became tributaries to David. (2 Sam. viii. 14.) And, (3.) because what is here offered as a proof or confirmation of this, is cited from the prophet Malachi, who prophesied long after Jacob and Esau were personally dead, and so could only speak of their posterity the Israelites and Edomites, as he expressly doth. And,

Thirdly, Hence it clearly follows, that the apostle cannot here discourse of any personal election of them to eternal life, or any absolute love or hatred of them, with respect to their eternal interest; for if so, seeing he manifestly speaks of the whole nation of Israel, they must, according to that opinion, be all elected to salvation; whereas the apostle informs us, that *God had no pleasure in many of them,* 1 Cor. x. 5. and the whole Jewish history shews the contrary. Again, then must the whole posterity of Esau be the object of God's hatred, and his reprobation, which is so far from being true, that Job and all his friends appear to have been of the posterity of Esau. And (2.) then it must follow, as Esthius contends, that not only election, but even reprobation also, must be without any respect to works, and so God must adjudge men to eternal perdition, without respect to any evil done, or to be done by them; for *the children having done neither good nor evil,* saith the apostle, it happened to them as it is written, *Jacob have I loved, and Esau have I hated.* It is certain then, that the apostle speaks here only of the election of one seed and nation before another, to be accounted and treated by him as the seed of Abraham; this only doth his argument require, and his instances prove, and this is sufficient to justify God's dealing with the unbelieving Jews, so as to reject them from being accounted for, and treated as, the seed of Abraham; and his raising up children to Abraham out of those believing gentiles, who, imitating the faith of Abraham, became the spiritual seed, and *heirs according to the promise,* that he would be a God to his seed, and that he should be *the father of many nations, and in him should all the families of the earth be blessed,* and his calling them to the faith, though sinners of the gentiles; that depending not on works, but his free pleasure.

Note also, that those words, *The children being not yet born, nor having done good nor evil,* being used as an argument to prove the election or preference of the one above the other could not be of works, is a strong argument against the pre-existence of souls, and their being sent into bodies by way of punishment for their former sins: for upon that supposition it could not be true, that *the children had done neither good nor evil,* before they were born; nor could the argument be firm, that one could not be preferred before the other on the account of any works done by them, seeing the one might have sinned more than the other in their state of pre-existence.

[7] Ἡ κατ' ἐκλογὴν πρόθεσις Θεοῦ, *The purpose of God according to election.*] Here I shall briefly consider the import of the words πρόθεσις, *the purpose;* πρόγνωσις, *the foreknowledge;* προώρισμος, *the foreappointment* of God; of all which, let it be noted,

First, That none of them relate to particular and individual persons (save only when they are used of our blessed Lord, and his sufferings for us), but only to whole churches and nations; and, in general, to the whole body of believing Jews and gentiles, whom God had chosen, προωρίσας, *foreappointing them to the adoption, by Jesus Christ,* Eph. i. 5. *in whom also* (saith he) ἐκληρώθημεν, *we are made his portion, or peculiar people,* προωρισθέντες κατὰ πρόθεσιν, *being foreappointed so to be according to his purpose,* ver. 11. God having purposed and foreappointed that this should be the portion of believers, and the consequence of faith in Christ, by which we become the sons of God. To all the converted Jews throughout their dispersions, they being chosen κατὰ πρόθεσιν, *according to the purpose of God the Father:* (1 Pet. i. 2.) and, lastly, to the posterity of Jacob, of whom, that ἡ κατὰ Θεὸν πρόθεσις, *the purpose of God, according to the election, might stand,* it was said, when Rebecca bore twins, *the elder shall serve the younger.*

Secondly, That this foreknowledge, purpose, or appointment, is only that of calling men to the knowledge of salvation, by Christ Jesus. Thus the apostle teacheth, that he was appointed *to preach to the gentiles the unsearchable riches of Christ, according to the ancient purpose which God hath made in Christ Jesus our Lord;* (Eph. iii. 11.) and that *according to his purpose before ages, he called us with a holy calling.* (2 Tim. i. 9.)

Thirdly, This calling is designed by God ἐπὶ τοῦτο, *for this end,* that they who are called might *obtain salvation through sanctification of the Spirit, and belief of the truth;* (2 Thess. ii. 13.) *through sanctification of the spirit of obedience, and through the sprinkling of the blood of Jesus:* (1 Pet. i. 2.) all Christians being chosen to this end, *that they might be holy, and unblamable before God in love.* (Eph. i. 4.) But hence it cannot reasonably be concluded, that this election is no larger than the holiness de-

* See Targ. Jerus. et B. Uziel in Gen. xxv. 29. 34.

† Berisch. Rabba Minor. Parash 76. in Gen. xxxii. 9.

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signed to be produced by it; *for the riches of God's goodness, patience, and long-suffering,* are designed to *lead* all those to whom it is vouchsafed to *repentance.* But hence it cannot be concluded that this riches, goodness, patience, and long-suffering, is exercised to none but those who truly do repent, seeing the apostle mentions many who despised these means, and after the vouchsafement of them, still continued *to treasure up wrath against the day of wrath.* (Rom. ii. 4.) The Baptist was sent *to turn the hearts of the fathers to the children, and of the disobedient unto the wisdom of the just,* but his preaching was far from having its effects on all that heard him. The end of the Messiah's advent to the Jews was, that he might *save his people from their sins,* and might engage them *to serve him in holiness and righteousness all the days of their life:* (Luke i. 75.) but yet it sadly failed of this effect upon the stubborn people; *The saving grace of God appeared to all men, to teach them, denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world;* but yet it is too sadly evident, it hath not had this good effect on all.

Fourthly, As men were appointed from the beginning to be called, so the gospel, which is *the wisdom of God through faith unto salvation,* was that ἣν προώρισεν, *which God had foreappointed* to be preached to men for that end, 1 Cor. ii. 7. this word of God giving the hope of that salvation, which he had *promised before all ages.* And hence, by virtue of this promise and foreappointment, men were in time called by the gospel to the faith in Christ, whence they who were thus called, are said to be called *according to the purpose of God,* (Rom. viii. 28.) and *according to his purpose and grace given us through Jesus Christ:* (1 Pet. i. 10.) the knowledge and purpose, from the foundation of the world, of sending Christ to die for the remission of sins, being the ground of this calling, on which account he is said, *to be given up to the death according to the foreknowledge of God, and his foreappointed counsel;* (Acts ii. 23.) and they who slew him, are said to have done only what his counsel had foreappointed to be done. (Acts iv. 28.) These observations will direct us to answer what is argued from these and such-like places of Scripture in favour of an absolute election.

[8] Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this declaration after Israel had committed idolatry, in making the golden calf, and so had made themselves naked, *i. e.* divested of the Divine presence and protection, or of a covenant-relation to him, insomuch that God sent this dreadful message to them, *I will come up into the midst of thee in a moment, and consume thee,* (Exod. xxxiii. 5.) and said to Moses, *Let me alone, that I may destroy them in a moment.* And though God suffered himself to be prevailed upon by Moses, to adopt them again for his people; yet he lets him know this was part of his glory, *to be gracious to whom he will be gracious, and also to shew mercy to whom he will shew mercy.* (Exod. xxxiii. 19.) If therefore upon the infidelity of the Jews, he will call the idolatrous gentiles, and receive them to be his people, as he did the Jews again after their idolatry, who can accuse him of injustice upon that account? (See the note on ver. 18.)

[9] Ver. 16. Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *It is not of him that willeth, nor of him that runneth.*] *i. e.* You see this is not to be obtained by the most passionate wishes of a faithful Abraham, nor by the fervent desires of an Esau, (Heb. xii. 17.) nor by the greatest zeal we can employ in such courses as seem best to our own wisdom; but we must own it to be a blessing, which depends merely upon the Divine goodness; and therefore must seek it according to his pleasure, in such ways as he appoints, and not in those which seem to us most proper to obtain it: though then you have a zeal for God, and follow after the law, that you may obtain righteousness, it is not to be wondered you obtain not the blessing of justification promised to the seed of Abraham, because you seek it not by faith in the Messiah, which is the only way in which God hath declared he will confer it.

Some of the fathers * interpret these words thus; *It is not of him that wills, or runs only, but of God that sheweth mercy, and crowns the work by his assistance; for otherwise* (say they) *it cannot be our duty, either to will or run, provided we can, neither by willing nor running, do any thing to incline God to shew mercy; and why then doth God blame us for not willing?* (Matt. xxiii. 17. John v. 40.) and require *us so to run that we may obtain?* (1 Cor. ix. 24. Heb. xii. 1.) And whereas St. Austin objects, That according to this interpretation it might be said, It is not of God that sheweth mercy only, but of man that wills and runs: Origen,† Chrysostom,‡ and Theophylact,§ answer; That this follows not, because man's willing and running would not avail without the Divine aid, to enable him to run, and his grace and mercy to accept his running; and therefore according to the custom of the Scripture, the effect is to be ascribed to the Chief Agent only; as *except the Lord build the house, their labour is but vain that build it,* &c. Psal. cxxvii. 1. so, *Paul that plants, and Apollos that waters, is nothing, but God that giveth the increase,* 1 Cor. iii. 6, 7. *I laboured, yet not I, but the grace of God,* 1 Cor. xv. 10.

[10] Ver. 17. Ἐξήγειρά σε, *I have raised thee up.*] Heb. העמרתיך, *I have made thee to stand,* Exod. ix. 16. or, have preserved thee, ἕνεκεν τούτου διετηρήθης, *for this cause hast thou been kept,* so the LXX.; *i. e.* from falling by the plague of biles, so Junius and Tremellius; "feci ut superstes maneres," *I have kept thee alive,* saith the Targum of B. Uziel. See the Chaldee, the Syriac, and the Arabic versions to the same sense: and the connexion of this with the former verse rightly rendered makes this sense necessary; for the fifteenth verse cannot be rendered in the future tense, as our translation doth, *Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth;* for Pharaoh and his people did not die by the pestilence. It is therefore to be rendered, as the Jews, Fagius, Amama, Cartwright, and Ainsworth, translate it; *For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth; but in very deed, for this cause I have made thee stand up.*‖ So the Targum of B. Uziel, *Quum jam miserim plagam fortitudinis meæ, æquum erit ut percuterem te et populum tuum morte, ut perderem te à terra; verùm pro-*

* Οὐ τοῦ θέλοντος μόνου, οὐδὲ τοῦ τρέχοντος μόνου, ἀλλὰ δεῖ καὶ τοῦ ἐλεῆσαι τοῦ θεοῦ ἐλέου, καὶ τῆς ἐκεῖθεν συμμαχίας. Œcum. Chrys. Hom. 12. in Hebr. p. 489. G. Nazianz. Orat. 31.

† Orig. de Princip. lib. iii. cap. 1. ‡ Chrysost. ut suprà.

§ Theoph. in locum. ‖ See the Bishop of Ely on the place.

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fectò non ut benefaciam tibi, in vita conservavi te, sed ut videre faciam te robur meum, &c. Whence we may learn how alien from the truth, and from the import of the words, is that exposition which saith, *For this cause have I created thee,* or *raised thee to be the king of Egypt.*

Observe farther, that God hardened Pharaoh's heart, not by any positive influx upon it, which made it necessary for him to continue obstinate. This Origen observes from those words, *If thou refuse to let my people go, I will do so and so;* that Pharaoh's heart was not so hardened, as to take away τὸ αὐτεξούσιον, *all power from him* to let the people go, for this he doth at last when God's hand was strong upon him, according to these words, iii. 19. *I am sure that the king of Egypt will not let you go;* ולא ביד חזקה *nisi per manum fortem,* Vulg. ἐὰν μὴ μετὰ χειρὸς χραταιᾶς, *if not by a strong hand,* Septuagint; *nisi cum manu valida,* Samarit. *but by a strong hand,* so the Bishop of Bath and Wells. This sense the words will bear, saith Ainsworth, *vau* being rendered *si,* Exod. iv. 23. Numb. xii. 14. And this sense is plain and certain from the words following; *And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go,* Exod. iii. 20. And again, vi. 1. Then said the Lord to Moses, *Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go.* Hence God is always said to have brought them out of Egypt ביד חוקה *with a strong hand,* Exod. xxxii. 11. Deut. v. 15. vi. 21. vii. 8. ix. 26. Dan. ix. 15. Nor can they who think otherwise, shew any way how or in what sense Pharaoh can be so often said to have *hardened his own heart,* if God himself had hardened his heart before; or why God doth so often command him to let his people go, (vii. 16. viii. 1. 20. ix. 1. 13.) *i. e.* to do what he had rendered him unable to do; or why Moses should say, *Let not Pharaoh deal deceitfully any more, in not letting the people go;* (viii. 29.) or why God did reprove him, because he had hitherto refused to let the people go; (vii. 16. viii. 29. ix. 17. x. 3.) or why he threatens judgments to him, if he refuse to let them go, (viii. 2. 21. ix. 2, 3. 14, 15.) and executes them on him upon that refusal, since "nemo tenetur ad impossibilia," *no man is obliged to do what he cannot;* much less what he cannot do by virtue of a disability that God hath laid upon him; and no man justly can be blamed, and much less punished, for not doing what he is not obliged to do. Nor can God command any man to do what he himself by his own influx restrains him from doing, even when he doth command it; for what he thus restrains him from, he is not willing he should do; whereas what he commands, he is willing should be done; and when he punisheth any one for not obeying his command, he punisheth them for not doing his will. Now it is impossible that God at the same time, and in reference to the same action, should be both willing and not willing it should be done. This will be farther evident from a consideration of all the places where the heart of Pharaoh is said to be hardened. As,

Chap. vii. 13. *And he hardened Pharaoh's heart;* Heb. ויחזק *and the heart of Pharaoh was hardened.* So the same words are rendered by us, ver. 22. and so hereby Ainsworth, the Bishop of Bath and Wells, the Bishop of Ely, and all the versions on this verse; nor is there any person mentioned in the verse, besides Pharaoh, to whom this action can be ascribed; his heart was therefore hardened at this time, not by God, but by the arts of his sorcerers, for *the magicians did so with their enchantments, and Pharaoh's heart was hardened,* (ver. 22.)

Chap. viii. 15. we read thus, *When Pharaoh saw there was respite, he hardened his heart.* When the fathers truly observe that Θεοῦ μακροθυμία σκληροκαρδίας αἰτία, *i. e.* the heart of Pharaoh was hardened by God's mercy, in taking off his hand from him: thus upon removal of the flies, *Pharaoh hardened his heart;* (ver. 31, 32.) *and when he saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants:* and then immediately follow these words; *And the Lord said to Moses, Go in unto Pharaoh, for* (or, although) *I have hardened his heart, and the heart of his servants,* x. 1. so ver. 20. *The Lord then hardened Pharaoh's heart* only by taking away the locusts; and, ver. 27. *The Lord hardened Pharaoh's heart* only by taking away the darkness, the three days assigned to it being ended, as Aben Ezra observes on ver. 24. *None rose from his place during those three days,* but *post triduum,* they being ended, Pharaoh called unto Moses; and hence we read, not as at other times, that Pharaoh asked for the removal of this plague; and therefore when it is said, ix. 12. that *the Lord hardened the heart of Pharaoh, and he hearkened not unto them, i. e.* not to Moses and Aaron; we have reason to conclude he did that also by removing the plague of the biles; for had the biles continued upon the Egyptians, there was no reason for calling for the succeeding plague of hail, nor could the servants of Pharaoh, with their biles upon them, have gone into the field to house their cattle, ver. 20. We read also, xiv. 8. 17. that *the Lord hardened Pharaoh's heart* to follow the Israelites; and of this we may give the same account, that he did this by causing the Israelites to encamp so as to give occasion to Pharaoh to say, *They are entangled in the land, the wilderness hath shut them in,* (ver. 3.) and by causing him to see the Israelites walking safely through the midst of the sea. But I am not concerned for these places, the hardening of Pharaoh then being not for sin (God having not commanded Pharaoh not to pursue after them, or follow them into the Red Sea), but for punishment: when therefore God saith, iv. 21. *I will harden the heart of Pharaoh, that he shall not let the people go;* his meaning may be only this, I will so order matters by removing the plagues inflicted on him and his people, to mollify him, and engage him to permit them to go, that he shall be hardened, till I come with my strong hand and slay his son, even his first-born, (ver. 23.) after which he did let them go, (xii. 31. 33.) From these two observations it is easy to discern how apposite this example is to the case of the Jewish nation. For,

First, Did God harden Pharaoh by his lenity, in removing his plagues and judgments from him? the same God saith of the Jews in this Epistle, when he speaks thus unto them, ii. 4, 5. *Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of God's righteous judgment?*

Secondly, If they object, that if God would have cast them off from being his people, and have cut them off from any

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share in the promises made to the seed of Abraham, why did he not this before, when they had so oft deserved it for their idolatries, from which they were now free? the answer is, from the example of Pharaoh preserved alive when he had long deserved to be cut off, that he might fall at last, more to the illustration of God's power, justice, and glory; and this is the thing hinted ver. 22. as you will see in the exposition of it.

[11] Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God shews mercy according to his own wise pleasure, and not as we think fit; and he gives men up to the hardness of their own hearts, and so reserveth them to be examples of his illustrious judgments, according to the same good pleasure, and not according to the time and measures that they would prescribe; shewing mercy to you Jews, when you deserved to be cut off for your idolatry, in making and worshipping the golden calf, and reassuming you to be his people, and reserving the execution of his wrath upon Pharaoh, who had before deserved it for the hardness of his heart, till his destruction would minister to the greater illustration of his power and justice upon stubborn sinners.

Execrable is the note of Esthius here, that God is here said to harden whom he will; "Quod induratio cujuspiam in prima sua origine; quæ est prima derelictio, seu peccati permissio, non aliam habet causam, quam Dei voluntatem;" *Because the first rise of any man's induration, which is God's dereliction of him, hath no other cause than the will of God:* for as this is contrary to the known saying even of St. Austin, "Deus non deserit nisi deserentem," *God deserts no man, who leaves not him first;* so it makes God alone the cause of all men's hardening, since *causa causæ, est causa causati:* for if this dereliction be the cause of induration, and that hath no other cause but the will of God, the will of God must be the cause of all men's hardening it. It also makes all God's exhortations to men not to harden their hearts, and his reproofs and punishments of them for so doing, exhortations to what his will is the true cause of their not doing, and reproofs and punishments of that which his will caused them to do.

[12] Ver. 21. Οὐκ ἔχει ἐξουσιάν ὁ κεραμεὺς τοῦ πηλοῦ, *Hath not the potter power over the clay?*] That is, there is no more cause from God's dispensation in this case, in taking away the means of grace from and rejecting such a hardened people, and shewing his favour unto others, who submit to his terms of mercy, to make this objection, than for the clay of Jeremy, when it was marred and broken, (Jer. xviii. 4. 6.) to complain against the potter, that he took one part of it and made it a vessel of dishonour, and another part of it and made it a vessel of honour.

That this example of the *clay in the hands of the potter,* relates to God's dealing with sinners according to his pleasure, is evident not only from the application of it here to the impenitent, ver. 7, 8. but also from the like passage in Ecclesiasticus, where we are taught from this very instance, that the *ways of God are* κατὰ τὴν εὐδοκίαν αὐτοῦ, *according to his good pleasure;* because *as the clay is in the hands of the potter, so is man in the hands of him that made him, to render to them as liketh him best,* κατὰ τὴν κρίσιν αὐτοῦ, *according to his righteous judgment.* (Ecclus. xxxiii. 13.)

[13] Ver. 22. Εἰ δὲ θέλων ὁ Θεὸς, *What if God,* &c.] *i. e.* What injustice therefore is it in God to deal with you as he dealt with a hardened Pharaoh, you having as oft refused to hearken to his voice as Pharaoh did? Or what if he long hath, and still at present bears with such *vessels of his wrath fitted for destruction,* till in a more illustrious manner, and with more signal marks of his displeasure, for thus rejecting the gospel, and the promised Messiah, he swallow up their nation, their people, their temple, and their holy city, in one general destruction? Is it not for the glory of the Divine power and wisdom to reserve the rejectors of the Messiah, sent to bless them, and the persecutors of the Christian faith, to be at last cut off with such a remarkable destruction, as shall render it visible to the world that God's indignation is incensed against them for this sin, and so shall give to Jew and gentile a farther motive to believe in Jesus?

And again, What if God is pleased upon their impenitence and obduration, to shew the riches of his glorious goodness and mercy upon those Jews and gentiles, whom he hath called to the faith of Christ, and so hath fitted and prepared to be the vessels of his mercy? Hath he not a just right to shew his mercy to such persons who have submitted to the terms upon which he hath promised favour and acceptance, and so to own them as the spiritual seed of Abraham, and so as his peculiar people?

[14] Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *Whom he hath prepared for his glory.*] Thus the apostle, discoursing of the day of the Lord, which was coming to execute his dreadful judgments on the Jews, saith thus, *God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* (1 Thess. v. 9.)

[15] Ver. 26. Ἐκεῖ κληθήσονται, *There shall they be called the children of the living God.*] It must be acknowledged, that in these words the prophet primarily speaketh of the restoration of the Jews exiled, and cast off from being his people; but yet that these words may not only be accommodated, but even extended to the gentiles, who were emphatically not his people, and yet by faith became the seed of Abraham; and the true Israelites being the sons of God by faith in Jesus Christ, (ver. 6. 8.) may be argued from the phrase במקם, *in the place* or nation *where it was said, Ye are not my people:* and so the Jews themselves interpret these words in the gloss upon the Talmud, saying, *They who were not of my people shall adhere to the Lord, and be to me for a people;* (Glos. Talmud in Tract. de Paschate, ad cap. 8.) according to that of the prophet Zechariah, *And many nations shall adhere to the Lord in that day, and shall be my people.* (Zech. ii. 11.)

[16] Ver. 28. Λόγον συντετμημένον, *A short work.*] *i. e.* Such a consumption and decision is by God designed upon that multitude of evil-doers in the land of Israel, as shall cut them very short and lop them off, so that they shall be as a tree, of which only the stump remaineth; *They shall be reduced* (saith R. Solomon) *to a small remnant, and a remnant of that remnant shall be converted.* (See Examen Millii here.)

[17] Ver. 30. Τί οὖν ἐροῦμεν; *What do we then say?*] From this recapitulation of the whole dispute of the apostle in this chapter, and his declaration that this was the design of it, to justify God in this proceeding and dealing with them both, it is exceeding evident, that it was not at all designed

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to determine any thing touching God's absolute decrees of dealing with mankind in general, thus or thus, as to their final and eternal state, but only to justify his dealings, as in his providence he had actually done with the unbelieving Jews, rejecting them upon their stubborn infidelity and the hardness of their hearts; and with the believing gentiles, admitting them to be his church and people, and the spiritual seed of Abraham upon their faith, and submission to the terms he had proposed for their justification and acceptance with him.

[18] Ver. 32. Ὡς ἐξ ἔργων νόμου.] Ὡς, say Hesychius and Phavorinus, is used ἀντὶ τοῦ ὄντως ἀληθοῦς, as ב in the Hebrew is, or as an expletive: so Matt. xiv. 5. xxi. 6. John i. 14. 2 Cor. i. 17. Phil. ii. 7. 1 Pet. i. 19. so Nehem. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *He was a true man, and one that feared the Lord:* see Noldius Concord. partic. p. 376, 377. and is, as the Greek commentators often note, οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου διορισμοῦ, *a particle not of similitude but of confirmation*, and so may here be rendered, but *verily*, or, but *indeed*, by the works of the law.

[19] Προσέκοψαν γὰρ, *For they stumbled*, &c.] They sought not justification by faith in Christ, because whereas God had pointed out to them this way of salvation, by saying, *Behold, I lay in Zion a corner-stone, elect and precious, and whosoever believeth in him shall not be ashamed*, Isa. xxviii. 16. this corner-stone became to them of Israel, according to the words of the same prophet, viii. 14. *A stone of stumbling, and a rock of offence;* they being offended at him because of his poverty, humility, and outward meanness, and the spirituality of his kingdom; and so they stumbled and fell off from being God's people, and excluded themselves from the blessings procured for and offered to them, by the Messias, promised to their forefathers. (See 1 Pet. ii. 6—8.)

[20] Ver. 33. Πρόσκομματος λίθον, *A stone of stumbling*, &c.] The Jews say, The Son of David, i. e. *the Messias, cometh not till the two houses of the fathers of Israel shall be taken away, to wit, the head of the captivity of Babylon, and the prince who is in Israel, as it is said, He shall be a stone of stumbling, and a rock of ruin, to the two houses of Israel, and many of them shall stumble and fall, and be broken.* And the Chaldee paraphrast upon the place saith thus, &c. ואם לא קבלין, *And if they will not obey, or receive* (him), *my word shall be to them for scandal and ruin to the princes of the two houses of Israel.*

CHAP. X.

1. BRETHREN, my heart's desire and [1] prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have [2] a zeal of God *(being very desirous to do what they conceive well-pleasing to him, and acceptable in his sight)*, but *(this zeal is)* not according to knowledge *(i. e. not joined with the knowledge of those things which would render them truly acceptable to him)*.

3. For they being ignorant *(through unbelief*, 1 Tim. i. 13.) of God's righteousness, *(i. e. of that way of justification which alone renders us righteous, and acceptable in the sight of God*, see note on Rom. i. 17. 2 Cor. v. 21.) and going about to establish their own righteousness *(which is of the law*, Phil. iii. 9. *and so a righteousness peculiar to them who are Jews)*, have not submitted themselves to *(that righteousness which is through faith in Christ, and is)* the righteousness of God.

4. For Christ is the end of the law for righteousness *(to be imputed)* to every one that believeth *(in him; the law being our schoolmaster to bring us to Christ, that we might be justified by faith*, Gal. iii. 25.

5. *Which righteousness by faith can never be obtained by the works of the law;)* for Moses describeth the righteousness which is of the law *(thus)*, That the man which doeth those things [3] shall live by them *(so that this righteousness is plainly, not of faith, but works)*.

6. But the righteousness which is of faith speaketh *(so as that we may accommodate the words of Moses to it)* on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above *(to be a teacher of it to us)*:

7. Or, Who shall [4] descend into the deep? that is, to bring up Christ again from the dead *(to give us the salvation purchased by his death)*.

8. But what saith it? *(what therefore saith it?)* The word is [5] nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9. That if thou shalt [6] confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness (Gr. *to justification)*; and [7] with the mouth confession is made *(of that faith)* unto salvation.

11. For the Scripture saith, Whosoever believeth on him, shall not be ashamed *(of his hope and salvation by him*, Rom. iv. 5.

12. *And it rightly saith, Whosoever,)* for there is no difference *(as to the way of justification and salvation)* between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him *(for salvation)*.

13. For *(as the prophet Joel saith*, ii. 32.) [8] whosoever shall call upon the name of the Lord shall be saved.

14. *(Now this calling upon him supposes God's intention, that the gentiles, as well as Jews, should hear, in order to their believing; for did they not believe,)* how then shall they call upon him in whom they have not believed? *(Did they not hear,)* and how shall they believe in him of whom they have not heard? And *(this hearing supposeth some preacher was to be sent to the gentiles, for)* how shall they hear without a preacher?

15. And *(this preacher must have a commission from God, for)* how shall they preach unless they be sent? *(Now certainly we have been sent to you Jews, preaching peace to you by Jesus Christ*, Acts x. 36.) as it is written, (Isa. lii. 7, 8.) How [9] beautiful *(upon the mountains)* are the feet of them that preach the gospel of peace, and bring glad tidings of good things! *(that say unto Zion, Thy God reigneth, or, as the Chaldee, The kingdom of thy God is revealed.)*

16. But *(if the apostles were sent to the Jews, how is it that)* they have not all obeyed the gospel? *(I answer, This incredulity of the Jews is only that which was foretold by their own prophets);* for *(so Isaiah saith of them*, liii. 1.) Lord, who hath believed our report? (τὴν ἀκοὴν ἡμῶν).

17. So then (ἄρα, *these testimonies shew that)* faith cometh

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by hearing, and hearing by *(the preaching of)* the word of God.

18. But (Gr. *moreover)* I say *(of the gentiles)*, have they not heard? Yes verily *(that of the Psalmist being true of us the preachers of the gospel)*, their [10] sound went into all the earth, and their words unto the ends of the world. (Rom. viii. Colos. i. 16. 23.)

19. [11] But *(yea, or also,)* I say, Did not Israel know *(of the preaching of the gospel to the gentiles, and of their own infidelity in rejecting it? This surely they might know from their own scriptures; for)* first Moses saith, I will provoke you *(refusing to believe)* to jealousy by them that are *(yet)* [12] no people *(of God)*, and by a foolish nation I will anger you.

20. But Esaias is very bold *(in his expression)*, and saith *(of the gentiles)*, I was found of them that *(formerly)* sought me not; I was made manifest to them that asked not after me.

21. But to Israel *(foretelling their infidelity)* he saith, [13] All day long have I stretched forth my hands unto a disobedient and gainsaying people.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἡ ΔΕΗΣΙΣ, *My prayer.*] That the apostle speaks not in the preceding chapter of the absolute and peremptory rejection and reprobation of Israel, is evident from this prayer, and vehement desire; for on supposition of such a decree of reprobation, this must not only be a vain prayer, but also an opposing of his will, and εὐδοκιά, to *the good pleasure* of Almighty God revealed to him; for it is evident he prays here for all Israel, for them whose *zeal to God was not according to knowledge*, and who were *ignorant of God's righteousness*, ver. 2, 3. not for those only, as Esthius descants, whom God hath predestinated to be saved by the prayers of the saints.

[2] Ver. 2. Ζῆλον Θεοῦ, *A zeal for God.*] Hence were some of them called *zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμένων, *from those who were zealous for that which was good*, saith Josephus, de Bello Jud. lib. vii. cap. 30. p. 986.

[3] Ver. 5. Ζήσεται ἐν αὐτοῖς, *Shall live by them,*] A prosperous and happy life in the land of Canaan, as Origen* interprets the words, eternal life being not the promise of the law, but of the gospel; and if eternal life was obscurely hinted as the reward of their obedience to the law of Moses, it related not to their obedience to the ceremonial, but to the moral law; of which our Saviour saith, *If thou wilt enter into life (eternal*, ver. 16.) *keep the commandments*, Matt. xix. 18. and *this do, and thou shalt live*, Luke x. 28. Obedience to which includes faith in his word and promises: and so faith in Christ, when once that is revealed as the condition of our justification, and the obedience they yielded to it, availed to their salvation, only through the new covenant of grace, which pardoned the infirmities of that obedience. (See Examen Millii here.)

[4] Ver. 7. Τίς καταβήσεται εἰς τὴν ἄβυσσον, *Who shall descend into the deep?*] The words, Deut. xxx. 13. are these, *Who shall go over the sea?* that is, say the Targum of Jerusalem and B. Uziel, the *great sea*, or the deep sea; and the Jerusalem Targum renders the words thus, *O that there were one like Jonas the prophet, who would descend* לעי מקי יבא, *into the depth of the great sea!* Now we know Jonas descending into the deep was a type of Christ, Matt. xii. 20. *Descending into the deep of the earth*, Psal. lxxi. 20. and being brought again, say the LXX. ἐκ τῶν ἀβύσσων γῆς, *from the abysses of the earth;* and this might give occasion to the apostle to allude to their traditional interpretation, or paraphrase on the words of Moses; like to which are those of Baruch, iii. 16. *Who hath gone up into heaven, and taken wisdom, and brought her down from the clouds? who hath gone over the sea, and found her?* And to this effect is that of Philo, *What need is there* ἢ μάκρας ὁδοπορίας, ἢ τοῦ θαλαττεύειν, *either to take long journeys, or go to sea in search of virtue, we having the root of it within us;* or, as Moses saith, *in our mouth, in our heart, and in our hand?* lib. quod omnis probus liber, p. 677. E. Note also, that the apostle says not, to bring Christ *ab inferis*, as Esthius here doth, but only to bring him ἐκ νεκρῶν, *from the dead;* this place therefore concerns not Christ's descent into hell, in the sense of Esthius.

[5] Ver. 8. Ἐγγύς σου, *Nigh thee.*] It is neither far from any man's hearing, for we preach it every where; nor far from his understanding, for in preaching it *we use great plainness of speech*, 2 Cor. iii. 12. it is in thy mouth to profess, and in thy heart to believe it, and thus we preach.

[6] Ver. 9. Ἐὰν ὁμολογήσῃς, *If thou shalt confess,* &c.] Hence observe,

First, That justification is here expressly ascribed to faith, and that not as including works, but only as being that principle which, when it is cordial and sincere, will certainly produce them: I say, not as including all those works which by the gospel are required to salvation; for then the righteousness of faith must be described as is the righteousness of the law, *viz.* that *the man who doth these things shall live in them*, which is contrary to the words of the apostle, ver. 5, 6. See the preface to the Epistle to the Galatians.

Secondly, Observe, that the faith to which justification and salvation are ascribed, is not here, as it is elsewhere, said to be faith in his blood, but a belief that *God had raised up Jesus from the dead.* So St. Paul, having discoursed of the faith of Abraham, which was imputed to him for righteousness, saith, *This was not written for his sake alone*, that it was imputed to him, *but for us also to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead.* (Rom. iv. 23, 24.) Thus are we said to be risen with Christ *through the faith of the operation of God, who hath raised him from the dead.* (Col. ii. 12.) And in St. Peter, the Christian is said to believe *through Christ in God, who raised him from the dead, that our faith and hope might be in God.* (1 Pet. i. 21.) Now this belief in God, as raising our Lord Jesus from the dead, is therefore represented as faith unto salvation, because it ministereth to us a full assurance of salvation by Christ, and of our resurrection also; for *if we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with him;* (1 Thess. iv. 14.) *knowing that he that raised up the Lord Jesus, shall also raise us up by Jesus.* (2 Cor. iv. 13, 14.) And this belief of a happy resurrection to eternal life is a sufficient motive *to be steadfast, immoveable, always abounding in the work of the Lord.* (1 Cor. xv. 58.) And where it hath not these effects upon

* "Non dixit in æternum, sed tantummodo vivet in ea." Orig. in locum.

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us, we do not in the Scripture sense duly believe and attend to it. Note,

Thirdly, That when the apostle saith, *If thou dost thus confess and believe thou shalt be saved,* we need not understand this of actual and complete salvation, to be imparted at the day of judgment; but that this faith and this confession will put us in the way of salvation, and give us a right to it, whilst we continue to act suitably to this faith, which I have shewn to be the frequent import of the word *salvation* and *saved,* when salvation is ascribed to faith and grace. (See the notes on Eph. ii. 8. Titus iii. 5.)

[7] Ver. 10. Στόματι δὲ ὁμολογεῖται, *With the mouth confession is made to salvation.*] For in those times of persecution for the sake of Christ, he that continued, under those fiery trials, to hold fast his profession, could do it only through that lively faith in Christ, and that sincere affection to him above all worldly interests, which he hath promised to reward with life eternal.

[8] Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *Shall call upon the name of the Lord.*] The word in the original is *Jehovah,* whence it is certain that the prophet speaks these words of the true and only God; and yet it is as certain, that the apostle here ascribes them to our Lord Jesus Christ, both from the following words, *How shall they call on him in whom they have not believed?* (for the apostle in this whole chapter discourseth of faith in Christ;) and from the words foregoing, of which these are a proof, and to which they are connected with the particle γὰρ; for those words, *whosoever believeth in him shall not be ashamed,* are spoken by the prophet Isaiah of *Jesus Christ the corner-stone,* Isa. xxviii. 16. and so are they interpreted by St. Peter, 1 Pet. ii. 6. 7. And in the prophet Joel these words follow, εὐαγγελιζόμενοι, οὓς Κύριος προσκέκληται, *and the evangelized, whom the Lord shall call, shall be saved.* Here then we have two arguments for the Divinity of Christ: (1.) That what is spoken of Jehovah is ascribed to him. (2.) That he is made the object of our religious invocation. (See note on 1 Cor. i. 2.) But

Mr. L. indeed attempts to invalidate the force of both these arguments, first, by saying that this *calling upon the name of the Lord,* doth not import the invocation of Christ, but only an open profession of faith in him, because St. Paul argues closely, and yet in the three preceding verses requires an open profession of the gospel. *Ans.* There is not one word of professing either in the eleventh or twelfth verses; in the ninth or tenth he mentions *confession with the mouth,* and believing with the heart as necessary, because the Scripture saith, *Whosoever believeth shall not be ashamed, the same Lord over all being rich to all that call upon him:* for, Joel ii. 32. *Whosoever shall call upon the name of the Lord shall be saved.* If then St. Paul be a close reasoner, he must speak of invocation of the name of the Lord. Moreover, this being the character of the disciples of Christ, even before they were called Christians, (see note on Acts ix. 2.) and the continual practice of all Christians from the beginning, (see note on 1 Cor. i. 2.) the apostle might well argue from believers, to those that call upon Christ's name. The first argument he would invalidate by denying that the words cited by St. Paul from Joel are to be understood in the sense in which they are used by the prophet, which in effect is to deny that the apostle argued either closely or truly, for the whole of the apostle's inference is lost, if either the Lord, ver. 13. be not the same Lord with him in ver. 12. or if *to call upon him* doth not bear the same sense in both places.

[9] Ver. 15. Ὡς ὡραῖοι, *How beautiful,* &c.] The Midrash shir Hasschirim upon those words of Cant. ii. 12. *The voice of the turtle is heard in our land,* saith thus, *This is the voice of the King Messiah, crying out, and saying, How beautiful,* &c. Moreover, from those words, *How shall they believe in him of whom they have not heard?* ver. 14. and from those ver. 17. *Faith cometh by hearing,* &c. it follows, that those gentiles who never had the gospel preached to them, or any opportunity of hearing it, cannot be condemned for want of faith in Christ or in his doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a reward, as they must be who are obliged to *believe that God is the rewarder of all them that diligently seek him,* (Heb. xi. 6.) Christ must be a Saviour to them who do thus seek him, though they know not of him.

[10] Ver. 18. Ὁ φθόγγος αὐτῶν, *Their voice.*] These words being spoken literally of the preaching of the Hebrews to the gentiles, touching the power, wisdom, and the goodness of God; and the Psalmist speaking immediately after of God's teaching his people by the law, as a more glorious discovery of his will to the Jews, the apostle very appositely accommodates these words to the revelation of his power, wisdom, goodness, and mercy, in the gospel to the heathens.

Moreover, that *kav-ram,* which we render *their line,* Psal. xix. 4. does signify *their loud cry,* and so is well rendered by the apostle here ὁ φθόγγος αὐτῶν, *their sound, i. e.* the sound of the apostles, is fully proved by Dr. Pocock, Miscel. cap. 4. p. 48.

[11] Ver. 19. Ἀλλὰ, *But.*] That ἀλλὰ signifies *yea,* see our translation rendering it so five times, 2 Cor. vii. 11. John xvi. 2. That it signifies, *quin etiam, quin immo,* see Noldius, and Luke xii. 7. 1 Cor. iii. 2. xii. 22.

[12] Ἐπ' οὐκ ἔθνει, *By them that are no people.*] That this is the description of the heathens, see note on 1 Cor. i. 28. who are also styled, not only by the Jews, but by the Scriptures, whilst idolaters, *a foolish people,* Jer. x. 8. Rom. i. 21, 22. Titus iii. 3.

[13] Ver. 21. Ὅλην τὴν ἡμέραν, *All the day long.*] These words are cited from Isa. lxv. 1, 2. and Aben Ezra informs us, that R. Moses Hacoben* said, *The first verse is to be understood of the nations of the world, as if it had been said, I am found of the nations which are not called by my name, but to my people have I stretched out my hand:* and so the apostle interprets and applies the words here.

CHAP. XI.

1. I SAY then, *(that the generality of the Jews are hardened and cast off, but what then?)* Hath God cast away his people *(utterly and without exception)?* God forbid *(we should so think).* For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin *(and yet chosen to be an apostle of Christ).*

2. God *(therefore)* hath not *(thus)* cast away his people [1] whom he foreknew. (Psal. xcv. 3. *And to represent this*

* Voisin de Lege Div. p. 494.

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in a like case well known to you,) Wot you not what the Scripture saith of Elias (ἐν Ἠλίᾳ, *in the history of Elias)?* how he *(in it)* maketh intercession to God [2] against *(the king and people of)* Israel, saying,

3. Lord, they have killed thy prophets, and digged [3] down thine altars; and I am left alone *(of all thy prophets)*, and they seek my life.

4. But what saith the answer of God to him *(in that history? It speaks thus,)* I have reserved to myself seven thousand men, who have not bowed the knee [4] to the image of Baal.

5. Even so then *(is it)* at this present time also, *(for even now)* there is a remnant according to the [5] election of grace.

6. And if *(they who are chosen in Christ,* Eph. i. 4. *to be God's church and people, are put into this state)* by grace, *(being justified freely by his grace,* Rom. iii. 24.) then it is no more of *(the)* works *(of the law that they are thus justified and accepted by him):* otherwise grace is no more grace; *(for what need is there of grace, where men have continued in all things written in the law to do them? Moses having said, The man that doeth these things shall live by them;* Rom. x. 5.) But *(on the other hand)* if it be of works *(that we are justified and accepted)*, then it is no more *(of)* grace: otherwise work is no more work *(for grace comes in only to supply the defect of works, that is, to procure pardon for the non-performance of them, according to the tenor of the law).*

7. What then *(must be said in this case but this? viz. that the whole nation of)* Israel hath not obtained that *(righteousness or justification,* Rom. ix. 30, 31.) which he seeketh for; but the election *(the chosen generation of believers,* 1 Pet. ii. 9.) hath obtained it, and the rest were blinded

8. *(And this blindness hath happened to them,)* (according as it is written, [6] God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

9. And *(as)* David saith, Let their table be *(or* [7] *their table shall be)* made a snare, and a trap, and a stumbling-block, and a recompence unto them *(of their evil deeds):*

10. Let their eyes be *(or their eyes shall be)* darkened, that they may not see, and *(thou shalt)* [8] bow down their back alway.

11. I say then *(or, moreover, of those of the Jewish nation which are thus blinded),* Have they *(so)* stumbled that they should *(irrecoverably)* fall? God forbid *(we should so think of them):* but *(so hath it happened through the wise counsel of God, that)* through their fall salvation is come unto the gentiles *(whom God hath now chose nto be his people)*, for to provoke them to jealousy *(or to an emulation of their faith, that they also may be saved).*

12. Now (εἰ δὲ, *and)* if the fall of them *(from the prerogative of being God's peculiar people, happened thus to)* be the riches of the *(gentile)* world, and the diminishing of them the riches *(and increase)* of the gentiles; how much more *(shall)* [9] their fulness *(be the increase of them?*

13. *Of you gentiles, I say,)* for I speak *(this)* to you gentiles, inasmuch as I am the apostle of the gentiles, *(and by thus speaking)* I magnify my office, *(as declaring it to reach to the whole body of the gentiles, and to have been thus efficacious among them,* Rom. xv. 18, 19.

14. *And I speak of your being chosen thus to be God's people;)* [10] if by any means I may provoke to *(an)* emulation *(of your faith)* them which are my flesh, and *(so)* might *(be a means to)* save some of them.

15. *(And, indeed, their salvation is desirable, not only for their own, but for your sakes:)* for if the casting away of them be *(an occasion of)* the reconciling of the world, what shall the receiving of them *(again into favour)* be *(to the gentiles)*, but *(even as)* life *(or a resurrection)* from the dead?

16. *(Nor are you to imagine this is an improbable and even desperate supposition:)* for if the *(patriarchs, who were the)* [11] first-fruits *(of them)* be *(were)* holy *(called and separated to the service of God from all the people of the earth)*, the lump *(of the whole nation)* is also *(in God's designation)* holy: and if the root *(of them, viz. Abraham)* be *(was)* holy *(and beloved of God)*, so are the branches *(also beloved still of God for the fathers' sake, and so will be once more, in his good time, admitted to his favour).*

17. And if *(it hath so happened that)* some of the branches *(through infidelity)* be broken off, and thou *(gentile)*, being a wild olive-tree *(or branch)*, were graffed in among them, and with them *(who believe)* partakest *(of the privileges)* of the root and the fatness of the olive-tree *(into which thou art graffed);*

18. Boast not against the branches *(now cut off, as if they were utterly rejected from God's care and favour):* but if thou boast, *(consider)* thou bearest not the root, but the root thee; *(the promises being not made to thee, but to Abraham their root; and if thou becomest partaker of them only by being the spiritual seed of Abraham, by imitation of his faith, how much more shall they, who are by lineal descent the seed of Abraham, and so the primary and direct heirs of the promise,* Acts iii. 25. xii. 26. *in due time be graffed into their own root?* ver. 24.)

19. Thou wilt say then, The *(natural)* branches were broken off *(for their infidelity)*, that I might be graffed in *(i. e. received as God's people in their stead).*

20. Well; because of unbelief they were broken off, *(i. e. rejected from being his church and people,* ver. 15.) and thou standest (Gr. *hast stood)* by faith. Be not high-minded, *(vaunt not thyself over them,* ver. 18. 25.) but fear *(lest this should also be the case):*

21. For if God spared not the natural branches *(thou hast cause to fear)*, [12] lest he also spare not thee.

22. Behold therefore *(in this dispensation)* the goodness and severity of God: on them which fell, severity; *(in taking the kingdom of God away from them,* Matt. xxi. 43.) but to thee, goodness *(in admitting thee to be his church and people; which goodness will be still shewed to thee)*, if thou continue in *(or worthy of)* his goodness: otherwise thou also shalt be cut off *(for thy infidelity and disobedience).*

23. And *(as thou standest by faith, so)* they also, if they abide not still in unbelief, shall be graffed in: [13] for God is able to *(work in them that faith which will)* graff them in again.

24. *(And that he will thus graff them in, we have just cause to think;)* for if [14] thou wert cut out of (Gr. *off from)* the olive-tree which is wild by nature, and wert graffed contrary to nature, into a good olive-tree: how much more shall these, which be the natural branches *(though now cut off)*, be graffed *(again)* into their own olive-tree?

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25. *(And this now I declare;)* for I would not, brethren, that you should be ignorant of this [15] mystery *(of the intended calling of the now-rejected Jews)*, lest you should be wise in your own conceits *(boasting over them,* ver. 18. *as being yourselves men of greater wisdom, and more highly favoured of God);* that blindness in part is happened to Israel, *(i. e. as to the greatest part of them, a remnant only being now brought into the faith,* ver. 5. 7. ix. 27.) till the *(time of the)* fulness *(or more complete conversion)* of the gentiles be come in.

26. And so [16] all *(the nations of)* Israel shall be saved: *(i. e. called and put into a state of salvation,* 1 Tim. i. 9.) as it is written, (Isa. lix. 20.) There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27. And *(again he by Isaiah saith)* this is my covenant to them, (Isa. lix. 21.) when I shall take away their sins, (xxvii. 9.)

28. As concerning the gospel *(preached to them first, and upon their rejection of it, to the gentiles,* Acts xiii. 45. 47.) they are *(now)* enemies *(to it, and by opposing it to God and Christ)* for your sakes, *(being prejudiced against it, because you are received to the blessings of it, and that without circumcision, or being joined to them,* Acts xvii. 13. xxii. 21, 22. 1 Thess. ii. 16.) but [17] as touching the election *(of that nation to be a holy people to himself),* they are *(thus)* beloved for the fathers' sake.

29. For *(though they have rendered themselves unworthy of his favour, yet)* the [18] gifts and calling of God are without repentance.

30. *(Nor will their present infidelity and disobedience be any obstacle to this conversion;)* for as ye *(gentiles)* in times past have not believed God (Gr. *were disobedient to God*), yet have now obtained mercy through their unbelief *(God having received you gentiles to be his people, because of their infidelity):*

31. Even so have these also now not believed (Gr. *not obeyed*), that [19] through your mercy they also may obtain mercy.

32. For [20] God hath concluded all *(both Jew and gentile)* in unbelief, that *(at last)* he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! *(by which he is able to convert all things to the honour and glory of his name, and make his severest judgments to conclude at last in mercy!)* How unsearchable are his judgments *(to any human understanding)*, and his ways past finding out *(by any wit of man)!*

34. For who hath *(through his own wisdom, without revelation,)* known the mind of the Lord? Or who hath been his counsellor *(in thus ordering matters relating to Jew or gentile)?*

35. Or who hath first given to him, and it shall be recompensed to him again? *(i. e. who hath laid any obligations on him to reward him? Surely no man.)*

36. For of him *(as the donor)*, and through him *(as the director and providential orderer)*, and to him *(as the end)*, are all things: to whom be glory for ever. *Amen.*

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὃν προέγνω, *Whom he foreknew.*] Concerning the people of Israel, Moses speaks thus; *Thou art a holy people to the Lord thy God; the Lord thy God* προείλετο, *hath chosen thee to be a special people to himself above* (or, before) *all people that are upon the face of the earth,* Deut. vii. 6. x. 15. Now to be *chosen*, and to be *known of God*, are the same thing in Scripture, and therefore the phrase is elsewhere varied thus; *You only have I known before all the families of the earth,* Amos iii. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς, Numb. xvi. 5. *To-morrow,* יידע, *and the Lord will know who are his, and who is holy, even him whom he hath chosen,* which by the LXX. is thus translated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους ——οὓς ἐξελέξατο αὐτῷ, *the Lord knoweth who are his, and the holy ones whom he hath chosen to himself;* and, ver. 7. *The man whom the Lord doth choose, he shall be holy.* And those words of Hosea, *Judah yet ruleth with the Lord, and is faithful with his saints,* xi. 12. are by the Septuagint thus rendered, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λάος ἅγιος κληθήσεται Θεοῦ, *and as for Judah, now God hath known them, and he shall be called the holy people of God:* so that the people *whom he foreknew*, may be here only a periphrasis of the Jewish nation, which God hath chosen before all other nations of the world, and therefore would not utterly cast off, because his *gifts and callings are without repentance:* (ver. 29.) or it may signify those of them who believed in Christ, and so were such as he had purposed to save, or, *the election according to grace,* (ver. 5. 7.) which sense this phrase bears, Rom. viii. 29. 1 Pet. i. 1, 2.

[2] Ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh intercession to God against Israel.*] Ἐντυγχάνειν ὑπερ, is *to intercede, or be an advocate for a person,* and he that doth so is called συνήγορος, and this is the office of our blessed Lord, *who ever lives to make intercession for us;* but ἐντυγχάνειν κατὰ τίνος, is *to accuse, or charge a person with a crime,* and so to intercede against him. So 1 Macc. viii. 32. *If the Jews complain against thee,* ἐὰν ἐντύχωσι κατὰ σοῦ, *we will do them justice.* And when wicked men came to king Alexander to complain against Jonathan, the king commanded a proclamation to be made, τοῦ μήδενα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, *that no man should complain against him about any matter,* 1 Macc. x. 61. 63. And again, xi. 25. *Some wicked men complained against him,* ἐντύγχανον κατ' αὐτοῦ. So here, ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain against Israel.*

[3] Ver. 3. Τὰ θυσιαστήριά σου, *Thy altars.*] Not those which God approved of after the building of the temple, they being then obliged to offer all their sacrifices *at the place which God had chosen to put his name there,* Deut. xii. 5, 6. but those which had before been used by the patriarchs and prophets, for the service of God, as that of Samuel in Ramah and in Mizpeh, 1 Sam. vii. 9. ix. 13. in Gilgal, xi. 16. at Beth-lehem, xvi. 2. 4. and the altar of the Lord at Carmel, 1 Kings xviii. 30. on which the pious people of the ten tribes sacrificed when they were not permitted to go up to Jerusalem, that law, saith Kimchi, then ceasing as to them.

[4] Ver. 4. Τῇ Βάαλ, *To Baal.*] That is, *to the image of Baal:* so Hos. ii. 8. *I gave her the gold and the silver which she prepared for Baal,* Gr. αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησε τῇ Βάαλ, *But she prepared this gold and silver for the image of Baal;* she made idols of them, saith the Targum; so Tobit i. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει, *they sacrificed*

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to the heifer Baal; Jer. ii. 28. *according to the number of their streets in Jerusalem,* ἔθυον τῇ Βάαλ, *have they sacrificed to the image of Baal;* for sure they had not as many Baalims as they had streets, and therefore, where the Septuagint reads τῇ Βάαλ, there the Chaldee adds, *idols,* or *images: I will blot out the names of Baal,* τὰ ὀνόματα τῆς Βάαλ; *Reliquias idolorum Baal,* Targum. (See Hosea xiii. 1.) This I prefer before that notion of the learned Selden, that Baal was ἀρρενοθήλυς, *male and female.*

[5] Ver. 5. *The election of grace.*] See note on ver. 28. That many who belonged to this election fell away, is evident from the Epistle to the Hebrews; (see the note on 2 Thess. ii. 3.) and whereas Dr. Mills contends that the words following, *viz.* εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον, are supposititious, as being not found in the Vulgar, in Hilary the deacon, and in the Latin Origen: that they are genuine, is proved from the Syriac and Arabic versions, from Theodoret, Photius, Œcumenius, and Theophylact, who all retain them: and from these words of Chrysostom, who, tom. v. ed. Morell. p. 718. explains and confirms them thus: He that contends he is to be saved by the works of the law, hath no title to grace, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. See Examen Millii in locum.

[6] Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a spirit of slumber,* &c.] The Hebrew נתן, and the Greek δίδωμι, is often used to signify a permission of that which we can hinder, as Gen. xxxi. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, *God* (saith Jacob) *permitted not Laban to hurt me;* Deut. xviii. 14. καί σοι οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου, *The Lord thy God hath not suffered thee to do so.* (See also Judg. xv. 1. Acts ii. 27. xiii. 35.) So again 1 Kings xxii. 22. 23. *The Lord hath put,* ἔδωκεν ὁ Θεὸς, *a lying spirit in the mouth of all thy prophets; i. e.* he hath permitted him freely to go forth, and to deceive them, ver. 22. Esth. ix. 13. *If it please the king,* δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do so to-morrow also.* Of him that sat upon the red horse it is said, that ἐδόθη αὐτῷ, *it was given him to take peace from the earth,* Rev. vi. 4. ix. 3. 5. of the beast it is said, ἐδόθη αὐτῷ, *there was given to him a mouth to speak great things, and blasphemies; and it was given him to make war with the saints, and overcome them.* (See Hos. xiii. 11. Joel ii. 17. 19. Rev. vi. 8. ix. 14, 15. See the note on i. 24. 26.) And in this sense God is here said to have given the Jews *a spirit of slumber,* by permitting them to lie under those prejudices against the true Messiah, which their traditions concerning him, and the doctrine and authority of the scribes and pharisees had wrought within them; as also by delivering the things belonging to Christ's kingdom obscurely to them, and in parables, because they would not receive them when more plainly taught; (Matt. xiii. 13.) and by *taking the kingdom of God from them, and giving it to a nation that would bring forth the fruits of it,* because they contradicted and blasphemed the doctrine of that kingdom, and so caused the apostles to turn from them to the gentiles; (Matt. xxiii. 43. Acts xiii. 45, 46.) and by refusing to walk in the light whilst they enjoyed it, they made it just that *darkness should thus come upon them,* or that they should *have eyes, and see not, ears, and hear not;* which is a mode of speaking used frequently in the Old Testament, and in Philo the Jew, and others, to represent men who had contracted such prejudices against God's word, and such vicious habits, as made them not to discern or give ear to the voice of God, or reason, calling them to reformation and amendment. So God speaks by his prophet Isaiah, *Hear, ye deaf; and look, ye blind, seeing many things: but thou observest not; opening the ears, but he heareth not,* Isa. xlii. 18. 20. And by the prophet Jeremiah, *Hear now this, O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not,* Jer. v. 21. By the prophet Ezekiel, saying, *They have eyes to see, and see not: ears to hear, and hear not; for they are a rebellious house,* Ezek. xii. 2. So Christ speaks to his own disciples, *having eyes, do ye not see?* Mark viii. 18. So Philo often saith of men addicted to their sensual pleasures, and pursuing them against the dictates of their minds, that * ὁρῶντες οὐχ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *seeing they see not, and hearing they hear not;* this he saith, περὶ τῶν ἡδονῆς κεκορημένων, *of persons satiated with pleasure, and drunk with the love of wine.* This, saith he, happens, † ἐν τοῖς κόροις, ἐν ταῖς μέθαις, *when we indulge to gluttony, or drunkenness;* and ‡ ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the phantasms of our dreams.* Thus of those heathens who worshipped the works of their own hands, Justin Martyr§ saith, that ὀφθαλμοὺς ἔχοντες οὐχ ἑώρων, οὐδὲ καρδίαν ἔχοντες συνίεσαν, *having eyes, they saw not, and having hearts, they did not understand.*

[7] Ver. 9. Γενηθήτω, &c. *Their table shall be, and their eyes shall be.*] They who are skilled in the Hebrew tongue, know that these words are as capable of the future, as the imperative mood and tense: they are rendered in the future by Arias Montanus: and the Seventy interpreters sometimes render them in the imperative, as Psal. cix. 6. 15. and sometimes in the future, as ver. 17. *As he loved cursing, so let it come upon him,* καὶ ἥξει αὐτῷ, *as he delighted not in blessing, so let it be far from him,* καὶ μακρυνθήσεται ἀπ' αὐτοῦ; and, ver. 8. *Let them curse, but bless thou,* καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις, *they shall curse, but thou shalt bless.*

[8] Ver. 10. Τὸν νῶτον αὐτῶν, &c. *Ever bow down their backs.*] That is, let them be in slavery and bondage; the contrary, *going upright,* signifying their freedom from Egyptian thraldom, by taking that yoke of bondage from them, which made them stoop under it. So Lev. xxvi. 13. *I have broken the bands of your yoke, and made you to go upright.* So the Midrash Tillim upon these words of the Psalmist, Psal. cxlvi. 8. *The Lord raiseth them that are bowed down,* saith, *These are the Israelites carried captive from their own land; for since they were banished from Jerusalem, they have not been able to stand upright, but have bowed down their backs before their enemies, who go over them:* and therefore in their second benediction, before their reading of the morning schema, they pray thus, *Bring us in peace from the four wings of the earth,* "et duc nos staturâ erectâ in terram nostram," *and lead us standing upright into our own land.* Having thus answered the first question, he proceeds to inquire, whether they of them who thus stumbled, have fallen so as that they shall never be recovered.

[9] Ver. 12. Πλήρωμα αὐτῶν, *Their fulness.*] As πλήρωμα τοῦ χρόνου signifies the whole tract of time appointed for

* Aleg. Leg. lib. ii. p. 72.
† Aleg. lib. iii. p. 150.
‡ 1. de Josepho. p. 424. G.
§ Dial. cum Tryph. p. 295. B.

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such an event, Gal. iv. 4. Eph. i. 10. πλήρωμα τῆς γῆς, *the whole contents of the earth*, 1 Cor. x. 26. 28. and πλήρωμα τῆς θεότητος is the *full perfection of the Deity*, Colos. ii. 9. and πλήρωμα τοῦ Χριστοῦ, is *the perfection*, or the fulness of grace and wisdom, with which he fills his members, Eph. iv. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulness of the Spirit which is in him, John i. 16. and πλήρωμα Θεοῦ, is the same fulness derived from God, Eph. iii. 19.: so here, πλήρωμα τῶν αὐτῶν is the time when the gentiles should more fully come in, and God would shew mercy to them all, ver. 25. 32. and πλήρωμα τῶν Ἰουδαίων, *the fulness of the Jews*, is the *coming-in of all Israel*, ver. 26. And so St. Paul himself all along interprets it, styling it, ver. 15. πρόσληψις, *the receiving them into grace* and favour by God, the *engraffing them* who were broken off, as the unbelieving Jews were, *into their own olive-tree*, ver. 23. 24. *the turning away iniquity from Jacob*, ver. 26.

[10] Ver. 14. Εἴ πως παραζηλώσω, *If by any means I may provoke them*, &c.] This seems to be said in allusion to those words of God, Deut. xxxii. 21. *They have moved me to jealousy with that which is not God*, κἀγὼ παραζηλώσω, *and I will move them to jealousy with those that are not a people*, ver. 12. that seeing them who before were not the people of God, now chosen to be his people, and invested with all the privileges which formally belonged to them, *viz.* being of his church, among whom he dwells, and to whom he gives his Spirit, his new law, his prophets, apostles, and evangelists, they might be induced to believe, and so might still share in all those blessings. Hence also it appears that the apostle did not think they were so blinded or given up to a spirit of slumber, but that they might still be saved.

[11] Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *The first-fruits of them were holy.*] It is generally known that the word *holy*, when applied to persons, families, churches, and nations, signifies their being called, consecrated, and separated from the world, unto God's service; in which sense, in the Old Testament, it is frequently applied to the priests, Numb. xvi. 5. Psal. cvi. 16. to the Levites, Numb. iii. 13. viii. 14—17. to the whole Jewish nation, Exod. xxii. 31. xix. 6. Deut. vii. 6. xiv. 2. 21. xxviii. 9. Isa. lxii. 12. Dan. viii. 24. xii. 7. Hence then the argument runs thus: If God so loved Abraham, Isaac, and Jacob, as to engage his word *that he would be their God, and the God of their seed for ever*, Gen. xvii. 7. and by thus entering into covenant with them, hallowed to himself all their posterity, even as the *first-fruits* of their dough, made an offering, *hallowed the whole lump*, Numb. xv. 20. then will he, in his good time, be so mindful of them, as to bring them again into his covenant, so that *they shall be his people, and he will be their God; for as touching the election, they are still beloved for the fathers' sake.* If this argument runs only upon the supposition that they do believe, it saith that only which is as true of all gentiles; it therefore seems to be an argument that they will be received into favour, and therefore will believe, ver. 21.

[12] Ver. 21. Μή πως οὐδέ σου φείσηται, *Lest he also spare not thee.*] Φόβου, *Fear*, is to be repeated from the former verse. So 1 Thess. iii. 5. I sent to know your faith, μή πως ἐπείρασεν ὑμᾶς, subaud. φοβούμενος, *fearing lest the tempter should have tempted you.*

[13] Ver. 23. Δυνατὸς γάρ ἐστιν ὁ Θεὸς, *For God is able*, &c.] From which power we may reasonably conclude his will to do so, for so the apostle argues, xiv. 4. *He shall be holden up, for God is able to make him stand*; 2 Cor. vi. 8. *He that soweth liberally, shall reap liberally; for God is able to make all grace abound towards you.* (See note on xiv. 4.)

[14] Ver. 24.] Note, that there should be a fulness of the fallen Jews, and a receiving them again into favour, whom God had now cast off, the apostle plainly doth suppose, ver. 12. 15. and now he sets himself to the proof of it, by an argument, *à minori ad majus, viz.* If they, who had no such relation to Abraham, and the blessings promised to him, as the Jews had, were yet partakers of the blessings promised to Abraham, the root of that nation, how much more shall this favour, in God's due time, be granted to them who are children of the stock of Abraham?

[15] Ver. 25. Τὸ μυστήριον τοῦτο, *This mystery*, &c.] See the confirmation of this exposition in the appendix to this Epistle.

[16] Ver. 26.] Hence the second argument for a general conversion of the Jews runs thus: If that part of the Jews to which blindness hath happened, shall be delivered from that heavy judgment, if *there shall come to them out of Zion a Deliverer to turn away their iniquity*; if God will accomplish his covenant hereafter with them, *by taking away their sins*, then they who are thus blinded shall be converted to the Christian faith. Where note,

First, That this promise is made to that part of the Jews to which blindness had happened, ver. 15. and so the promise of salvation to this Israel, cannot be interpreted of all the true children of Abraham, Jews and gentiles both.

Secondly, It saith, that God will take away their sins, and *turn away ungodliness from Jacob.* Now if this signifies that God will send a *Deliverer out of Zion*, to procure the pardon of this people's sins, since pardon only can be given to them through faith in Christ, this Deliverer must be that Jesus, who saves his people from their sins; if it imports that God would take away the punishment of their iniquity, that being the blindness, and spiritual slumber which was then, and is still upon them; the removal of it must signify their conversion, this blindness being only then to be taken away, *when they shall turn to the Lord*, 2 Cor. iii. 14—16.

[17] Ver. 28. Κατὰ δὲ τὴν ἐκλογὴν, *As touching the election.*] Here is in this chapter mention of a double election, *viz.* ἐκλογὴ χάριτος, *election of grace*, ver. 5. the gospel-election of persons and nations to be his church and people, which being purely on the account of that faith, which is the gift of God, without consideration of any other worthiness that we had, or any works that we had done, is styled *the election of grace*; and thus a remnant only of the Jews were chosen, ver. 7. *for many of them were called*, by the preaching of the gospel to the faith, it being preached to them first, Acts xiii. 45. but *few* of them *were chosen* to be members of the church of Christ, because few of them believed. And, secondly, there is an election, διὰ τοὺς πατέρας, to be God's people for their fathers' sake, in which sense the whole nation of the Jews are styled the elect: as in these words, *Because he loved thy fathers*, viz. Abraham, Isaac, and Jacob, Deut. iv. 37. καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he chose you their seed after them, and brought you out of Egypt by his mighty power*; where it is evident that all that were brought out of Egypt, were the elect, or the chosen seed. So Deut. vii. 6—8. *The Lord*

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did not set his love upon you, nor choose you, οὐ προείλετο ὑμᾶς, he did not fore-elect you, because you were more in number than any people; but because the Lord loved you, and because that he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondage. Where again it is evident, (1.) that their being chosen to be God's peculiar people before other nations, is their election: and (2.) that all who were brought out of Egypt were thus beloved, and thus chosen. And again, x. 14, 15. *The Lord had a delight in thy fathers to love them, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, therefore he elected you their seed after them above all people; circumcise therefore the foreskin of your hearts, and be no more stiffnecked.* Where again evident it is, that the whole seed of Abraham by Isaac, even the stiffnecked of them, were the beloved, and the elect of God; it being therefore not upon account of their righteousness, Deut. ix. 5. but for the love he had, and the promises he made to their fathers, that he first loved and chose them for his people; and his love to these forefathers being still the same, and his promise to them being this, that he would be *for ever a God to them, and their seed after them,* Gen. xvii. 7. he must have that kind affection and regard to them, which will engage him to choose them again for his peculiar people, notwithstanding their present blindness; and *all Israel* being thus elected *for the fathers' sake,* this calling must belong to them all.

[18] Ver. 29. Τὰ χαρίσματα, *For the gifts,* &c.] The particle *for* shews that these words relate to what was said in the former verse, *viz. they are beloved for their fathers' sake,* to whom God gave this διαθήκη αἰώνιος, *everlasting covenant to be the God of their seed after them,* Gen. xvii. 7. Now this covenant made with the fathers being absolute, and the calling of their seed to be his peculiar people being the effect of it, God will not repent for ever of his kindness to them; hence he engageth to save them *with an everlasting salvation,* Isa. xlv. 17. *with everlasting kindness to have mercy on them,* liv. 8. lvi. 5. lx. 19, 20. lxi. 7. and saith, *I have loved thee with an everlasting love,* Jer. xxxi. 3. If then God will not repent for ever of his covenant made with their *forefathers, to be the God of their seed after them for ever,* or that *he chose Jacob for himself, and Israel for his heritage,* Psal. cxxxv. 4. then will he certainly restore them to that privilege and happy state; but God will not thus repent, *for the gifts and callings of God are without repentance.*

[19] Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *To your mercy.*] *i. e.* Which unbelief hath happened not to your rejection, as it did to them, but *to your mercy,* that they also may obtain mercy together with you, and you with them, the fulness of the gentiles coming in with their conversion.

This argument for calling the Jews runs thus: If God hath called the gentiles to his grace after a long idolatry and infidelity, though they were not before ever admitted to those privileges the Jews enjoyed, nor had God promised to be their God for ever, much more will he recall his chosen people from their infidelity.

[20] Ver. 32.] Esthius's note upon these three verses is this, That the apostle doth without controversy in these words speak of Israel according to the flesh, and therefore in the preceding words must be supposed to speak of the same Israel; so that hence the tradition of the church concerning the calling of the Jews, towards the end of the world, is established.

(See the appendix to this chapter, concerning the calling of the Jews to the Christian faith, at the end of this Epistle).

CHAP. XII.

1. I BESEECH you therefore, brethren, by the mercies of *(that)* God, *(of whom, and through whom are all things, and to whose glory they are all designed,* xi. 36. *or by the mercies of God,* mentioned xi. 30—32.) that ye [1] present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

2. And [2] be not conformed to *(the evil customs of)* this *(heathen)* world: but be ye transformed *(into other men)* [3] by the renewing of your mind *(and judgment of things),* that ye may prove (Gr. *discern and approve,* see note on 1 Cor. xi. 28. Gal. vi. 4.) what is [4] that good, and acceptable, and perfect, will of God; *(i. e. that will which under the gospel requires only what is substantially good, and therefore always acceptable to him, and perfectly instructs us in our whole Christian duty.*

3. *Which will of God you will the better discern by your humility and diligence in the exercise of your spiritual gifts;)* for I say, through the grace *(of apostleship,* see note on i. 5.) given to me, to every man that is among you *(thus gifted),* not to think of himself more highly than he ought to think, *(on the account of those ministerial gifts conferred upon him, not for his own sake, but for the benefit of others,* 1 Cor. iv. 6, 7. xii. 7. *as did the scribes and pharisees, and doctors of the law, on the account of their wisdom and knowledge of it,* Rom. viii. 18. 23.) but to think soberly *(of himself),* according as God hath dealt to every man the [5] measure of faith.

4. For as we have many members in one body *(natural),* and (Gr. *but*) all *(the)* members *(of it)* have not the same office, *(but some are more feeble, some more vigorous, some employed in more, some in less honourable services,* 1 Cor. xii. from ver. 12. to 27.)

5. So we *(Christians),* being many, are one body in Christ *(our head),* and every one *(of us are different)* members one of another.

6. Having then gifts differing according to the grace *(or favour of God)* that is given to us, whether *(it be)* prophecy, let us prophesy according to [6] the proportion of faith;

7. Or *(if it be)* [7] ministry *(that of an evangelist),* let us wait on our ministry; or he that teacheth, on teaching;

8. Or he that exhorteth, *(by a spiritual afflatus,* 1 Cor. xiv. 3. 31.) on exhortation: he that [8] giveth *(or distributes to the church's stock),* let him do it with simplicity *(or liberality,* see the note on 2 Cor. viii. 2.) he that ruleth *(or presides over that stock),* with diligence; he that sheweth mercy *(to the sick, impotent, strangers, orphans),* with cheerfulness.

9. Let love be without dissimulation *(not in word only, but in deed, and in truth,* 1 John iii. 18.) Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love *(not bearing only such a kindness to one another as*

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common humanity calls for, but such as the relation of Christian brethren and the bonds of consanguinity require); in honour preferring one another *(through humility acting as if you conceived others more worthy of honour than yourselves,* see note on Phil. ii. 3. *and being well contented that they should be placed in a more honourable post);*

11. Not slothful in business *(in the concerns of God, and of one another);* fervent in spirit, *(ardently and zealously engaging in the service of God, and of one another, as knowing you are then)* [9] serving the Lord.

12. Rejoicing in hope *(of the glory of God,* Rom. v. 2. *or of eternal life,* Tit. i. 3.) patient in tribulation *(for the cause of Christ);* continuing instant in prayer *(that you may stand firm in the faith, and have a seasonable deliverance from your troubles);*

13. [10] Distributing to the necessities of the *(persecuted)* saints; given to *(or pursuing)* hospitality *(towards them when they come to you).*

14. Bless *(i. e. wish well to, and pray for)* them which persecute you: bless, and curse not *(whatever provocations you may have to do so).*

15. Rejoice with them that do rejoice, and weep with them that weep, *(as the relation of members of the same body doth require,* 1 Cor. xii. 26.)

16. Be of the same mind one towards another *(being concerned for the same good to them which you desire for yourselves).* Mind not high things, but condescend to men of low estate *(to the meanest concerns of the meanest Christians).* Be not wise in your own conceits, *(so as to think you need not the assistance of Divine wisdom, or the advice and counsel of your Christian brethren,* Prov. iii. 5. 7. Luke xii. 53. *or so as to neglect the concerns of your Christian brethren,* Prov. iii. 5. 7. Luke xii. 53.)

17. Recompense to no man evil for evil. Provide things [11] honest (Gr. *honourable)* in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, [12] avenge not yourselves *(upon your enemies,* ver. 20.) but rather [13] give place unto *(the)* wrath *(of God against them):* for it is written, (Deut. xxxii. 35.) Vengeance is mine; I will repay it, saith the Lord.

20. Therefore, if thine enemy hunger, *(rather)* feed him; if he thirst, give him drink: for in so doing thou shalt [14] heap coals of fire *(the Divine vengeance)* on his head.

21. Be not [15] overcome of evil *(let it not prevail upon thee to be impatient under or avenge it),* but overcome evil with good.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΑΡΑΣΤΗ͂ΣΑΙ *τὰ σώματα ὑμῶν θυσίαν ζῶσαν, To present your bodies a living sacrifice.*] By sin reigning in our mortal bodies, and by obeying the motions of it in our inward actions, we being said to present *τὰ μέλη ὑμῶν, the members of our bodies instruments of unrighteousness to sin,* (vi. 12, 13.) the apostle here doth properly exhort us *παραστῆσαι, to present* the same bodies now a *living sacrifice,* in opposition to the legal sacrifices, which were first slain, and then offered up to God upon the altar, *viz.* by being now *dead unto sin, but alive unto God, through Jesus Christ our Lord:* a holy sacrifice, as being consecrated to the service of God, and having *our fruit unto holiness,* as the servants of God still have: (Rom. vi. 22.) and as the sacrifices offered to God were to be free from any spot and blemish, and so holy; so are our bodies made *a holy sacrifice,* when they are kept *in sanctification and honour,* and free from *all filthiness of the flesh,* and so a sacrifice *acceptable and well-pleasing* to that God, who desired not the *legal sacrifices,* nor *delighted in burnt-offerings:* (Psal. li. 16. Heb. x. 8.) and this, saith he, is not as the sacrifices of the law, *ἐκ τῶν ἀλόγων, of dead and unreasonable beasts,* which was bodily service, or that in which the body chiefly was employed; but it is *λογικὴ λατρεία, a sacrifice of our reason,* devoting ourselves, who are rational creatures, to his services, and also is highly suitable to our reason.

[2] Ver. 2. *Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, And be not conformed to this world.*] It is the observation of Grotius on the former verse, that the apostle having shewed before, that justification could not be obtained by the law, comes now to shew how the gospel perfected and spiritualized the law, as to the ritual and the judicial parts of it, and engaged us more exactly to fulfil the moral parts of it; beginning first with the sacrifices, which by the Jews were esteemed one great and chief part of their ritual worship. And then he may here proceed to their separations from men of other nations, or, as the pharisees had improved it, even from the vulgar sort, thinking it unlawful to eat, or converse with, or even touch *the people of the earth,* as they styled them, and making their holiness to consist chiefly in such niceties and separations; shewing that we do most effectually comply with all that God designed by any precepts of this nature, when we *keep ourselves unspotted from the world,* or free from any conformity unto the sinful customs of it, as Christianity especially requires, Christ giving up himself for our sins, *that he might deliver us from this present evil world;* (Gal. i. 4.) or, he instructs them how to change their former heathen into a Christian conversation, declaring that whereas formerly they walked *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the course of this world,* Eph. ii. 2. and *according to the will of the gentiles,* 1 Pet. iv. 3. they should *no longer live the rest of their time to the lusts of men, but to the will of God,* ver. 2.

[3] *Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, By the renewal of your mind.*] The whole new creature doth consist in the renewal of the mind, the will, the affections, and actions of men; (1 Thess. v. 23.) but because this renewal doth begin with the *change of mind,* discerning and approving *what is acceptable to the Lord,* and upon that follows the choice of what is so by the will, and the inclination of the affections to what the mind doth thus approve of, and the regulation of our outward actions is according to what we thus approve, choose, and affect; this *renewal of the mind* is put for the renovation of the whole man, and we are said to be *renewed in the spirit of our mind,* and *to put on the new man,* Eph. iv. 23, 24. *which is renewed εἰς ἐπίγνωσιν, in knowledge according to the image of him that created him,* Colos. iii. 10.

[4] *Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, The good, and acceptable, and perfect will of God.*] The ritual precepts of the law had no internal goodness in them antecedent to the command; and so God himself says of them, *I gave them statutes which were not good,* Ezek. xx.

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25. and in opposition to their costly sacrifices, and burnt-offerings, saith, *He hath shewed thee, O man, what is good, and what the Lord requireth of thee, even to do justice, and love mercy, and to walk humbly with thy God,* Micah vi. 8. They were not pleasing to him in themselves, Psal. li. 14. Heb. x. 8. but he declareth his *delight in justice and mercy,* Jer. xxii. 16. and the design of the apostle in the whole Epistle to the Hebrews, is to prove the imperfection of the sacrifices, and of the old covenant, and therefore the necessity of a better sacrifice, and a new and better covenant; and so in opposition to these ritual injunctions, he may here style the gospel-institution, *the good, and acceptable, and the perfect will of God.*

[5] Ver. 3. Μέτρον πίστεως, *The measure of faith.*] Here the Greek scholiasts agree in the exposition of these words, that by *the measure of faith,* we are to understand the measure of gifts proceeding from that *miraculous faith* which was required to the exercise of them, τοῦ γὰρ χαρίσματος αἴτιον ἡ πίστις, *for faith is the cause of these gifts,* saith Chrysostom; and when they found this faith raised in them, they exercised them; they being given, saith Theodoret, *according to the measure of their faith.* This faith enabled them to *remove mountains,* 1 Cor. xiii. 2. *to heal the sick,* James v. 15. *to cast out devils,* Matt. xvii. 20. and hence St. Peter exhorts them who had received these gifts, *to minister them* ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability and strength of faith which God giveth,* 1 Pet. iv. 11. and this is elsewhere styled *the measure of the gift of Christ,* Eph. iv. 7. This they did, saith Origen,* διὰ τὴν πίστιν ταύτην, *by this faith,* καθὼς εἷς ἕκαστος αὐτῶν τὴν δωρεὰν εἴληφε παρ' αὐτοῦ, *as every one received the gift from Christ,* saith Irenæus.† This phrase occurs twice in Maimonides,‡ where he saith, *God declared that he would try the Jews with false prophets, to know* "mensuram fidei vestræ in veritate legis," *the measure of their faith in the law;* "et ad mensuram fidei vestræ in lucem producendum, num firmiter, et constanter persistatis in ea:" whence we learn, that the strength and firmness of faith is the measure of it.

[6] Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *According to the proportion of faith.*] That is, say some, according to those principles of faith and good life, which are known among you; but surely they who *prophesied by a spiritual gift,* could not do otherwise; for no man can by the Holy Spirit be excited to contradict the doctrine or precepts of Christianity: others, let him do it *according to the measure of the miraculous faith imparted to him,* enabling him *now* to reveal mysteries, now to foretell things, now to disclose the secrets of men, according as God, upon his faith, shall grant ability to him to do it. And therefore Chrysostom,§ Œcumenius, and Theophylact, say, that though this was a gift, yet *it flowed in upon a man according as by his faith he made himself a vessel fit to receive the gift of prophecy.* And this seemeth to be the better exposition, not only because it hath the suffrage of the ancient expositors, but because it answers *to the measure of faith* mentioned ver. 3. for ἀναλογία, saith Origen here, is not *ratio,* as the Latins render it, but "mensura competens," *a competent measure,* and κατ' ἀναλογίαν in Hesychius, is κατὰ τὸ μέτρον, *according to the measure;* and it agrees best with the phrase of St. Peter, to exercise these gifts according to the ability that God hath given them, and to be content with that, though others may enjoy it in higher measures.

[7] Ver. 7. Διακονίᾳ, *Ministry.*] This *charisma* being reckoned here before that of teaching or exhortation, I think it best to interpret it of the office of the evangelist, ranked before that of the pastor and teacher, Eph. iv. 11. and immediately after that of the prophets, as here, rather than to interpret it of the office of a deacon; all these four offices, of apostle, prophet, evangelist, and teacher, being designed, saith the apostle there, ver. 12. εἰς ἔργον διακονίας, *for the work of the ministry.* Hence St. Paul writes thus to Timothy, *Do the work of an evangelist, fulfil* τὴν διακονίαν σου, *thy ministry,* 2 Tim. iv. 5. and of Mark, the evangelist, he saith, *Bring Mark with thee, for he is profitable to me,* εἰς διακονίαν, *to the ministry; i. e.* to be sent to preach the gospel, or visit the churches where I cannot come; (ver. 11.) and in this sense saith St. Peter, εἴ τις διακονεῖ, *if any man ministers, let him do it as of the ability that God giveth,* not as of the charity of others, which was the proper office of the deacon. Of the teachers, see note on 1 Cor. xii. 28. Eph. iv. 4. Acts vi. 4. xiii. 1. xx. 24. 2 Cor. vi. 3. Colos. iv. 17.

[8] Ver. 8. Ὁ μεταδιδοὺς, *He that giveth, and he that sheweth mercy.*] These two expressions seem to denote the same persons who are called *helps,* 1 Cor. xii. 28. (See the note there.) *He that ruleth* may be the same with those who are there styled *governments,* and elsewhere προεστῶτες, or προϊστάμενοι, 1 Thess. v. 12. 1 Tim. iii. 4. v. 17. or, ὁ μεταδιδοὺς here may signify him that is moved by an afflatus to give to the church's stock; for so the word is used in Job, saying, ὀρφανῷ μετέδωκα, *I have given of my meat to the orphan,* xxxi. 17. Prov. xi. 26. *A blessing shall be on the head* τοῦ μεταδιδόντος, *of him that giveth.* So Luke iii. 11. *He that hath two coats,* μεταδότω, *let him give to him that hath none;* Eph. iv. 28. *Let him work with his hands, that he may have* μεταδιδόναι, *to give to him that needs;* and then the προεστὼς will be the person set over this stock to manage it aright; for as the Jews had in every city "viros notos et fideles," *men of note for their fidelity,* who were constituted to be collectors and distributors of their alms to the poor; so say the apostles, *Look you out* ἄνδρας μαρτυρουμένους, *seven men of honest report,* οὓς καταστήσωμεν, *whom we will appoint over this business,* Acts vi. 3. and these are styled προστάται and πρόξενοι, and by Eustathius are said προϊστασθαι τῶν ξένων, *to preside over strangers.* (See Beza in Rom. xvi. 2.) So Origen on the place, *qui tribuit, et præest indigentibus;* and Theophylact, προϊστασθαι δὲ ἐστὶ τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τοῦ σώματος, *to preside is to help both with words and deeds.* (See the note on 1 Cor. xii. 28.) This in after-ages was made the work of the bishop, but in the first ages of the church was the work of the deacon.

[9] Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *Serving the Lord.*] So the Syriac, Arabic, Ethiopic versions, and all the Greek scholiasts read. The other reading, τῷ καιρῷ δουλεύοντες, *serving the time,* mentioned by Ambrose, St. Jerome, and Ruffinus, seems to have had its rise from the abbreviation of the word in MSS. they reading κῷ, though it hath a good sense thus, *Tempori servite, rebus præsentibus vos accommodantes; et si quid inciderit incommodorum, vel declinantes*

* Cont. Celsum, lib. iii. p. 124. † Lib. ii. cap. 57.

‡ More Nevoch. par. iii. cap. 24. p. 406. 408.

§ Εἰ γὰρ καὶ χάρις ἐστὶ τοσοῦτον μέντοι ἐπιῤῥεῖ ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῇ παρεσκευασθέν.

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si liceat commode, vel tolerantes: see Eph. v. 26. Colos. iv. 5. (See Examen Millii here.)

[10] Ver. 13. *Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες.*] So read all the Greek scholia, St. Basil, tom. ii. p. 474. the Vulgar, and all the other ancient versions. And wherein Dr. Mills contends the true reading is *ταῖς μνείαις τῶν ἁγίων*; see this abundantly confuted in the examination of him upon this place.

[11] Ver. 17. *Τὰ καλὰ, Honourable.*] That there be actions, which, according to the voice of nature, and antecedently to any positive commands, are good and evil, honourable and praiseworthy, or matter of dishonour, or dispraise, in the general opinion of the world; and that these actions are *τὰ καλὰ, honourable before men,* as well as *in the sight of God,* (2 Cor. viii. 21.) this Epistle doth abundantly demonstrate; for the apostle in the first chapter having mentioned all the unrighteousness and impure actions of the heathen world, he adds, that the heathens knew from the consideration of the righteousness of God, that *they who did such things were worthy of death,* ver. 32. In the second chapter he informs us, that the gentiles having not a written law, and notwithstanding *doing by nature the things contained in the moral law, shew the work of the law written in their hearts, their conscience bearing witness to it, and their thoughts accusing, or else excusing one another,* ver. 14, 15. that the exercise of righteousness and peace renders us not only *acceptable to God,* but also *approved of men:* (xiv. 17.) Accordingly the wise man saith, that, by observing *mercy and truth, we shall προνοεῖν καλὰ, provide things honourable in the sight of God and men.* (Prov. iii. 3, 4.)

[12] Ver. 19. *Avenge not yourselves.*] When Phocion was condemned to die by the Athenians, some of his friends desired him to leave some precept to his son, how he should demean himself: his command therefore to him was *μηδὲν Ἀθηναίοις, μνησικακεῖν, not to remember the injuries the Athenians had done him;* and for this, saith Ælian, every wise man must *ὑπερθαυμάζειν τὸν ἄνδρα, very much admire the man.* (Var. Hist. lib. xii. cap. 49.)

[13] *Δότε τόπον τῇ ὀργῇ, Give place unto wrath.*] *i. e.* Refer it to the punishment of God, *συγχωρήσων αὐτῷ ἐπεξελθεῖν, τοῦτο γάρ ἐστι δότε τόπον τῇ ὀργῇ, suffer him to come in with his wrath upon those who are your enemies, and persecute you for his sake; for this is the import of these words, Give place unto wrath.* So Chrysostom, Œcumenius, Theophylact. And this exposition is confirmed by the ensuing reason, *For vengeance is mine, I will repay it;* and from the occasion of those words, Deut. xxxii. 35. they being spoken for the comfort of God's people, whose cause he will plead, and for whose sakes he will repent of the evil he brought upon them, ver. 36.

[14] Ver. 20. *Ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, Thou shalt heap coals of fire upon his head.*] I know that many good interpreters conceive here is an allusion to artificers that melt lead, or other metals, *by heaping coals of fire upon them,* and so imagine that the import of these words is this, *Thou shalt melt him down, or work him, by this obliging kindness, into good affection to thee:* but I believe the sense is rather this, That if he persevere in his enmity, to his persecution of thee, and perverseness towards thee after these kind offices, the event, though not sought by thee, will be this, Thou by thy patience shalt engage the wrath of God to fall upon him, and to maintain thy cause against him; and so shalt be more certainly and happily delivered from his malice, than by avenging thyself thou wouldest be. So Prov. xx. 22. *Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee.* For,

First, This suits best with the connexion of this with the foregoing verse by the particle, *Therefore, avenge not yourselves, but rather give place to the wrath of God* to fall upon your enemies, or persecutors, seeing *he will repay vengeance to them.* Therefore, let not their enmity hinder you from being kind to them; for that kindness, if it do not mollify them, will cause the wrath of God to wax hot against them.

Secondly, Because the words are plainly taken from Prov. xxv. 21. where they are exactly to be found; where, saith Grotius, "apparet de pœna Divina agi," *it is evident the wise man speaks of the Divine vengeance.* And this is the continual import of the phrase in the Old Testament, where only it occurs, and where it still signifies the wrath and indignation of the Lord. So Psal. exl. 9, 10. *As for the head of them that compass me about, let the mischief of their own lips cover them, let ἄνθρακες πυρὸς coals of fire fall upon them.* So Isa. xlvii. 14. *They shall not deliver themselves from the power of the flame, ὅτι ἔχεις ἄνθρακας πυρὸς καθίσαι ἐπ' αὐτοὺς, for thou hast coals of fire to cause to sit upon them.* So Ezek. x. 2. *God commands the angel to fill his hand, ἀνθράκων πυρὸς, with coals of fire,* and to scatter them over the city, to burn the city with them. And 4 Esdr. xvi. 52, 53. *Let not the sinner say he hath not sinned, for God shall heap coals of fire upon his head, who saith before the Lord God, and his glory, he hath not sinned.* (See the like saying in Stob. Serm. 82. p. 477.)

[15] Ver. 21. *Μὴ νικῶ ὑπὸ τοῦ κακοῦ, Be not overcome of evil.*] *Vincitur a malo qui vult peccare in alium, quia ille peccavit in ipsum.* Aquinas.

CHAP. XIII.

1. LET every soul be subject to the higher powers *(or supreme authority placed over them).* For there is no [1] power but of God *(the fountain of it):* the powers that be are ordained of God.

2. Whosoever therefore [2] resisteth the power, resisteth the ordinance of God: and they that resist *(the ordinance of God)* [3] shall receive to themselves damnation (Gr. *judgment*).

3. For rulers *(if they act by the authority of God, and according to law,)* are not a terror to good works *(i.e. such as the light of nature pronounceth good),* but to the evil. Wilt thou then not be afraid of the power *(that it will do thee any harm)?* do *(then)* that which is good, and thou shalt *(rather)* have praise of the same.

4. For he is *(by his institution)* the minister of God to thee for good *(if thou art a doer of what is good).* But if thou doest that which is evil, *(thou hast cause to)* be afraid; for he beareth not the sword *(of justice)* in vain: for he is the minister of God, *(a revenger)* to execute wrath (Gr. *for wrath)* on him that doeth evil.

5. Wherefore ye must needs (Gr. *ye ought to)* be subject *(to this minister of God),* not only for wrath, but also for conscience' sake.

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6. For, [4] for this cause pay ye tribute also *(to them):* for *(that)* they are God's ministers, attending continually on this very thing *(the executing judgment between man and man, to preserve every man in his right, and to punish the wrong doer).*

7. [5] Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom *(i. e. all legal impositions);* fear to whom fear; honour to whom honour *(is due).*

8. Owe no man any thing *(which justice obligeth you to render him),* but *(be especially concerned)* to love one [6] another *(which love, if ye observe its precepts, will preserve you from doing any evil or injustice to your brother):* for he that *(truly)* loveth another hath fulfilled the law *(relating to him).*

9. For this *(that which the law forbiddeth in these words),* Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment *(of the law relating to thy neighbour),* it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself, *(i. e. with the like love thou bearest to thyself, though not with love equal to it.* See note on Matt. xxii. 39, 40.

10. *He that is acted by)* love [7] worketh no ill to his neighbour *(which is the thing required in these negative precepts):* therefore [8] love is the fulfilling of the law.

11. And that (Gr. *this exhortation to obey authority, and walk in fervent charity towards all men, I recommend to you now, is very seasonable),* knowing the time, that now it is high time *(for all)* to [9] awake out of sleep: for now is our [10] salvation *(or, the salvation of the gentiles)* nearer than when we *(first)* believed.

12. [11] The night *(of heathen ignorance,* Acts xvii. 31.) is far spent, [12] the day *(of grace and salvation to them)* is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk [13] honestly, as in the day; not in rioting and drunkenness, not in [14] chambering and wantonness, (1 Pet. iv. 3.) not in strife and envying *(things inconsistent with that Christian charity which is the glory of our profession).*

14. But [15] put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *There is no power but of God.*] That this may be rightly understood, let it be noted, (1.) That God doth not now, as in the case of Saul and David, by himself appoint and nominate the person who shall sway the sceptre in any nation of the world. The Roman emperors, the powers then in being when St. Paul writ this Epistle, had no such appointment, but were elected by the Roman armies, or chosen and confirmed by the senate; whence it appears, that an immediate appointment or designation of the person by God, cannot be necessary to render any prince God's ordinance.

(2.) By virtue of God's general appointment or ordinance, whether in the fifth commandment, or by a law of nature, requiring that all nations should have some government placed over them, no individual person can claim a right to be *the higher power* in any nation, more than others; nor are the people by it tied to yield obedience to this man more rather than to that. This therefore cannot be sufficient to make a man the individual person who is God's ordinance, in reference to such a nation. It remains, therefore,

(3.) That this authority be conveyed to this or that individual person or family, by compact, consent, or choice of the persons governed, that such a person or family shall have the supreme authority in such a nation. It therefore must be such a choice, consent, or contract, that renders any person the ordinance of God to such a nation: and this is what men call a *legal right,* or title to the crown; that is, a title by the laws and constitutions of the land.

But then, as mutual consent and contract make two persons man and wife, and yet matrimony is God's ordinance, and the power of man over the wife, and of the wife over the body of the husband, is from God; and as among us, one becomes a master, another a servant, by consent and covenant, and yet the master hath from God authority over his servant; so here, the individual person becomes the higher power, by the consent, the choice, or contract original, or actual, of the community; but yet the power he exercises in that station is of God, the fountain of all power; and he acts in that station, not as the minister of man, but of God.

[2] Ver. 2. Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *Whosoever resisteth the power.*] Origen* having cited this and the preceding verse in his Dissertation against Celsus, confesses it is a place *capable of much disquisition, by reason of such princes as govern cruelly and tyrannically, or who by reason of their power fall into effeminacy and carnal pleasures;* referring us to his comment on that place for the farther explication of the words. Now there he saith,† *This is not to be understood of persecuting powers, for in such cases that of the apostle takes place, We must obey God rather than man, but of those powers which are not a terror to good works, but to the evil:* and it is a contradiction to the holiness, justice, and goodness, of God, to say that he hath given princes any power to oppress, rob, spoil, murder, or to do any injury to their subjects. They cannot purely upon this account, that they are the *ordinance of God,* have any power or authority to do evil to them; and so resisting, *i. e.* not being subject or obedient to them in any such thing, cannot be that resisting of God's ordinance to which the penalty is here annexed. Now this is the nonresistance of which the Greek commentators speak, even the nonperformance of subjection and obedience to their commands; and so the coherence seems to require, which saith, *Let every soul be subject to the higher powers, for whosoever doth resist them* (by not being subject) *resisteth the ordinance of God:* moreover, they only are the ordinances of God as they are the *ministers of God,* ver. 3, 4. now they are only *the ministers of God for good, for the punishment of evil-doers, and for the praise of them that do well,* ver. 4. and, thirdly, the subjection here required, to which the resistance is opposed, is a subjection due to them, *not only for wrath,*

* Πολλῆς ζητήσεως οὔσης κατὰ τὸν τόπον διὰ τοὺς ὀμοτέρους καὶ τυραννικώτερον ἄρξαντας, ὧν τοὺς ἐκ τοῦ ἀρχεῖν ἐπὶ θρύψιν, καὶ τρυφὴν ἐξοκέλλοντας. Lib. viii. p. 421.

† "Non hic de illis potestatibus dicit quæ persecutiones inferunt fidei, ibi enim dicendum est, oportet Deo obtemperare magis quam hominibus, sed de istis potestatibus dicit, quæ non sunt timori boni operis, sed mali."

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but for conscience' sake; but we cannot be obliged from conscience towards God, to be subject to them in those things which they have no authority from God to require, and for refusal of obedience to which we have God's authority.

They who interpret this of violent resistance by force of arms, speak the truth, but not the whole truth, that being not the only resistance here forbidden. For, as Dr. Falkner observes, *ἀντιτάσσεσθαι*, which we translate *to resist*, includes all practising out of a spirit of averseness, opposition, and contradiction, and whatsoever is contrary to *ὑποτάσσεσθαι*, *the being subject*, ver. 1. 5. (See Acts xiii. 8. xviii. 6.)

[3] *Ἑαυτοῖς κρίμα λήψονται, Shall receive judgment to themselves.*] *i. e.* They shall be sentenced, punished, and condemned for it by the magistrate, who is a terror to all evil works. So the word *κρίμα* signifies in these words, *fearest not thou God, seeing thou art, ἐν αὐτῷ κρίματι, under the same sentence of condemnation* by the magistrates? (Luke xxiii. 40. see note on v. 16.) And to this sense the connexion inclines, *He shall receive sentence or punishment* (from the rulers), *for rulers are a terror to evil works; if therefore thou doest evil, be afraid; for he beareth not the sword in vain, but is an avenger of wrath.* Or, if he escape the hand of the magistrate, he shall be punished by that God, whose minister and ordinance the power he resisteth is; this follows from the obligation to be subject, not only out of wrath, but also from conscience towards God; but hence it does not follow that he must be damned, as that imports his being sentenced by God to eternal torments; it follows not from the word *κρίμα*, seeing that in its literal import signifies *judgment*, and no more, and sometimes is applied to human judgments; not from the obligation to be subject out of conscience, for then all men must be damned who neglect what they, in conscience towards God, stand bound to do, or do what they in conscience are obliged not to do, and then, woe be to them who through weakness or prejudice mistake their duty, or are ignorant of it, and therefore do neglect it, or transgress against it. Seeing then the resister of God's ordinance here, is not only the wilful rebel, but he who also is not subject and obedient to the commands of lawful authority, if the punishment of this sin, without exception, be eternal torments, all must be sentenced to them, who, out of ignorance and weakness, misunderstanding or prejudice, refuse in any lawful matter to yield obedience to the commands of their superiors, and so not only sins of wilfulness, but sins of ignorance and weakness, must be damnable.

Now according to this double notion of resistance, let it be noted,

First, That the resistance which consists in nonsubjection, or a refusal to yield actual obedience to the law of the superior, can only be allowed when the matter of the law is sinful, and so forbidden by the higher power, not when it is judged inexpedient or unprofitable only; for of this subjects are not to judge, but the lawgiver only, in that they lawfully may, and therefore, to avoid scandal and punishment, and from respect to him who is God's vicegerent, ought to obey, even as servants ought to obey their *froward masters*, (1 Pet. ii. 18.) and children their *parents in all* lawful *things*, (Col. iii. 20.) not disputing their authority in such matters, and this *from conscience towards God.*

Secondly, That no resistance of the higher powers by force of arms, or violence, can be allowed purely on the account of religion; for, if so, we could not be obliged to *suffer wrong* in such cases *from conscience towards God*, as the apostle saith we are, 1 Pet. ii. 19. or from the example of our Lord, ver. 21. 24. because the sufferings which God hath not obliged us to undergo, we cannot undergo *from conscience towards God.*

Thirdly, That no violent resistance, or no resistance of the higher powers by force, can be allowed to any who have not the power of the sword, and who are *no avengers of wrath;* for he that thus useth it, plainly *takes the sword* without authority from him to whom belongeth vengeance, and the power of life and death originally, and so without authority from him to whom this power of the sword originally belongs; and therefore, by our Saviour's aphorism, deserves *to perish by it.* (Matt. xxvi. 52.) Hence therefore it must follow,

1. That, in absolute governments, there is no power of lifting up the sword against the *higher powers*, because there is none can claim a share in the government, and so none can have any power of the sword, or right to be *an avenger of evil*, but the absolute power.

2. That in mixed governments, if any persons or states can claim the power, it must be either, (1.) upon compact that such persons shall have power to defend their laws: or, (2.) by virtue of that rule of Grotius,* that *where a people hath conferred, not an absolute power, but a government according to the law, they must be supposed to have reserved to themselves a power necessary to preserve their laws.* Or else by some act done by the superior which is a virtual abdication, or a renunciation of his government; in all which cases we can have no direction from the words of the apostle, who in general commands subjection to the higher powers, but declares not how far any man is so, or when he ceaseth to be so.

[4] Ver. 6. *Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, For this cause pay ye tribute also.*] Hence it appears, that paying tribute to, is an acknowledgment of the right of government in him to whom we pay it, it being payable only on this account, *because he is the minister of God*, &c. and rendered to Cæsar because it is Cæsar's; *i. e.* because it doth belong to him as being Cæsar, or the power God hath set over us.

[5] Ver. 7. *Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, Render to all their dues.*] It is observable, that all that is said here, and Tit. iii. 1. 1 Pet. ii. 11, 12. seems plainly to relate to those false doctrines and opinions which had obtained among the Jews, and were destructive to all government, and which all Christians therefore were concerned to shew their freedom from, and opposition to, that so they might stop the mouths of those heathens who, looking upon Christians as the offspring of the Jews, were apt to charge them with the same principles of opposition to all heathen governments. Now their principles are these:

First, That being the people of God, *God alone was to be owned as their Lord and Governor*, in opposition to all earthly governors; at least in opposition to all governors which were not of their own nation, and by him immediately chosen, and ruling by his laws. See this fully proved, note on 1 Pet. ii. 16.

Secondly, As a consequent of this, they refused *to pay*

* "Si populus regem fecerit, non pleno jure, sed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omnino, aut ex parte, quia caleous populus jus sibi servavit." De Jure Belli et Pacis, lib. xiv. sect. 2.

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tribute to Cæsar, crying out to Agrippa,* τὰ τέλη ἀναιρεῖν, *to take away their tributes; looking upon them as a sign of subjection, which they ought not to submit to.*

[6] Ver. 8. Τὸν ἕτερον, *Another.*] This being, ver. 10. τὸν πλησίον, *his neighbour*, shews that every man is the Christian's neighbour.

[7] Ver. 10. Κακὸν οὐκ ἐργάζεται, *Worketh no evil.*] Not that the law is exactly fulfilled by doing no evil to our neighbour, but because, in Christ's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark iii. 4. Here therefore is a meiosis, for *charity is* also *kind*, 1 Cor. xiii. 4. and engageth us *by love to serve one another*, Gal. v. 13, 14.

[8] Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the law.*] The apostle plainly here discourseth of the fulfilling of the law, as it relateth to our neighbour; but, as Esthius here notes, love is also the fulfilling of it, as it respects our duty to God; for he that loves his neighbour aright, loves him for God's sake, and in obedience to him, and so must principally love God: he also *loves his neighbour as himself:* now no man truly loves himself, who loves not Him above all things who is his chief good, and in loving whom thus his happiness consists. (See Matt. xxii. 37.)

[9] Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *To awake out of sleep,*] Is a phrase importing two things: (1.) The conversion of heathens to Christianity, as in that call to them mentioned Eph. iv. 14. wherefore he saith, *Awake, thou that sleepest, arise from the dead, and Christ shall give thee life,* or shine upon thee. (2.) Our care to walk as becometh converts, with true Christian vigilance; as when the apostle saith to the Corinthians, *Awake to righteousness, and sin not*, 1 Cor. xv. 34. and to the Thessalonians thus, *Let us not sleep, as do others*, 1 Thess. v. 6, 7.

[10] Νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, *For now is our salvation nearer.*] *i. e.* Say some, the deliverance of you Christians from the persecution of the Jews, stirring up the heathens against you. And I believe this passage hath a relation to the destruction of the Jewish nation, and the dissolution of that church, and of the worship confined to the temple; but chiefly upon this account, that then was the time when the salvation of the gentiles was to be more fully and gloriously accomplished, that being the time when *God would shew forth all his wrath upon the* unbelieving *Jews*, the crucifiers of our Lord, and their Messiah, and upon that account *the vessels of his wrath.* (Rom. ix. 22.) Hence the apostle exhorteth the believing Jews to constancy in the faith, *forasmuch as they saw this day approaching:* (Heb. x. 25.) and they being then, saving a little remnant, entirely rejected, and cut off from being any more the church of God, the gentiles were to be more fully called and owned as his church. The apostle had before discoursed of this matter, telling the Romans, that *by their rejection and fall came, σωτηρία, salvation to the gentiles*, xi. 11. that their fall would be *the riches of the world, and the diminishing of them the riches of the gentiles*, ver. 12. and, ver. 13. 15. *I speak* (saith he) *to you gentiles*, that their rejection will be *the reconciling of the world.* And of this salvation of the gentiles he saith, It is now nearer than when they first believed, the time of the utter rejection of the Jews drawing nigh; and therefore he advised them, especially now at this season, to give no obstruction to their conversion, and lay no obstacle in their way, by any disobedience against their superiors; but by their submission *to every ordinance of man for the Lord's sake*, to put to silence all the objections of ignorant men against them, as disturbers of government; and that they would diligently avoid all works of darkness, that they who *spoke of them as evil-doers, might, by their good works which they beheld*, be induced *to glorify God in the day of their visitation*, (1 Pet. ii. 12. 14.) and to avoid all strife and envy, and to walk in love, as being that which rendered them so amiable in the eyes of the very heathen.

[11] Ver. 12. Ἡ νὺξ προέκοψεν, *The night is far spent.*] Νύκτα καλεῖ τὴν ἀγνοίας καιρὸν, *he calls the night the time of the ignorance of the gentiles*, saith Theodoret; and so the day must be the appearance of the gospel-light to them: and this is very suitable to the language of the holy Scripture, which speaketh of the gentiles thus, *Ye were sometimes darkness, but now ye are light in the Lord*, Eph. v. 8. and as men darkened, and *blinded in their minds*, Eph. iv. 18. and *whose foolish hearts were darkened*, Rom. i. 20. In the Old Testament they are still represented as men who *sat in darkness, and in the shadow of death*, Isa. ix. 1. and when Christ was sent to be *a light to the gentiles*, he is said to be sent *to give light to them that sat in darkness*, Luke i. 78, 79. And when St. Paul was sent to convert them, he is said to be sent *to turn them from darkness to light*, Acts xxvi. 18. And when St. Peter mentions their conversion, he tells them, *God had called them from darkness into his marvellous light*, 1 Pet. ii. 9.

[12] Ἡ δὲ ἡμέρα ἤγγικεν, *And the day is at hand.*] *i. e.* The day of salvation, 2 Cor. vi. 8. whence they to whom this salvation was come, by receiving this gospel-light, are said to be τῆς ἡμέρας, *men of the day*, and υἱοὶ τῆς ἡμέρας, *children of the day*, 1 Thess. v. 5. 8. and bid here *to walk honestly as in the day.*

[13] Ver. 13. Εὐσχημόνως, *Honestly.*] Decently, honourably, as becometh Christians, both towards our governors, having our conversation καλὴν, *honourable*, and decorous among the gentiles, that they, *beholding our good works, may glorify God*, that is, may own him whom the Christians worship as a good and holy God, and so be gained to the faith.

[14] Κοίταις καὶ ἀσελγείαις, *In chambering and wantonness.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀρσενικοῦ ἐπὶ δὲ θηλυκοῦ οὐκέτι. Hesych. Phavor.

[15] Ver. 14. Ἐνδύσασθε τὸν Χριστὸν, *Put ye on the Lord Jesus Christ.*] *i. e.* Be conformable to his doctrine and holy life. So Chrysostom saith it was a common phrase, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *such a one hath put on such a one;* that is, he is an imitator of him: so, *to put on the new man*, is to walk as new men in newness of life and conversation, Eph. iv. 24. *In holiness and righteousness after the image of him that hath created us* anew, Coles. iii. 10.

CHAP. XIV.

1. (*NOW to prevent these strifes and envyings,*) him that is weak in the faith (*and so not rightly grounded in it*) receive ye (*into Christian communion*), but not to [1] doubt-

* Τήν τε ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀπτικρὺς δουλείαν ἐπιφέειν λέγοντες. Joseph. Antiq. lib. xviii. cap. 1. De Bell. Jud. lib. ii. cap. 1. p. 775. D. cap. 12. p. 714. See note on James iv. 2, 3.

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ful disputations *(not respecting the difference in their thoughts and reasonings from yours).*

2. For *(such difference of conceptions there is among the Jewish and the gentile Christians, that)* one *(i. e. the gentile Christian)* believeth that he may eat all things: another, who is [2] weak, (Gr. *but the weak, i. e. the Jewish convert, who is mistaken in, and doth not rightly understand his Christian liberty, abstaineth from all meats, as fearing they may pollute him, and so)* eateth *(only)* [3] herbs.

3. Let not him that *(suitably to this belief)* eateth *(all kinds of meat)* despise him that *(through weakness)* eateth not *(of any);* and let not him that eateth not judge *(and condemn)* him that eateth *(as unclean, for not observing these distinctions between meats clean and unclean by the law, or according to their traditions, by being offered to idols, or polluted by the unclean):* for [4] God hath received him.

4. *(Since therefore God hath received and owned him as his servant,)* who art thou that [5] judgest another man's servant? to *(God)* his own master he standeth or falleth, *(and by him only he is to be judged: he is at present weak indeed,)* yet he [6] shall be holden up (σταθήσεται δὲ, *but he shall be established):* for God is [7] able to make him stand (στῆσαι αὐτὸν, *to establish him).*

5. One man esteemeth one *(Jewish)* day above another *(i. e. more fit to do God service in, as being set apart by him for that end):* another esteemeth every *(such)* day *(alike fit for that purpose).* Let every man be [8] fully persuaded in his own mind *(or act with fulness of persuasion that he doeth what is lawful).*

6. *(And to engage you to maintain friendship and communion, without censuring and condemning one another for these matters, consider that)* he that regardeth a day, regardeth it [9] to the Lord *(or out of conscience towards him);* and he that regardeth not the day, to the Lord he doth not regard it *(i. e. because his Lord hath freed him from any obligation so to do).* He that eateth *(freely of all kinds of meats),* eateth to the Lord *(or to his glory),* for he giveth God thanks *(for his liberty thus to eat);* and he that eateth not *(so),* to the Lord he eateth not, and giveth God thanks *(even for those herbs he eateth, or that he hath provided for him other food).*

7. For none of us *(who are Christians)* [10] liveth to himself, *(but to him that died for him and rose again,* 2 Cor. v. 16.) and no man *(dying)* dieth to himself *(so as to be exempted from the power and jurisdiction of the Lord, whose servants we are).*

8. For whether we live, we *(Christians, if we act suitably to our duty and our obligations,)* live unto the Lord *(under his dominion, and under the government of his laws);* and whether we die, we die *(and, dying, we are still subject)* unto the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he [11] might be Lord both of the dead and living. (Phil. ii. 10.)

10. But why *(why then)* dost thou judge thy brother? or why dost thou set at nought thy brother? *(as if he were thy servant, and thou his master and his judge, seeing)* we shall all stand before the judgment-seat of Christ *(and from him, who is our Lord and Master, shall receive the sentence according to our works).*

11. For it is written, (Isa. liv. 23.) As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall [12] give account of himself *(and of his behaviour in these matters)* to God *(and it becomes not us to antedate his judgment).*

13. Let us not therefore *(take upon us to)* judge one another any more: but *(let us)* judge this rather, that no man *(ought to)* [13] put a stumbling-block or an occasion to fall *(from the faith)* in his brother's way.

14. I know, and am persuaded by *(the faith of)* the Lord Jesus, that there is nothing unclean of itself: but *(notwithstanding this)* to him that [14] esteemeth any thing to be unclean, to him *(as to the use of it)* it is unclean.

15. But *(though nothing be unclean of itself, yet)* if thy brother be [15] grieved *(i. e. scandalized)* with thy meat, now walkest thou not charitably *(in eating it to his offence and ruin; wherefore)* destroy not him with thy meat, for whom Christ died.

16. Let not then *(any thing be done by you, whereby)* [16] your good *(i. e. your Christian calling may)* be evil-spoken of (Gr. *blasphemed by them who are thus offended at this use of your Christian liberty).*

17. For the kingdom of God is not *(a thing which consists in)* meat and drink; but *(in)* righteousness, and peace, and [17] joy in the Holy Ghost.

18. For he that in these things serveth Christ is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for *(the)* peace *(of the church),* and wherewith one may edify *(and build up)* another *(in Christian love and union into one spiritual temple in the Lord).*

20. For meat destroy not the work of God, *(i. e. the Christian convert,* 1 Cor. iii. 9. *for though)* all things indeed are pure, but *(yet)* it is evil for that man who eateth with offence *(to do so).*

21. It is good neither to eat flesh, nor to drink wine, nor *(to do)* any *(other)* thing *(from which thou mayest abstain)* whereby thy [18] brother stumbleth, or is offended, or is made weak.

22. Hast thou *(then)* faith? *(or, a persuasion that all meats are clean, and lawfully may be eaten?)* have it to thyself before God *(and satisfy thyself with that).* [19] Happy is he that condemneth not himself *(by acting uncharitably)* in that thing which he alloweth.

23. And he that [20] doubteth (Gr. *that puts a difference between meats)* is damned if he eat *(against his conscience, making that difference),* because he eateth not of faith *(but against his own persuasion):* for [21] whatsoever is not of faith is sin.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΜΗ᾽ εἰς διακρίσεις διαλογισμῶν, *Not to doubtful disputations.*] Not discriminating them by their inward thoughts, or reasonings, or rejecting any from communion upon that account, because they are weak in judgment; this sense the antithesis seems to require, and this sense will be confirmed from our note on ver. 23. and from a like passage of St. James, *If you say to the man in gay clothing, Sit thou here honourably, and to the poor, Stand thou there, or sit down at my footstool,* οὐ διεκρίθητε ἐν ἑαυ-

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τοῖς; *do you not put a difference or a discrimination among yourselves, and art become judges,* διαλογισμῶν πονηρῶν, *of evil reasonings?*

[2] Ver. 2. Ὁ δὲ ἀσθενῶν, *But the weak.*] I have observed, note on v. 6. 1 Cor. viii. 13. that the *weak* person is not the man of a *doubting conscience,* about a thing *indifferent,* but of an *erroneous conscience,* about a thing *unlawful;* this is plain, 1 Cor. viii. 7. from these words, *Some with conscience of the idol to this hour eat it as a thing offered to an idol, and their conscience, being weak is defiled.* Now to eat with *the conscience of the idol,* must be to eat with an erroneous conscience; and the thing is as plain here from ver. 14. which shews that the weak person *esteemeth that unclean, which in itself was not so,* and therefore acted from an *erroneous conscience.* I have observed there also, that ὁ ἀσθενὴς *the weak,* and ἀσθενεῖν *to be weak,* is to fall and stumble; and here it also signifieth one that stumbleth at some doctrine of Christianity, *viz.* at that of Christian liberty from Jewish observances, and who is scandalized at it, or made to fall by the use of that liberty by others, as is evident also from these words, ver. 21. *It is good not to eat flesh, nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is offended, or is made weak.* And ver. 13. *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall* (Gr. a scandal) *in his brother's way.*

[3] Λάχανα ἐσθίει, *Eateth herbs.*] Why herbs only? St. Chrysostom thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, *that it might not appear whether they did it out of observance of the Jewish law, or only out of temperance;* but this the apostle contradicts, by saying, not that he did this, *being cautious,* but he did it, *being weak;* and (ver. 14.) that he did it, esteeming that which he abstaineth from *as unclean:* and this is supposed as a thing evident throughout this chapter, that he abstained out of conscience from eating that which he esteemed unlawful. Others say, the word λάχανα, *herbs,* is taken synecdochically, *for all sorts of meat allowed by the law;* but then they ought in reason to shew us some example, or instance, where the word λάχανα is used in this sense. Let it be therefore noted, (1.) That the Essenes,* among the Jews, abstained from all flesh, *using as victuals, with great delight, green herbs, and the fruit of trees:* and this they did, as judging flesh, μὴ κατὰ φύσιν, *not to be natural food,* as there it follows. Philo saith,† they had τράπεζαν καθαρὰν τῶν ἐναίμων, *a table pure from any thing that had blood in it, as being an incentive to concupiscence, and did eat only bread and salt, and hyssop.* (See note on Colos. ii. 1.) Here then is one instance of them, who, *being weak, did eat herbs.* Moreover, Josephus saith of some priests of his acquaintance, sent bound to Rome from Judea, for some little crime, that ‡ *they were good men, who in their afflictions forgot not their piety to God, nourishing themselves there with figs and nuts;* yea, their superstition would not permit them to use the oil of heathens,§ as being *not clean,* and so such as they could not use the meats of gentiles, much less things offered to idols (as sometimes all the meat sold in the shambles was), without transgressing their own institutions and traditions. They therefore might eat herbs, either that they might avoid eating things sold in the shambles, which had been offered to idols, and which were therefore deemed κοινὰ *common,* or unclean, by the whole Jewish nation;* or to avoid the eating things which they esteemed polluted by the gentiles, as the Jewish priests mentioned by Josephus did. Moreover, the person *who believeth all things,* here, is so like the person who saith *all things are lawful for me,* 1 Cor. x. 23. where the apostle is speaking of things offered to idols, and the arguments, many of them, are so apparently in sense the same here, and 1 Cor. viii. and chap. x. that I can see no reason wholly to exclude this sense.

[4] Ver. 3. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *For God hath received him.*] This is St. Peter's argument, Acts xv. 9. *God put no difference betwixt us Jews and them, purifying their hearts by faith,* and so making them clean in his sight, though they were not circumcised, nor abstained from those meats we count unclean; he therefore received them without requiring this of them, and therefore so should we. Note here, that though God testified his reception of them by a visible and miraculous dispensation of the gift of tongues and prophecy; yet doth not the apostle say, God hath thus testified his reception of them, but only, *he hath received them, i. e.* into communion with him, *viz.* by giving them that Spirit which is the medium of our union to, and communion with him. Note also, that these words prove against Esthius, that the apostle here speaks not of the Jews, but of the gentiles, whom the Jews always deemed unclean, till they became proselytes to their law, and so obliged to observe these differences between meats; (see note on 1 Cor. vii. 14.) and therefore thought God would not receive them, whilst they did not observe this law. Moreover, when the apostle saith, ver. 2. *Another believeth he may eat all things:* is this other the Jew? then the strong Jew believed not only that he might eat swine's flesh, but even *things offered to idols,* which yet Esthius denies, ver. 1. the reason is, because both these must be included in *quibuslibet cibis,* all kinds of meat. But if it be the gentile, as is far more probable, then the apostle speaks here of the gentiles. Again, when the same apostle saith, *another esteemeth every day alike,* does he mean the Jews? did the Jew think the obligation to observe the sabbath was abolished? and if he meant the gentile, the apostle must here speak of them. But, saith Esthius, this doctrine could not extend to the gentile, to whom it was not lawful to comply with the legal observances, no, not for the sake of the infirm Jews. To this I answer, (1.) That the apostle says nothing in this whole chapter which doth oblige him so to do, but only not to judge, not to exclude from communion, those Jews that did so, and not to eat of those meats, when that would minister scandal to the Jews; and doth he not prescribe the same rule to the gentile, in the case of this scandal, in these words, *But if any man say unto thee, This is offered to idols, eat not for his sake that sheweth it, and for conscience' sake?* 1 Cor. x. 28. (2.) St. Paul, who had the same persuasion, that the law was not binding to him, as any gentile could have, yet *to the Jew became as a Jew, that he*

* "Απαξ ἀπάντων (ζώων) ἀπέχονται, λαχανώδει χλόῃ, καὶ κάρποις δένδρων προσφήμασιν ἡδίστῃ ἀπολαύσει χρώμενοι. Apud Euseb. Præp. Evang. lib. viii. cap. 14.

† De Vit. Contemp. p. 696. D. E.

‡ Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας· διετρέφοντο δὲ σύκοις, καὶ καρύοις. De vita sua, p. 999. C.

§ Ἐπεὶδη οὐκ ἔχουσιν ἔλαιον ᾧ χρήσωνται καθαρὸν——μὴ δὲ ἀνάγκην ἑλληνικὰ χρώμενοι, τὰ νόμιμα παραβαίνωσιν. Ibid. p. 1040. B.

* Aboda Zara Per. 2. 7. Maim. de Idol. cap. 7. sect. 11, 12.

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might gain the Jew; why therefore might he not permit the strong gentile so to do, especially when this was not done out of respect to the law of Moses, but purely to the higher law of charity?

[5] Ver. 4. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *Who art thou that judgest another man's servant?*] Some interpret these words thus: We are not to judge another man's servant *for doing what his own master alloweth or permitteth.* But this is adding to the text; for the apostle doth not say, Who art thou that judgest another man's servant wrongfully, or condemnest in him what God allows? nay, he plainly supposeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and *excluding him* (saith Dr. Hammond) *out of the church,* because God hath received him to be his servant.

[6] Σταθήσεται, *He shall be established.*] The apostle seems plainly here to speak of the weak Jew, who, through the error of his judgment, might be apt to stumble at the liberty which the strong Christian used, and which the Christian doctrine taught, that Christ had purchased for him also, as thinking both himself and others obliged to observe the law of Moses; and of him he saith, He is now indeed weak, but he shall be established, *i. e.* the time will come, when, by the destruction of the Jewish temple, to which their service was annexed, and in which alone a great part of their ceremonial worship was to be performed, they should be better satisfied of the cessation of their obligation to obey those precepts. Thus also he saith, Phil. iii. 15. *As many as are* τέλειοι *fully instructed in the Christian liberty, let them mind this thing, viz.* that it is only *the circumcision of the Spirit* that God now regardeth, (ver. 3.) and *if any be otherwise minded, God shall reveal even this unto you, i. e.* he will in his due time convince them of this truth. (See the note there.) Note also, that the effusion of the Spirit on the Jews, though circumcised and zealous for the observation of the law, was an argument that God also had received the unbelieving Jew to his favour, notwithstanding his weakness of judgment in these matters.

[7] Δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτὸν, *For God is able to make him stand.*] The apostle elsewhere argues from God's power to his will; so xi. 23. *If they abide not in unbelief they shall be graffed in, for God is able to graff them in again;* xvi. 25. *To him that is able to confirm you;* 2 Cor. ix. 6. 8. *He that soweth liberally shall reap liberally; for God is able to make all grace abound towards you;* Heb. ii. 18. *He is able to succour them that are tempted.* And this argument is always good, where we put no obstruction to his will, by rendering ourselves unworthy of his illuminations and his favours; he being otherwise always as ready as he is able to do what he sees needful, and truly conducing to our spiritual good.

[8] Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *Let every one be fully persuaded in his own mind.*] The Greek and Latin fathers give this sense of these words: In matters of this nature, touching the observation of a day, required by Moses, to the Lord, or not, the abstaining from meats, or not, *Let every man abound in his own sense; i. e.* let there be no condemning, no excluding any man on the account of such different sentiments: and this sense is very agreeable to the context, if the word πληροφορέω will bear it, of which, sure, the Greek interpreters must be sufficient judges; especially when Phavorinus saith, that πληροφόρησον is the same with πλήρωσον, *fulfil,* as in that of the apostle, τὴν διακονίαν σου πληροφόρησον, *fulfil thy ministry,* 2 Tim. iv. 5. and when this sense accords so well with the Hebrew proverb, איש ימלא את לבי, i. e. *Let a man fulfil his* heart, *or do his pleasure.*

They who render the words thus, as we do, *Let every man be fully persuaded in his own mind,* as the word πληροφορία doth import, Colos. ii. 2. Heb. vi. 9. x. 22. 1 Thess. i. 5. either refer it to the preceding words thus, *Let every man content himself with this, that he is fully persuaded he doth as he ought,* and not search into the actions or judgments of other men about these matters, to condemn them for them; and this also is a sense against which I know no exception, and is made more probable from ver. 14. 21, 22. or else give the sense thus, *Let a man have that persuasion of the lawfulness of what he doth, or abstains from, as will preserve him from sinning against conscience in it.*

[9] Ver. 6. Κυρίῳ, *To the Lord.*] If the *Lord* here signifies the Lord Christ, as we may gather from ver. 7—9. it is evident from the reason following, *for he giveth God thanks,* that Christ is God: if it signify God the Father, yet the following verses, which apply it to Christ, make it plain that the argument is good from God the Father to our Lord Christ, and again from Christ, ver. 10. to God the *Father,* ver. 11. and consequently that they must equally be God. (See Examen Millii.)

Here we are told, that "no man can be said to do any thing to the Lord, or out of conscience towards God, in such cases wherein God has not interposed his authority; nor is any man in Scripture said to do any thing to the Lord, who cannot produce a plain law for what he does; but when both contending parties can produce a Divine authority for doing, or not doing the same thing (*i. e.* a law forbidding, and yet commanding the same thing), there is great reason for them to receive one another, because they both act out of reverence to the Divine authority." But this assertion may be evidently disproved,

First, From the example of St. Paul, who *served God from his forefathers with a pure conscience,* (2 Tim. i. 3.) and conversed before God *in all good conscience,* (Acts xiii. 1.) and was *zealous for God,* even when he persecuted Christians to the death, (Acts xxii. 3, 4.) and thought himself bound in conscience *to do many things against the name of Jesus:* (Acts xxvi. 9.) he therefore, if he may be believed, did these things *out of conscience towards God,* wherein God had not interposed his authority.

Secondly, This also is evident from the instances related in this verse; for a law cancelled and disannulled by God himself, hath no Divine authority; and he who only produceth such a law, is so far from producing *a plain law* for what he doth, that he produceth none at all, nor doth he act out of reverence to the Divine authority, but only with respect to his own erroneous conceptions of a Divine authority, when there is no such thing; nor can he produce any Divine authority for what he doth. *Oh! but God had once interposed his authority in this case, and the Jews could not be satisfied that this authority was repealed.* I answer; And so it is with all the unbelieving Jews unto this very day, who still observe the law of Moses, as far as under their present circumstances they can; as believing it was given them for an everlasting covenant, and so being unsatisfied that the authority of it is repealed; so far is it

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from being true, that this case hath no parallel: it is therefore evident, that in this sense it cannot be said, *He that regardeth a day, enjoined by the law of Moses, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not:* for the apostle, in this very chapter, declareth himself persuaded by the faith of the Lord Jesus, that *there was nothing unclean of itself,* but only through the mistaken estimation of the Jew; (ver. 14.) and elsewhere, that the Jewish feasts, new moons, and sabbaths, were only *shadows of good things to come,* and that Christ was the body or the substance of them; (Colos. ii. 17.) and that there was made ἀθέτησις, *a disannulling of the former command, by reason of the weakness and unprofitableness of it.* (Heb. vii. 18.) It could be therefore nothing but prejudice and error, which made the Jew conceive he observed those days, and abstained from those meats, by *a Divine authority,* or that he could produce such an authority for so doing; he therefore must be said to do this *to the Lord,* and *out of conscience towards God,* because he, through the weakness and error of his judgment, thought the law of Moses obliged him still in conscience to the observance of these things. Now this is so far from being an *unparalleled case,* that it is the very case of the Romanists, using still the anointing of the sick; of the anabaptists, dipping them who are baptized; of the Greek church, refusing *to eat things strangled, and blood,* out of reverence to the apostolical injunction; of the dissenters, using prayer *by the Spirit,* or conceived prayer, out of reverence to the command, *to pray in the Holy Ghost,* and abstaining from communion with that church which observes no church-discipline, out of respect to the command, *to purge the evil from among us;* for all this is done by them out of a mistaken reverence to a Divine authority, which they conceive obliging to them. But then the Greek expositors here note, that this indulgence to men of an erroneous conscience, is not to be extended *to doctrines of faith, and matters of great moment, but only to cases of meat and fasting, and the like;** and that it is especially to be granted to those who are infirm, and want indulgence.

[10] Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *For none of us liveth to himself.*] This I conceive to be a reason, not of that which is contained in the sixth verse, but of what was delivered ver. 4. viz. *that Christ was our Master, and we his servants;* and therefore, by judging one another for these things, they took upon them to judge another man's servant. For (1.) in the next verse the apostle reassumes this matter, inquiring, *Who art thou that judgest thy brother?* and (2.) those words are a plain proof of this; for we are his servants to whom we live, and to whom we must give an account of our actions, and who is *Lord both of the dead and the living:* but they seem not so applicable to what is delivered, ver. 6. or to give a clear reason why he that abstains from swine's flesh, or that religiously observes a Jewish festival, doth this unto the Lord Christ, who came to take away, not to enforce, the obligation of those things.

[11] Ver. 9. Ἵνα κυριεύσῃ, *That he might be Lord.*] He by his resurrection being constituted *Lord of all things,* and having *all power both in heaven and earth conferred upon him,* must have power over all, we being all his servants, and so obliged not *to live unto ourselves, but to him that died for us, and rose again.* (2 Cor. v. 16.) He being also the rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised reward.

[12] Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *Shall give an account of himself to God.*] Here Œcumenius notes, that it is said of God the Father, that *he judgeth no man, but hath committed all judgment to his Son,* (John v. 22.) and therefore, what the apostle here saith, viz. *Every man shall confess to God, and bow the knee to him,* (ver. 11.) *and give an account of himself to God,* (ver. 12.) is manifestly spoken of Christ as judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Christ is God:* and this argument was used before the Nicene council by Novatian* and others. It is a wonder, that Socinus should deny that the apostle says, *that every knee should bow to Christ,* when, citing the same place, Phil. ii. 10, 11. the apostle so expressly declares, that *at the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;* and here, from this place, proves, that *Christ is Lord both of the dead and the living,* before whose tribunal they must all stand; and so must own his power and authority over them, which is the thing expressed metaphorically by *bending of the knee,* and the *confession of the tongue:* and if these words, which the prophet certainly spake of Jehovah, the God of the Jews, be well applied by the apostle to Christ, Christ must be also the person intended by them; for how could the apostle prove, that *every knee must bow to Christ,* from the words of God, saying, *to me every knee shall bow,* if Christ were, in his whole nature and essence, as different from that God, who spake those words of himself, as is a creature from his great Creator? † Crellius here saith, St. Paul accommodates this passage to Christ, *not that he is God, but because what is contained in it, shall by Christ, as subordinate to God, be exhibited and performed to God himself.* But this subterfuge is confuted by the words of the apostle, who saith expressly, Phil. ii. 10, 11. that *to the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;* and so declares, these words are fulfilled by the honour exhibited not to God the Father, but to our Lord Jesus Christ: and seeing he is Lord over the dead, by the power by which he *is able to subdue all things to himself,* (Phil. iii. 21.) which doubtless is the power of God; and seeing, having raised all men, he *will bring to light the hidden things* which they have done, and *manifest the counsels of their hearts,* (1 Cor. iv. 5.) and so must be omniscient, and have the knowledge of the secrets of the heart; and it is the property of God alone to *raise the dead by his power,* and be the *searcher of all hearts:* these properties ascribed to Christ here, and elsewhere, must shew that he is truly God. (See the note on Phil. ii. 10.)

[13] Ver. 13. Μὴ τιθέναι πρόσκομμα, *Not to put a stumbling-block.*] *i. e.* Not to cause our brother to stumble at the Christian faith, and fall off from it, or to perish; for

* Ταῦτα οὖν περὶ τῶν νηστευόντων, καὶ ἰσθίοντων ἰδικῶς ἐκληπτέον ἀλλὰ μὴ ἐπὶ ἄλλων τινῶν, οὐ γὰρ ἐπὶ πάντα ὁ κανὼν οὗτος διήκει, ἀλλ' ἰδικός ἐστιν ἐπὶ τοῦτο μόνον, καὶ τῶν ὁμοίων περιλαμβανόμενος. Chrysost. Theod. Phot. Œcum. Theophylact.

* "Neque enim, si non et Deus esset, omne se nomine ejus genuflecteret." Novat. cap. 17. Vide epist. Polycarp. sect. 6.

† "Non quod Christus sit ipse Deus, sed quia quod in hoc testimonio contiuetur, per Christum, tanquam Deo subordinatum, ipsi Deo præstari et exhiberi debeat."

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what is here, do not *put a stumbling-block* (by thy meat) *in thy brother's way*, is, ver. 15. *destroy not him with thy meat for whom Christ died;* and *to eat*, διὰ προσκόμματος, *so as to put this stumbling-block before him*, is *for meat to destroy the work of God:* and that in this sense the phrase is still used in the epistles, see note on 1 Cor. viii. 9. only let it be noted, that, where there is the same danger of destroying my brother, or dissolving the work of God, be it not by infidelity, but schism, or idolatry, or loose living, there is the same reason and obligation, *not* to *put a stumbling-block, or an occasion to fall in our brother's way:* for the reason why the apostle would not have us put this stumbling-block, which makes our brother fall from the faith, in his way, is this, because he would not have us be instrumental to his perishing, or *to destroy him for whom Christ died.* He therefore must equally forbid the doing any other thing which may be left undone without sin; and, being done, hath a like tendency to cause my weak brother to perish.

[14] Ver. 14. Τῷ λογιζομένῳ τι κοινὸν, *To him that esteemeth any thing unclean*, &c.] Here is a plain demonstration that the person here mentioned, as *weak in faith*, was also weak in understanding; *i. e.* one who understood not that meat to be free from uncleanness, which indeed was so; and that he was therefore *weak in the faith*, because he was so in his understanding; and so also it is plainly, 1 Cor. viii. 7. 10. It is therefore without ground affirmed, *That these two sorts of weak persons must be used very differently; you must have a care of offending those who are weak in faith, but you must instruct and govern those who are weak in understanding.*

Secondly, Here also is a plain evidence that the weak Jew had no just matter of offence given him by the gentiles eating, or that they did not take offence at the open violation of an express law of God by the gentiles eating; nor were they thus weak out of reverence to any express positive law, which all men agreed was given by God to them, at whose eating they were scandalized. To make this very clear, consider that the weakness of the Jews consisted in two things;

1. That they were not convinced that the law of Moses was out of date, and therefore durst not do any thing which was forbidden by that law, nor omit doing what the law commanded: and as to this, it is true, they were weak out of reverence to an express positive law, which, through the weakness of their understanding, they thought to be still binding, but the apostle here declares to be by Christ taken away.

2. That they could not endure to see others do what they themselves durst not do; *i. e.* they could not endure to see the gentile converts eat those meats which the law of Moses forbade the Jews to eat: now here, I say, they were not weak out of reverence to any express positive law; nor could they take offence at the open violation of any express law of God: for there was no such law given to the gentiles, to abstain from such meats as unclean, nor to the gentile converts to Christianity to observe any such law; they therefore by eating of these meats did violate no law given by God to them, and so the Jews could take no offence at their violation of any such law. And so much stronger is the case of eating things offered to idols, in which yet the apostle doth require this abstinence, with regard to the conscience of the weak Jew, (1 Cor. viii. 7. 10. x. 28, 29.) for the eating of things offered to idols (unless it were done in the idol-temple, the place appointed for his worship) was against no law of God, but only against the canons of the Jews; and so here the Jews could not be thus offended with that action, out of reverence to any law which God had made against it, but only from the Jewish canons, and interpretations of the law, touching abstaining from idolatry: the imagination of the Jew, that such meats bought in the shambles, or set before Christians at a friendly entertainment, were unlawful, was a vain imagination, and so they had only an imaginary law which occasioned their offence. Nor doth the apostolical canon concern any other meats offered to idols, than those which were eaten in the idol-temple: for sure the apostle, who was a part of that council, would not here freely allow what the whole college of apostles thought necessary even for the gentile converts to abstain from. This scandal therefore of the weak Jews was plainly "scandalum acceptum, non datum," *received, but not given;* for they had no reason at all to believe that the law of Moses was ever given to, or was in force among, the gentiles, and much less that their Jewish canons could be so.

[15] Ver. 15. Εἰ λυπεῖται, *If thy brother be grieved.*] The Greek imports such sorrow as puts a man in danger of his life, and therefore, in the metaphorical sense, such sorrow as endangered his Christian life. So Job xxxi. 39. *If I have caused the owners thereof to lose their life:* Εἰ ψυχὴν ἐλύπησα, *If I have grieved his soul*, say the LXX. התחפי, *If I have caused his life to expire, or break out.* (See Dr. Hammond on the place.)

Note also here, that the apostle plainly doth suppose that he, for whom Christ died, might perish. (See the note on 1 Cor. viii. 11.)

[16] Ver. 16. Ἀγαθὸν, *Your good.*] Τὴν πίστιν καλεῖ, *He calleth our faith our good*, say all the Greek commentators, and that very appositely; for the Jews blasphemed, and fell off from Christianity upon this account.

[17] Ver. 17. Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *And joy in the Holy Ghost.*] This cannot here signify delight to do good, or rejoicing in unanimity, for the phrase hath no such sense in Scripture, but always signifies an inward joy arising from the consolations of the Holy Ghost; as when the apostle saith, *The Thessalonians received the word with much affection, and with joy in the Holy Ghost*, 1 Thess. i. 6. and when St. Luke informs us, the churches had peace, *and, walking in the comfort of the Holy Ghost, were multiplied*, Acts ix. 31.

[18] Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *Stumbleth, or is offended, or is made weak.*] I have shewed what it is to be made weak, note on ver. 1. what it is to stumble, note on ver. 13. To offend or scandalize a weak brother, is also to be an occasion of his ruin, by causing him to fall off from the faith, or to be prejudiced against it, as will appear from a brief view of the places where the phrase is used. So Matt. v. 29, 30. *If thy right eye, or hand,* σκανδαλίζει σε, *offend thee, i. e.* if it lead thee to hell and to perdition, cut it off. So xi. 6. *Blessed is he who is not offended with me; i. e.* who is not by the meanness of my present circumstances, or by the doctrine I am sent to preach, diverted from believing in me. So xiii. 21. *When persecution comes, the stony ground* εὐθὺς σκανδαλίζεται, *is presently*

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offended. So ver. 57. xv. 11. Mark vi. 3. Luke vii. 23. The Jews were scandalized at Christ; *i. e.* they were diverted from owning him as their Messiah, either by reason of his words, or the meanness of his original, and his appearance in the world. So were the multitude, and some of his disciples, scandalized at his discourse about eating his flesh, John xvi. 60, 61. So doth our Lord admonish his disciples not to be scandalized at the persecutions they should suffer, John xvi. 1. So he foretells that many, who had once believed in him, would be scandalized, when *tribulations should abound,* Matt. xxiv. 10. So he tells his own disciples, that they would be *scandalized* at his sufferings, Matt. xxvi. 31. And so both Peter and the rest of them were offended, or *scandalized,* their faith in him failing for a season, Luke xxiv. 21. So are we to understand those words, *Woe to him that offends,* or *scandalizeth, one of these little ones,* as appears from the reason following, ver. 14. *It is not the will of your heavenly Father, that one of these little ones should perish.* So I have shewed the word is used, 1 Cor. viii. 13. And so it may be well interpreted, when the apostle saith, 2 Cor. xi. 29. *Who is offended, i. e.* in danger to fall off from the Christian faith, *and I burn not* with a fervent zeal for his recovery? (See Examen Millii.)

[19] Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *Happy is he that condemneth not himself,* &c.] *i. e.* He is comparatively a happy man, that hath this firm persuasion of the lawfulness of eating any thing that is set before him, without asking any question about it for conscience' sake; for he createth no trouble, or condemnation to himself about these matters, nor is he troublesome to others by his niceness, or scrupulosity; whereas he that puts a difference betwixt meats, is not only troublesome to others with whom he doth converse, but condemns himself, as oft as he is tempted to eat of that which his conscience doth not allow of. (See Examen Millii.)

[20] Ver. 23. Ὁ διακρινόμενος, *He that doubteth.*] He that discerneth, and puts a difference between meats lawful and unlawful; this is the import of this word elsewhere. So Matt. xvi. 3. *You know how* διακρίνειν, *to discern the face of the heavens;* Acts x. 28. xi. 12. *Go with them,* μηδὲν διακρινόμενος, *making no difference betwixt the gentiles and the Jews,* the circumcised and the uncircumcised, not counting them unclean any longer, as St. Peter doth himself interpret it, ver. 28. And again, Acts xv. 9. οὐδὲν διέκρινε, *He put no difference betwixt them and us, purifying their hearts by faith;* 1 Cor. iv. 7. Τίς σε διακρίνει; *Who put the difference betwixt thee and others?* xi. 29. μὴ διακρίνων, *Not discerning the Lord's body,* or not discriminating it from other meats. So Jude 22. *Of some have compassion,* διακρινόμενοι, *making a difference.*

[21] Πᾶν δὲ ὁ οὐκ ἐκ πίστεως, *Whatever is not of faith.*] *i. e.* With a due persuasion of the lawfulness of the action; for that is the faith spoken of in the foregoing verse, when the apostle saith, *Hast thou faith? have it to thyself;* and that is the faith which stands opposed to doubting in this verse; and to this faith alone agree the preceding words, *He that makes a discrimination between meats* lawful and unlawful, and yet eats of them without discrimination, is condemned by his own conscience, if he eats, because he eateth not of faith, or with persuasion of the lawfulness of eating what he doth partake of.

CHAP. XV.

1. WE then that are strong *(and rightly understand our Christian liberty and duty)* ought to bear the infirmities of the weak *(being careful to forbear the doing that which doth scandalize and hurt the souls of them who have not this knowledge),* and not to *(do things because they)* please ourselves *(when our weak brother is thus injured by them).*

2. Let *(therefore)* every one *(of us rather choose to)* please his neighbour for his good to *(the)* [1] edification *(of him in his Christian faith).*

3. For even Christ *(whose example we are called to imitate)* pleased not himself *(i. e. and indulged not so to his own pleasure, ease, and quiet, as to neglect the glory of God, or the good of others);* but *(willingly bore with the infirmities, and sustained the reproaches of men),* [2] as it is written *(of him,* Psal. lxix. 9.) The reproaches of them that reproached thee fell on me, *(i. e. he was afflicted for them, his zeal for the glory of God, and the good of souls, caused him patiently to endure the contradiction of sinners,* Heb. xii. 2, 3. *to bear the cross they laid, and despise the shame they cast upon him; which sure is more than to abstain from a little meat on the account of others.*

4. *Nor ought we to think ourselves unconcerned in what was said so long before by David of others,)* for *(this and)* whatsoever things were written aforetime were written for our learning, that we through patience *(in bearing the like censures, reproaches, and infirmities of others)* and *(through the)* comfort of the Scriptures *(promising a reward to that patience)* might have hope *(of being rewarded for it).*

5. Now the God of patience and consolation *(who works this patience in us, and gives this consolation to us)* grant you to be like-minded one towards another *(i. e. to have a like concern for others as for yourselves)* according to *(the example of)* Christ Jesus.

6. That ye *(thus bearing with the infirmities of the weak, and thus receiving one another into communion)* may [3] with one mind and one mouth *(in your assemblies)* glorify *(and worship)* God, even the [4] Father of our Lord Jesus Christ *(or the God and Father of our Lord Jesus Christ).*

7. Wherefore receive ye one another *(Jew and gentile, into mutual love and fellowship, without contention about the things in which your judgments differ),* as Christ also received us *(both, reconciling both to God in one body on the cross, and to one another,* Colos. i. 20. Eph. ii. 14.) to the glory of God *(which will be much promoted by this union).*

8. *(As he hath received us,* λέγω δὲ,) Now I say that Jesus Christ was a minister of the circumcision *(or the Jews)* for *(the establishment of)* the truth of God, to confirm the promises made to the fathers *(of that nation, and so he shewed his love and mercy towards them).*

9. And *(he was also the Saviour of the gentiles)* that the gentiles *(also)* might glorify God for his mercy *(to them);* as it is written, (Psal. xviii. 49.) For this cause I [5] will confess to thee *(i. e. praise and celebrate thee)* among the gentiles *(or,* ἐν ἔθνεσι, *with the gentiles),* and *(will)* sing to thy name.

10. And again he *(the same David)* saith, (Psal. lxvii. 4.) Rejoice, ye gentiles, with his people.

11. And again, (Psal. cxvii. 1.) Praise the Lord, all ye gentiles; and laud him, all ye people.

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12. And again [6] Esaias saith, (xi. 1. 10.) There shall be a root of Jesse, and he that shall rise to reign over the gentiles; in him shall the gentiles trust.

13. Now *(may)* the God of hope fill you with all joy and peace *(the fruits of hope)* in believing *(those things)*, that ye may abound in hope, through the power of the Holy Ghost, *(witnessing to your spirits that ye are the sons of God,* viii. 16, 17. *and shedding abroad the sense of his love in your hearts,* v. 5. *and so sealing you up to the day of redemption,* Eph. iv. 30.)

14. And *(this, I pray, not doubting the assistance of this good Spirit with you, for)* I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled *(by the Spirit)* with all knowledge, able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly to you in some sort, (Gr. *ἀπὸ μέρους, as to the gentile part of you,* see note on 2 Cor. ii. 5.) as putting you in mind *(of the favour of God to you gentiles, and your duty to him)*, because of the grace that is given to me of God, *(i. e. because of the apostolical office by him committed to me:* see note on Rom. i. 5.)

16. That I should be the minister of Jesus Christ to the gentiles, [7] ministering the gospel of God *(i. e. exercising myself in the offices of the gospel, as the priest in the legal services)*, that the offering up of the gentiles *(by me)* might be acceptable, being sanctified *(not with salt, or any other libamen, but)* by *(the effusion of)* the Holy Ghost *(upon them)*.

17. *(And this I have so effectually performed by his grace, that)* I have therefore whereof I may glory through *(the assistance of)* Jesus Christ in those things which pertain to *(my service of)* God *(in this gospel.*

18. *And here I shall only mention what I myself, by the assistance of his grace, have done:)* for [8] I will not dare to speak of any of those things which Christ hath not *(but only of those which he hath)* wrought by me, to make the gentiles obedient, by word and deed.

19. *(Viz. That he hath assisted me in preaching the gospel)* [9] through mighty (Gr. *ἐν δυνάμει, with the power of)* signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20. Yea, so have I strived to preach the gospel, *(as to do it)*, not where Christ was named *(i. e. preached by others before me)*, lest I should build upon another man's foundation:

21. But *(my preaching hath been)* as it is written, (Isa. lii. 15.) To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. For which cause also *(wherefore, by going from one region to another to preach the gospel,)* I have been much hindered from coming to you.

23. But now having no more place-*(s)* in these parts *(unacquainted with the gospel)*, and having a great desire these many years to come to you;

24. Whensoever I take my *(intended)* journey into Spain, [10] I will *(by God's assistance)* come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled *(i. e. satisfied)* with your company.

25. But now I go to Jerusalem to minister to *(the necessities of)* the saints *(there)*.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them *(I say)*, and *(with good reason, seeing)* their debtors they are. For if the gentiles have been made partakers of their spiritual things *(receiving the gospel from Judea)*, their duty is also *(in gratitude)* to minister to them in carnal things.

28. When therefore I have performed this *(charitable office)*, and have sealed *(and secured)* to them this fruit *(of the gentiles' liberality)*, I will come by you into Spain.

29. And I am sure that, when I come to you, I shall come in the fulness of the blessing of the gospel of Christ, *(or with a full impartment of spiritual gifts to you:* see note on i. 11.)

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love *(which is the fruit)* of the Spirit, that you [11] strive together with me in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judea; and that my service which I have for *(my brethren in)* Jerusalem may be accepted of the saints *(there, though it come from the churches of the gentiles);*

32. That I may come to you with *(the greater)* joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. ΠΡΟΣ *οἰκοδομὴν, To edification.*] Edification, in the Scriptures, sometimes signifies our increase in the knowledge of our Christian duty; in which sense it is seven times used, 1 Cor. xiv. 3, 4, 5. 12. 16. 26. 29. Eph. iv. 29. especially in that knowledge which tends to our advancement in piety; and therefore is called *οἰκοδομὴ Θεοῦ, the edification of God,* 1 Tim. i. 4. Sometimes our growth, or confirmation in the faith, Jude 20. Sometimes it refers to the whole body, which is called *Θεοῦ οἰκοδομὴ, the building of God,* 1 Cor. iii. 9. Eph. ii. 21. iv. 12. And then the body is edified, (1.) By the mutual love of its members; in which sense, saith the apostle, *charity edifieth,* 1 Cor. viii. 1. and this is *οἰκοδομὴ ἐν ἀγάπῃ, edification in love,* Eph. iv. 16. (2.) By the strict union of the members to, and their peaceable conversation with, one another; and this is styled, *οἰκοδομὴ εἰς τὸν ἕνα, the edifying the church into one,* 1 Thess. v. 11. And thus we are bid *to follow after the things which make for peace, and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, the edification of one of us unto another,* xiv. 19. Now the edification, which consists in knowledge of our Christian duty, cannot be here understood; because our forbearance of that which scandalizes our brother, tends not to the information of his understanding, but, as it is an act of charity, it tends to the edification of the body in love; as it is the avoiding that which may scandalize the weak, and so induce him to stumble at, and fall off from Christianity, it tends to his edification in the faith; and as it is receiving the weak into fellowship and communion, notwithstanding his different conceptions from us, it tends to the edifying the body in union and peace.

[2] Ver. 3. *Καθὼς γέγραπται, As it is written.*] That this Psalm was undoubtedly spoken of the Messiah, we learn from ver. 22. applied to Christ, John xix. 28, 29. and from

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the former part of the verse cited here, viz. *the zeal of thine house hath consumed me,* applied to Christ, John ii. 17. And the Jews themselves say, that the things contained in this Psalm shall be accomplished *in the days of David,* or *in the days of the Messiah;** and that which is said in the close of the Psalm, that *God will save Zion,* &c. *that men may dwell therein, and have it in possession, shall be accomplished* כימיח משיח *in the days of the Messiah,* the rabbins own.†

[3] Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *With one mind and mouth.*] *i. e.* Not only praising God with the same words in your doxologies, but also joining in those praises with a mind full of Christian love, and sense of the Divine goodness.

[4] Τὸν Θεὸν καὶ πατέρα, &c. *The God and Father of our Lord Jesus Christ.*] So 2 Cor. i. 3. xi. 31. Eph. i. 3. Colos. i. 3. 1 Pet. i. 3. Apoc. i. 6. 12. On which words the descant of the fathers‡ is to this effect, That the first person of the *sacred Trinity is the God of Jesus Christ, in respect of his manhood, his Father in respect of his divinity,* or as he is the Word. Or the words may be rendered thus: *God who is,* or *the God that is,* or *God, to wit, the Father of our Lord Jesus Christ,* for the Hebrew ו, and so the Greek καὶ, signifies sometimes *id est;* (Noldius partic. Hebr. p. 180, 181.) sometimes *nempe,* to wit, (p. 207.) and sometimes *qui est,* who is, (p. 315.)

[5] Ver. 9. Ἐξομολογήσομαι, *I will confess unto thee.*] The very next words, *Great deliverances giveth he unto his king, and sheweth mercy to David* למשיחו, *his Messiah,* or Anointed, are by the Jews§ interpreted of the Messiah, that is, Christ, and so the preceding words are doubtless fitly applied to him.

[6] Ver. 12. Ἡσαΐας λέγει, *Esaias saith.*] The Chaldee paraphrast interprets the first verse of the Messiah; and R. Chanini proves from the tenth verse, that *King Messiah is not to come, but to give precepts to the nations of the world.*‖

[7] Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *Ministering the gospel.*] Here is a plain allusion to the Jewish sacrifices, offered by the priest, and sanctified, or made acceptable and savoury by the libamen offered with it; for he compares himself in the preaching of the gospel to the priest, *sacris operanti,* conversant about his sacrifice, to prepare and fit it to be offered. The gentiles, dedicated by him to the service of God, are his sacrifice, or oblation; the Holy Spirit is the libamen poured on this sacrifice, by which they are sanctified, and rendered εὐπρόσδεκτα, *acceptable to God.* (See Numb. xv. 3. 10.)

[8] Ver. 18. Οὐ γὰρ τολμήσω λαλεῖν τι, *For I will not dare to speak any thing of what Christ hath not wrought by me.*] The critics here tell us, that they take off the force of the apostle's words, who render them *I dare not,* because that intimates the apostle had a mind to do so, but fear withheld him; they therefore would have the words rendered here, and Jude 9. οὐκ ἐτόλμησε, *Michael, contending with the devil, durst not bring against him a railing accusation,* "non sustineo," *I suffer not* myself, and *he suffered not himself;* but our translation may be justified, by a like expression of the same apostle in the same case, οὐ καὶ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, *we dare not make ourselves of the number, or compare ourselves with some who commend themselves,* 2 Cor. x. 12. And this, doubtless, he saith, not to intimate that he and Timothy had a mind to do that themselves, which there he represents as folly in others; but only to intimate, that he did not think it fit and prudent so to do, and therefore durst not do it, and this sense the word well bears, 1 Cor. vi. 15. Jude 9.

[9] Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος,] *i. e.* Confirming the gospel by outward miracles, and by the inward distributions of the Holy Ghost. See the difference between them, note on Heb. ii. 4.

[10] Ver. 24. Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you,* &c.] Here is an evidence that St. Paul, in purposes of this nature, was not assisted by the Holy Ghost, they being purposes, which by the providence of God he was hindered from fulfilling. It is also evident from i. 10, 11. and from this, and from the twenty-eighth verse, that St. Paul writ this Epistle while he was at liberty, and before Christ had told him he must *testify of him at Rome,* Acts xxiii. 11. and before he was constrained to appeal to Cæsar, Acts xxv. 11. for in this Epistle he speaks still of his journey to Rome, and from thence to Spain, as of a voluntary undertaking; hoping then that the unbelieving Jews would not have given him that disturbance, when he went up to Jerusalem with his alms gathered for his nation, which afterward he found they did, ver. 27. (See Examen Millii.)

[11] Ver. 30. Ἐν ταῖς προσευχαῖς, *In your prayers for me.*] *If Paul* (saith Esthius) *might desire the prayers of the Romans, why might not the Romans desire the prayers of Paul?* I answer, they might desire his prayers, as he did theirs, by an epistle directed to him to pray for them: he adds, *If they might desire his prayers whilst living, why not when dead and reigning with Christ?* I answer, because then they could direct no epistle to him, or any other way acquaint him with their mind. Hence Elijah, being to be *taken up into heaven,* speaks to Elisha thus, *Ask what I shall do for thee, before I am taken away from thee,* 2 Kings ii. 9. Note also, that we say not that such *desires of the saints departed* are injurious to the intercession of Christ, but that they are idolatrous, implying that creatures are omniscient, omnipresent, and have the knowledge of the heart.

CHAP. XVI.

1. I COMMEND to you *(r care)* [1] Phebe our sister *(in the faith),* which is a servant of *(or, one that ministers to)* the church which is at Cenchrea *(or the assembly of Christians at the haven of Corinth);*

2. That you receive her in the Lord *(i. e. for the Lord's sake, or as one that belongs to him,* Matt. x. 42.) as becometh saints *(i. e. Christians),* and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and [2] of myself also.

3. Greet [3] Priscilla and Aquila my helpers in *(the work of)* Christ Jesus;

4. Who have for my life laid down their necks *(i. e. exposed themselves to the hazard of their own lives):* to whom not only I give thanks *(for my own preservation),*

* Voisin, de Leg. Div. p. 584.

† Pug. fid. par. iii. dist. 2. cap. 16. sect. 25.

‡ Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπινον, πατὴρ δὲ κατὰ τὴν θεότητα. Theoph. "Deus humanis, Pater verbi."

§ Pug. fid. par. ii. cap. 5. sect. 8. ‖ Voisin, de Leg. Div. p. 595.

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but also all the churches of the gentiles *(for preservation of their apostle).*

5. Likewise greet the [4] church which is in their house *(i. e. their Christian family).* Salute my well-beloved Epenetus, who is the [5] first-fruits of Achaia unto Christ.

6. Salute Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia [6] my kinsmen, and my fellow-prisoners, who are of [7] note among the apostles, who also were in Christ *(that is, converted to the Christian faith)* before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane, our helper in *(the gospel of)* Christ, and Stachys my beloved.

10. Salute Apelles [8] approved in Christ *(by the sincerity of his faith, and the integrity of his life).* Salute them that are *(in Christ)* of Aristobulus' household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, [9] which are in the Lord.

12. Salute Tryphena, and Tryphosa, who labour in the Lord *('s service).* Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus [10] chosen of the Lord, and his mother and mine *(she being one who shewed the affection of a mother to me also).*

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and [11] all the saints that are with them.

16. Salute one another with a [12] holy kiss. The churches of Christ salute you.

17. Now I beseech you, brethren, [13] mark them which cause divisions and offences contrary to the doctrine which you have learned *(of the apostles);* and avoid them *(or turn from them).*

18. For [14] they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts [15] of the simple *(i. e. of innocent well-meaning persons.*

19. *This exhortation I direct to you to preserve you in the way, in which hitherto you have walked to the credit of the gospel;)* for *(the fame of)* your obedience *(to it)* is come abroad unto all men. I am glad therefore on your behalf *(that ye are not yet infected with these Judaizers):* but yet I would have you wise to *(discern and hold fast)* that which is good, and simple concerning evil (1 Cor. xiv. 20. *i. e. as men who have no knowledge of it, and no skill to practise it).*

20. And *(to encourage you to continue such, know that)* the God of peace *(who is an enemy to these divisions,* mentioned ver. 17.) shall bruise [16] Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow in the gospel, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote this Epistle, salute you in *(the name of)* the Lord.

23. Gaius mine host, and *(the host)* of the church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Now unto him that is [17] of power to establish you [18] according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret [19] since the world began *(or from former ages),*

26. But now is made manifest, and by the [20] Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;

27. *(That is)* to God [21] only *(essentially and from himself)* wise, be glory through Jesus Christ *(the mediator of the new covenant, the author and finisher of our faith)* for ever. Amen.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. ΦΟΙΒΗΝ *τὴν ἀδελφὴν ἡμῶν, Phebe our sister.*] This Phebe was a deaconess, chosen to that office according to the apostolical prescription, 1 Tim. v. 10. So Origen and Chrysostom.

[2] Ver. 2. *Καὶ αὐτοῦ ἐμοῦ, And of myself also.*] Hence some infer that she was not a deaconess, but one that ministered to the apostles in the preaching, of her substance; but St. Paul had none such to minister to him, 1 Cor. ix. 5. 15. and this is made one condition of a deaconess, 1 Tim. v. 10. *προστασίαν τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ, he saith, she has been a succourer of many, by reason of her care of, and hospitality towards them.* Theodoret.

[3] Ver. 3. *Ἀσπάσασθε Πρίσκιλλαν, Greet Priscilla.*] Priscilla seems to be named first here, and 2 Tim. iv. 19. as being first converted, say interpreters; but she is named last, Acts xviii. 2. 26. 1 Cor. xvi. 19. and therefore the gloss saith, *She is here placed first, there being in Christ Jesus neither male nor female.*

[4] Ver. 5. *Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, And the church in their house.*] They were so zealous in the faith, say Chrysostom, Theodoret, and Theophylact, *ὥστε τὸν οἶκον αὐτῶν πάντας πιστοὺς ποιῆσαι, τούτους καὶ ἐκκλησίαν ὠνόμασεν, that they converted their whole families to the Christian profession of it, for such families he calls the church.* See this proved note on 1 Cor. xvi. 19.

[5] *Ἀπαρχὴ τῆς Ἀχαΐας, The first-fruits of Achaia.*] So Chrysostom, Theodoret, Œcumenius, Theophylact, the Syriac and Arabic versions; but the Alexandrian copy, the Ethiopic, the Vulgar, and almost all the Latin commentators read, *τῆς Ἀσίας, the first-fruits of Asia Minor.* So doth Origen on this place, and Hom. 11. on Numbers, F. 109. D. and G. and St. Jerome, on Ezek. xliii. F. 241. 1. And this reading is to be perferred before the other, because the same apostle saith expressly, that Stephanas *was the first-fruits of Achaia,* 1 Cor. xvi. 15. that is, he was first converted to the faith there, and Epenetus in Asia Minor, for so the phrase, *the first-fruits,* is used by St. Clemens.*

[6] Ver. 7. *Τοὺς συγγενεῖς μου, My kinsmen.*] So St. Paul styles all the Jews, Rom. ix. 3. *καὶ συναιχμαλώτους, and fellow-prisoners.* Before St. Paul went to Rome, he was *ἐν φυλακαῖς περισσοτέρως, in prisons often,* 2 Cor. xi. 23. *Ἐπτάκις δέσμα φορέσας, bearing his chain seven times,* saith Clemens,† and so might well have many fellow-prisoners.

[7] *Ἐπισήμοι ἐν τοῖς ἀποστόλοις, Of note among the*

* *Καθιστάναι τὰς ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους μελλόντων πιστεύειν.* Epist. 1. ad Corinth. sect. 42.

† Epist. ad Cor. sect. 5.

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apostles.] That is, say some, men highly esteemed by them; men eminent, say Chrysostom and Theodoret, not only among the teachers, but the apostles of the churches. For they who are coworkers with the apostles in planting of the churches, are styled, ἀπόστολοι ἐκκλησιῶν, *apostles of the churches,* 2 Cor. viii. 23. Phil. ii. 25. In which sense Barnabas in Scripture is called the apostle, Acts xiv. 14. and Philip the deacon by the ancients; see Coteler. Not. in Constit. Apost. p. 262.

[8] Ver. 10. Δόκιμον, *Approved;*] By suffering patiently great tribulations, saith Origen: for *tribulation worketh patience, and patience* δοκιμὴν, *experience of our sincere affection* to him, for whose sake we suffer them, Rom. v. 4. But because all the Greek scholiasts say, it signifies τοὺς ἁπλουστέρους, τοὺς εὐήθεις, τοὺς βραδεῖς τὴν νόησιν, *men, simple, foolish, and slow of understanding,* and because the word often bears this sense in the book of Proverbs, as when the wise man says ἄκακος, *the simple believeth every word,* xiv. 15. when he calls upon the *simple to hear wisdom,* viii. 5. and promises *to give subtilty to the simple,* i. 4. and when he adds, xxi. 11. *when a scorner is punished, the simple is made wise,*—this exposition, being more pertinent to the words, may be preferred before the other.

[9] Ver. 11. Τοὺς ὄντας ἐν Κυρίῳ, *Which are in the Lord.*] From these two verses is confirmed our observation, That, when the whole family was converted, the apostle writes to the church in such a house; when not, the salvation is directed to as many as were in the Lord in that family, according to the descant of Origen* on the place.

[10] Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *Chosen in the Lord.*] One of great excellency in Christianity, as we say, *a choice man:* so the word ἐκλεκτὸς often signifies, Psal. lxxviii. 31. *They smote down* τοὺς ἐκλεκτοὺς, *the chosen men that were of Israel:* so ἐκλεκτὰ μνημεῖα are *choice sepulchres,* Gen. xxiii. 6. ἐκλεκτὰ τῶν δώρων, *choice gifts,* Deut. xii. 11. and ἄνδρες ἐκλεκτοὶ, *choice men,* Judg. xx. 11. (See Acts xv. 25, 26.)

[11] Ver. 15. Πάντας τοὺς ἁγίους, *All the saints.*] Note here, that saints and Christian brethren are all one.

[13] Ver. 16. Ἐν φιλήματι ἁγίῳ, *With a holy kiss.*] Of the kiss of charity, let it be observed,

(1.) That it was used at the end of the prayer before the celebration of the sacrament. So Justin Martyr† saith expressly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν, *prayers being ended, we salute one another with a holy kiss, and then the bread and cup are brought to the president.* (2.) That this seems to have been done by the men apart, and the women apart, as their‡ separate places in the church, or synagogue, seemed to require. So the Apostolical Institutions say,§ *these things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord.* Though Origen‖ seems to make this practice proper to the men only.

[13] Ver. 17. Σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα ποιοῦντας, *Mark them that cause divisions and scandals.*] By *scandals* the Greek scholiasts understand *heresies,* whereas, through the whole New Testament this word seems rather to import such actions as give occasion to others to stumble at, and fall off from the Christian faith. (See note on Matt. xviii. 6. Rom. xiv. 13.) Esthius here notes, (1.) That unwritten traditions may be hence proved, because the apostle saith, *Mark them that cause offences contrary, not to the Scriptures, but to the doctrine they had received.* But to make this argument of any force, he must prove, that the doctrine they had received was not contained in the Scriptures either then, or after-written. (2.) The apostle plainly speaks here of doctrines, received from the mouths of the apostles by those very men to whom he writ; and when he hath once proved the unwritten traditions of the church of Rome to be such, we shall be ready to receive them. (3.) He adds, *That this place makes for a diligent inquisition after heretics,* as if St. Paul was setting up an inquisition here: whereas the word σκοπεῖν doth only signify, *to mark,* or *to look to them,* as Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Phil. ii. 4. Nor doth he exhort the Romans to observe them, in order to the apprehending or punishing, but, as he himself notes, in order to the declining of them. (4.) He observes truly, that the apostle here insinuates, that even the vulgar people may from some general principles discern the true doctrine, and that which was delivered by the apostles, from that which was false, and was not so delivered; but this was only then to be done, by comparing that which was thus delivered from the mouth of the apostles, who preached it by the assistance of the Holy Ghost, and confirmed their doctrine by miracles, with that which was delivered besides, or in opposition to it, and was not so confirmed; and this can only now be done by them, by comparing all pretenders to the apostles' doctrine, with those Scriptures which they indited by the assistance of the Holy Spirit, and confirmed by miracles.

[14] Ver. 18. Οἱ γὰρ τοιοῦτοι, *They that are such.*] That is, the gnostics, saith Dr. Hammond, to whom indeed these characters do well agree. But Theodoret saith thus, τοὺς κακοὺς τοῦ νόμου συνηγόρους διὰ τούτων αἰνίττεται, *by these words he strikes at the evil defenders of the law,* or those who preached up circumcision and the observance of the law, as necessary to the salvation of the gentiles; τοὺς ἐξ Ἰουδαίων αἰνίττεται, *he means the Jews,* say Chrysostom, Œcumenius, and Theophylact, for he still taxes them with *the love of their bellies.* And certain it is, that these men caused divisions and separations from others, as unclean, and not fit to be conversed with, (Acts xi. 3. Gal. ii. 12, 13.) and *scandal, subverting the souls of the gentiles,* (Acts xv. 24.) *evacuating the gospel of Christ,* (Gal. ii. 21.) and causing men to *fall from grace;* (Gal. v. 2. 4.) that they did this, ἐν λόγῳ κολακείας, *by flattering words,* (1 Thess. ii. 5.) and that in this *they served not Christ, but their own bellies,* (Phil. iii. 19.) doing these things *for filthy lucre's sake;* (Tit. i. 10, 11.) whence it appears there is no necessity of referring these words to the gnostics, or deserting the opinion of the ancients, as touching the persons here intended. (See also Examen Millii.)

[15] Ἀκακῶν, *Of the simple.*] Ἄκακος, in the Septuagint, answers to the Hebrew תם, *the upright,* Job viii. 20. Psal. xxv. 21. Prov. xiii. 6. and ἀκακία to תמים, *integrity,* Job xxvii. 5. xxxi. 6. Psal. vii. 9. xxvi. 1. 11. xxxvi. 39. xl. 13.

* "Videntur quidem plures fuisse ex domo, seu familia Narcissi, sed non omnes in Domino fuisse, et ideo addit eos salutandos qui sunt in Domino."

† Apol. ii. p. 97.

‡ Αἱ γυναῖκες κεχωρισμένως. Const. Apol. lib. ii. cap. 57. p. 203. Joseph. de Bell. Jud. lib. vi. cap. 14. p. 916. F. Philo de vita contempl. p. 691. F.

§ Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. Lib. ii. cap. 57. et lib. viii. cap. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide Coteler. Not. in lib. ii. cap. 57.

‖ "Ex hoc sermone mos ecclesiis traditus est, ut post orationes osculo se invicem suscipiant fratres." In locum.

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xxxiii. 13. c. 3. and so here it seems to signify men of upright and honest hearts.

[16] Ver. 20. Τὸν Σατανᾶν, *Satan.*] By *Satan* we may understand those persecuting Jews and Judaizers, who are styled the *messengers* and *ministers of Satan*, 2 Cor. xi. 15. xii. 7. their persecutions being ascribed to Satan, who animates and provokes them to them, 1 Thess. iii. 5. Rev. ii. 9, 10. And then God's bruising him under their feet, must signify his taking away their power thus to deceive and persecute, by the destruction of Jerusalem, and these impostors with it.

[17] Ver. 25. Τῷ δὲ δυναμένῳ, *To him that hath power,*] And will to execute that power. (See note on xiv. 4.)

[18] Κατὰ τὸ εὐαγγέλιόν μου, *According to my gospel, and the preaching of Jesus Christ.*] Both these expressions, say the fathers, are of the same import, the gospel, which the apostle preached, being the same with that which Christ preached whilst he was on earth; and they, after his ascension, preaching in his name, by his authority, and by the assistance of his Spirit, and so delivering his laws and doctrine, not their own.

[19] Χρόνοις αἰωνίοις σεσιγημένου, *Kept secret since the world began.*] The Greek may signify, *from the beginning of ages*, the promise of the Messiah being obscurely made, or hinted to Adam from the beginning; though the fathers only render these words ἄνωθεν, *before*, as Theodoret, or πάλαι, *of old*, as Chrysostom, Œcumenius, and Theophylact. (See the notes on 2 Tim. ii. 2.)

[20] Ver. 26. Διὰ γραφῶν προφητικῶν, *By the Scriptures of the prophets.*] They of old foretold of the Messiah, and of *the calling of the gentiles;* but yet, as to many circumstances, this was still a mystery, till these prophetic sayings were more clearly revealed by the Spirit given to the apostles and prophets, and by the actual accomplishment of what they foretold. (See note on Eph. iii. 6.)

[21] Ver. 27. Μόνῳ σοφῷ Θεῷ, *To the only wise God.*] This, as the fathers note, cannot exclude the *Divine nature of Jesus Christ*, who is *the wisdom of the Father*, from this title, any more than those words, *who only hath immortality*, 1 Tim. vi. 16. exclude Christ from being immortal.

APPENDIX

TO CHAP. XI.

CONTAINING

A DISCOURSE

OF THE

CALLING OF THE JEWS TO THE CHRISTIAN FAITH.

To strengthen the argument which I have offered from this chapter for the conversion of the Jewish nation to the Christian faith; let it be noted,

First, That this hath been the constant doctrine of the church of Christ, owned by the Greek and Latin fathers, and by all commentators I have met with on this place. Among the Greek fathers by St. Chrysostom,* whose words are these: "When the fulness of the gentiles is come, then all Israel shall be saved, at the time of Christ's second coming, and the consummation of all things."—"After the gentiles have received the salutary faith, they also shall receive the faith (saith Theodoret*) when the great Elias shall come, and preach it to them." Gennadius† descants upon the words of the apostle thus: "They being blinded and excluded from salvation, God translated this salvation to you." And again, "All you being called, and come in, grace shall again receive them all; for this the prophet Isaiah testifies."—"Before (saith Photius‡) the heathen being disobedient, the Jews were saved." Again, "The Jews becoming disobedient, the gentiles are saved; and the gentiles being saved, the Jews emulating them, shall also be saved:"—"Because (saith Theophylact §) the Jews, being then blinded, have not obtained this salvation, that which the apostle speaks of shall happen to them afterward."—"They of the people of Israel who believed not, and for their unbelief were deserted, that God's mercy might be shewed to you, shall not be always left in unbelief (saith Origen ‖), but when the dispensation of the fulness of the gentiles is completed, they also shall find mercy." And therefore, when Celsus had, as it were, prophesied that the Jews should presently perish, "this (saith Origen) he said, not knowing how present God was formerly with them, and how that, by their sin, salvation came to the gentiles, and their fall brought riches to the world,¶ till the fulness of the gentiles be come in, that after this all Israel, which Celsus understands not, may be saved." In his fifth homily upon Jeremiah, he exhorts the Christian to live so as that he may not receive a bill of divorce,** "but may enter into the holy inheritance. And Israel may then also enter; for, if the fulness of the gentiles be come in, then all Israel shall be saved, and there shall be one fold and one shepherd." In his commentary on St. Matthew he saith, (ibid. p. 410. C.) "Those that whipped Christ were whipped, and shall be whipped till the fulness of the gentiles is come in:" and (p. 397. D.) "that they were worthy to be deserted, either till the fulness of the gentiles was come in, or till they had fulfilled the punishment of their sins." Nor is this denied by him in the passage cited from his book against Celsus; for he saith not there, "they shall never be converted to the Christian faith," but that they should never be restored to their own worship or country, that "they had been long since cast out from τῆς σεμνῆς ἁγιστείας καὶ λατρείας, *their venerable service and ceremonies, or purgations;*†† and we confidently affirm, ὅτι οὐδ' ἀποκατασταθή-

* Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in ver. 11.

* Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύουσι κἀκεῖνοι, Ἠλία τοῦ πάνυ παραγενομένου καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντος, in ver. 25.

† Παρωθέντων, καὶ τὴν σωτηρίαν ἀπωθουμένων ἐκείναν, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ Θεὸς, εἰσποιηθέντων μὲν τοι πάντων ὑμῶν κἀκείνους αὖθις ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἡσαΐου λόγιον γραφικόν. Apud Œcum. in ver. 25.

‡ Σωθέντων τῶν ἐθνικῶν παραζηλοῦντες Ἰουδαῖοι σάζονται καὶ αὐτοί. Apud Œcum. ver. 31.

§ Ἐπεὶ οὖν οὕτω ταύτης ἔτυχον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in ver. 26.

‖ "Non usquequaque relinquentur in incredulitate sua, sed cum plenitudinis gentium fuerit impleta dispensatio, etiam ipsi misericordiam consequentur."

¶ Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν οὐ νοεῖ Κέλσος, Ἰσραὴλ σωθῇ. In Celsum, lib. vi. p. 331.

** Ἀλλὰ δυνηθῶμεν ἡμεῖς ἐπὶ τὴν κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σωθέντος, δυνηθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν, ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσονται μία ποίμνη, καὶ εἷς ποιμήν. Apud Huet. tom. i. p. 74. C.

†† Εἰ καὶ τότε ἔδοξαν δι' ἁμαρτίας καταλείπεσθαι, οὐδεν ἧττον ἐπεσκοπήθησαν, καὶ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν, &c. Orig. cont. Cels. lib. iv. p. 174.

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σονται, *that they shall never be restored again to Jerusalem,* or the land of promise, which before (saith he) they were; for then, being captivated, they returned to their own land, and enjoyed their laws as before, which now they shall never be restored to." All the Latin fathers who have left us any commentaries, or notes on this Epistle, are plainly of the same mind, as you may see by consulting Hilary the deacon, Primasius, Sedulius, and Haymo, upon the twenty-fifth verse of this chapter. This also many of the fathers do conclude,

First, From those words of the prophet Hosea, *The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days,* iii. 4, 5. Which words St. Augustine* having produced, to prove that the *carnal Israelites, who now will not believe, shall hereafter do so,* he saith, "nothing is more manifest than that, by David their king, the prophet here meaneth Jesus Christ, in whom they now believe not."—"This (saith St. Jerome†) is the blindness that happened to Israel in part, that the fulness of the gentiles might come in, and all Israel be saved, and after a long time might return and seek the Lord. Some (saith he) do interpret this of the captivity of Babylon; but others (saith he), with us, refer it to a time yet future." St. Cyril saith, "Here is a manifest declaration of what shall hereafter happen to the adulterous synagogue, and that she should be received again; that Israel‡ should not always be rejected, but, being recalled, and converted to the faith, should own Christ according to the flesh to be the king of all, and that this glorious grace should be afforded to her at the end of the world."

Secondly, That in which they universally agree, excepting only St. Jerome, is, That Elias is to come, before the end of the world, to convert the Jews to Christ: and this they gather from those words of Malachi, *Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord; and he shall turn the hearts of the fathers to the children,* iv. 5, 6. and those of Christ, *Elias truly shall come first, and shall restore all things,* Matt. xvii. 11. "We know (saith Justin Martyr, Dial. cum Tryph. p. 268, 269. 306.) that Elias shall come before the Lord's second advent, and that then the Jews shall know him whom they have dishonoured." Origen says,§ that "by those words of Malachi it seemeth to appear, that Elias shall come before Christ, and by his sacred words, and the dispositions they shall work in their souls, shall prepare them for the coming of Christ." Theodoret paraphraseth the words of Malachi thus: "Lest at my second coming, finding you all in unbelief, I should subject you to eternal punishment, Elias shall come first, and teach you of my advent, and shall prevail upon you, O Jews, without doubting, to join yourselves to the churches of the gentiles, and to be made one."* Yea, even St. Jerome, upon these words of St. Matthew, *Elias indeed shall come, and restore all things,* descants thus:† "He, who is to come in the body at our Lord's second advent, came now by John in virtue and the Spirit." And in his comment on the third of Habakkuk, ver. 17. having cited those words of Christ, spoken of the barren fig-tree, *Let no fruit grow on thee for ever,* Matt. xxi. 19. he bids us‡ "diligently consider, that he saith not for ever and ever, but only *in seculum,* for that age; and when that age is past, and the fulness of the gentiles is come in, then shall the fig-tree bring forth her fruits, and all Israel shall be saved." So generally did this doctrine obtain among the ancients.

Moreover, as this doctrine hath the suffrage of all the ancient fathers, and commentators do thus generally agree in exposition of this chapter, so is it easy to confirm it, by shewing the absurdity of other expositions, and the plain inconsistence of them, both with truth and with the words of the apostle. For,

First, The words of the apostle cannot be expounded, as Dr. Lightfoot§ and others do interpret them, *of the spiritual Israel,* i. e. *of all those persons, whether Jew or gentile, which belong to God's election.* For, 1. the text speaks of that which was a mystery to the believing gentiles, *i. e.* a secret not obvious to their understanding. Now that God's elect, whether Jew or gentile, should be saved, could be no mystery, but the first article of Christian faith; and so of this the apostle could not say, *I would not have you ignorant, lest you should be wise in your own conceit;* especially since the apostle had before said of the believing Jews, *there is now an election of grace,* ver. 5. and, ver. 7. *the election hath obtained.*

Secondly, The Jews and Israelites here mentioned, are manifestly distinguished from the elect of Israel by this character, that they were *the blinded Israel,* ver. 7. who lay under a *spiritual slumber,* ver. 8. whose *eyes were blinded that they saw not,* ver. 10. who had *stumbled at the stumbling-stone,* ver. 11. they are that Israel, *whose casting away was the riches of the world, whose diminution was their fulness,* ver. 12. they are Israel *according to the flesh,* ver. 14. *the branches broken off for unbelief,* ver. 17. 19, 20. they *who believed not,* ver. 23. 30—32. and who were *enemies to the gospel for the gentiles' sake,* ver. 29. this is the Israel of whom the apostle here asserts, *they shall be saved,* of this *blinded,* this *unbelieving,* this Israel *cut off,* these *branches broken from their own olive-tree,* these *enemies* to the converted gentiles; as there hath been, saith the apostle, *a diminution,* so shall there be *a fulness;* as there hath been *a casting them off,* so shall there be a *reception of them;* as

* "Istos autem carnales Israelitas, qui nunc nolunt credere in Christum, postea credituros, id est, filios eorum." De Civ. Dei, lib. xviii. cap. 28. et lib. de 8, quæst. Dulcitij, tom. iv. p. 674.

† "Hæc est cæcitas quæ ex parte accidit Israeli, ut subintraret plenitudo gentium, et tunc omnis Israel salvus fieret, et multo post tempore reverteretur, et quærent Dominum suum——alii, ut nos, in futurum differunt tempus." Comment. in locum.

‡ Πλὴν οὐκ ἐν τούτοις διαφαντὸς οὐδὲ ἀπόπειρος ὁλοτρόπως ὁ Ἰσραὴλ ἔσται, κεκλήσεται γὰρ κατὰ καιρούς, καὶ ἐπιστρέψει διὰ πίστεως, καὶ ἐπιγνώσεται——τὸν κατὰ σάρκα Χριστὸν——καιρὸς (δὲ) αὐτοῖς τῆς οὕτω λαμπρᾶς καὶ ἀξιαγάστου χάριτος, ὁ τελευταῖος, καὶ ἐν ἰσχάτοις, καὶ ἐν Χριστῷ. In locum.

§ Ἔοικέ γε διὰ τούτων δηλοῦσθαι ὅτι προευτρεπίσει ὁ Ἠλίας τῇ ἐνδόξῳ Χριστοῦ ἐπιδημίᾳ διά τινων ἱερῶν λόγων, καὶ κατασκευὴν ἐν ταῖς ψυχαῖς τοὺς εἰς τοῦτο ἐπιτηδείους γινομένους. In Matt. tom. xiii. et Hent. p. 307. D.

* Καὶ πείσει ὑμᾶς, ὦ Ἰουδαῖοι, τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνενδιάστως ἐναφθῆναι, καὶ μίαν ἀποφῆναι τὴν ἐμὴν ἐκκλησίαν. In locum.

† "Ipse qui venturus est in secundu Salvatoris adventu juxta corporis fidem, nunc per Johannem venit, in virtute et spiritu." In Matt. xvii.

‡ "Et diligenter considera quid dixerit, non afferes fructum in seculum, non ait usque in secula seculorum; sed cum seculum illud pertransierit, et intraverit plenitudo gentium, tunc etiam hæc ficus afferet fructus suos, et omnis Israel salvabitur." F. 90. til. 1.

§ Harmony of the New Testament, p. 194, 195.

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there hath been *a breaking them off from their own olive-tree*, so shall there be an *inserting of them into it again*, ver. 24. as there hath been a time of their *unbelief*, and so of *severity*, ver. 22. and of *wrath* to them, Rom. ix. 22. 1 Thess. ii. 16. so shall there be a time of *mercy*, ver. 31, 32. Now since the *unbelief*, the *diminution*, the *rejecting*, the *breaking the branches off*, must necessarily be understood of *Israel according to the flesh*, of the *natural branches* of the stock of Abraham, ver. 22. 24. *beloved for the fathers' sake*, ver. 28. of the seed of Jacob, whose sins were not yet taken away, ver. 26. if you understand the *fulness*, the *reception*, the *ingraffing* of them, the *salvation* here mentioned of the *spiritual Israel*, and of the *elect* opposed to Israel *that was blinded*, ver. 7. the antithesis is wholly lost; since then the *diminution* and the *fulness*, the *rejection* and *reception*, the *breaking off* and the *insertion*, the *severity* and the *mercy*, will not relate to the same persons. Again, *blindness in part hath happened to Israel* (saith the apostle) *till the fulness of the gentiles shall come in, and then all Israel shall be saved;* now certainly the blindness happened to Israel *according to the flesh*, and must not the antithesis require that the *salvation* should belong to the same Israel? It happened not to the elect, for the *election* (saith the apostle) *hath obtained, and the rest were blinded*, and therefore the salvation cannot respect them only.

Moreover, to whom did this blindness happen? Was it not to the national church and body of the Jews? to them to whom our Saviour had said, *Whilst you have the light, believe in the light, lest darkness come upon you?* John xii. 35. Is it not of the children of Israel that the apostle saith, *They could not see to the end of that which was to be abolished*, 2 Cor. iii. 13, 14. *but their minds are blinded, for until this day remaineth the same veil untaken away?* Was it not that very people *who had eyes, and saw not, ears, and heard not; whose heart was waxed gross, their ears dull, and their eyes closed?* Isa. vi. 9. Acts xxviii. 26, 27. ver. 8. 10. and from whose eyes were *hid the things which belonged to their peace, because they knew not the time of their visitation?* Luke xix. 42. 44. To whom belonged this ἀποβολὴ, *rejection*, or casting off? Doth it not respect the generality of that church and nation? Doth not our Saviour say of them, *The children of the kingdom shall be cast out into utter darkness*, Matt. viii. 12. that *their house should be left unto them desolate*, Matt. xxiii. 38. that *the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof?* Matt. xxi. 41. Who were the branches broken off, are they not all the unbelieving Jews? (ver. 20.) *i. e.* the bulk and body of that church and nation. Doth not our Saviour tell them, that *their vineyard should be let out to other husbandmen?* Matt. xxi. 41. are not they that barren tree which was to be *hewn down?* Luke xiii. 7. 9. and must not then the recovery of them from this blindness, the receiving of them again, the ingraffing them into their own olive-tree, respect some few straggling converts of them only, but the chief bulk or body of that nation?

Thirdly, It is easy to observe two questions in this chapter; the first is this, λέγω οὖν, μὴ ἀπώσατο, &c. *I say then, Hath God cast off his people?* ver. 1. to which the answer is, *God hath not cast off his people whom he foreknew*, or *the remnant according to the election of grace*, ver. 5. 7. but only the obdurate Jew, ver. 8—10. The second is this, λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; *I say then, Have* these unbelieving Jews, who *stumbled at the stumbling-stone*, ix. 32, 33. *stumbled, that they should fall* entirely, so as that they should never rise again? And to this the apostle answers in the negative, from ver. 11. to the 25th, and proves it from ver. 25. to the 32d. It is therefore evident, that his discourse, from ver. 11. to the 32d. respects not the *spiritual* Israel, *i. e.* the gentile converts, nor the elect of Israel, but the obdurate, blinded nation, which God hath then cast off. And,

Fourthly, Here is evidently a time prefixed for this conversion of the Jews, viz. *when the fulfilling of the gentiles is come in;* here is a *blindness* to continue on them till that time: whilst *blindness* doth continue on them, their *salvation* is not to be expected, and when they shall be saved that *blindness*, of necessity, must cease: but to the *spiritual* Israel, or the *elect* converted at all times, nothing of this can be applied, for their conversion is not limited to the time of the coming in of the fulness of the gentiles, but they are converted in every age, and at all times.

Secondly, The opinion of the reverend Dr. Hammond is to this effect:* 1. "That it is not necessary that this should still belong to any yet future return of the Jews, in a visible and remarkable manner, the circumstances of the context applying it to the first times, wherein the Epistle was writ.

2. †"That the fulness of the Jews, mentioned ver. 12. is their being added to the church, their coming in, and being gathered, and laying hold of the faith, being provoked so to do by seeing the gentiles believe, and so filling up the vacuities, as it were, which were formerly in the church, by their standing out impertinently; and the fulness of the gentiles is the gentiles coming in to the church, receiving the faith, they then becoming one part of the visible church, as the Jews another.

3. "That the mystery ‡ here mentioned is this, that a great part of the Jews are now become blind, and that that is made use of by God, that by occasion of that the gospel may (by departing awhile from them) be preached to, and received by, the generality of the gentiles, and they compacted into Christian churches; and this in very mercy to those Jews, that they, by seeing the gentiles believe, might at length be provoked to do so too, by way of emulation, (ver. 11. 31.)

4. "That so § *all Israel shall be saved, i. e.* all the true children of Abraham, Jews and heathens both; but particularly the remnant of the Jews shall come in, and repent, and believe in Christ.

5. "That the addition of ‖ Jewish believers shall be matter of confirmation of the faith to the gentiles, and a means to bring them all to receive it, to convert the gentiles over all the world.

6. "As for the truth of that, that as yet many more Jews should repent and receive the gospel, that, saith he, has been demonstrated by the event; (1.) When the Jews saw Christ's predictions, Matt. xxiv. manifestly fulfilled in the Roman armies sitting down before the city, for then *many turned* Christians, and went out of the city, and were delivered from the following evils. And,

* Note D. in ver. 11. † Ibid. ‡ Paraphr. in ver. 25.
§ Paraphr. in ver. 26. ‖ Paraphr. in ver. 12.

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(2.) " After that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians. And,

(3). " After that also, in Justin Martyr's days, every day there were some that came in to be Christ's disciples. Now to these things I

Answer, first, That whereas this reverend person saith, the circumstances of the context apply this conversion of the Jews to the times in which this Epistle was writ, *i. e.* about the year of Christ 56. it seems extremely evident, both from the circumstances of the context, and from many other Scriptures, that nothing could more unfitly be assigned, as the time of the conversion of the then hardened and rejected Jews, than this. For,

1. In the ninth chapter of this Epistle, the apostle calls our Lord Christ, *the Holy Ghost*, and his own *conscience* to witness, that *he had great heaviness, and continual sorrow in his heart*, on the account of the infidelity of his Jewish brethren, the spiritual slumber and blindness which then was upon them, and their rejection by God, ver. 1—3. And, ver. 22. he plainly represents them as *vessels of wrath fitted for destruction*, and only reserved, as Pharaoh was of old, for a more illustrious ruin, in which God's vengeance on them, and the causes of it, should be conspicuously seen. And, ver. 27. he proceeds to shew, from the predictions of the prophets, that only a little remnant of them should be saved; a remnant, like to those seven thousand men reserved in the ten tribes of Israel, when the whole visible body of them had revolted to Baal: and, ver. 31. speaking of them in general, he saith, *Israel hath not attained to justification, because they sought it not of faith, but stumbled at the Messiah*, even at that Jesus who is *the end of the law for justification, to every one that believeth*, x. 4. he being to them *a stone of stumbling, and a rock of offence.*

In the tenth chapter, he declares, that they had not submitted *to the righteousness which was of God through faith*, ver. 2, 3. and from ver. 16. to the end of that chapter, he proves, that the preaching of the gospel to the gentiles, and the incredulity of the Jews, was a thing long ago foretold in the prophetic writings. In this chapter, he begins with the inquiry to which his former discourse, and the general infidelity of that people, had given occasion, *viz. Hath God entirely cast off his people?* and answers it by saying, That as in the time of Elias, in that general revolt of the ten tribes, God still *reserved seven thousand who had not bowed the knee to Baal*, οὕτως καὶ ἐν τῷ νῦν καιρῷ, *so in this season also* he had reserved a like *remnant according to the election of grace*, ver. 5. confessing, notwithstanding, touching the body of that church and people, that *Israel had not attained to that righteousness it sought for*, but was, excepting this election only, wholly blinded; that God had *given them up to a spirit of slumber*, and *blinded their eyes*; had *broken them off for their infidelity*, and had shewed his *severity* upon them. Wherefore the times, when this Epistle was written, being the times of the apostle's *heaviness*, and his *continual sorrow* for their *rejection*; the times when they are represented by him as *vessels of wrath fitted for destruction*; when the prophets had foretold their incredulity; when *Israel had not attained to justification*, but had *stumbled at the Messiah*; when they were *ignorant of the righteousness of God*, and had not submitted to it; when to that very day they were *blinded*, and given up to a *spiritual slumber*; is it possible that these should be the very times assigned by the apostle for the ceasing of their blindness, and that so generally, that it might be truly said, all *Israel* were then *saved*, and God had *mercy on them all?*

The same apostle, anno Christi, 49. speaks to them of that nation thus: *It was necessary that the word of God should be first spoken to you; but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn* (from you) *to the gentiles*, Acts xiii. 46. In his First Epistle to the Thessalonians, written A. D. 51. he declares of the Jews, that *they killed the Lord Jesus and their own prophets, and they persecuted the apostles; and they pleased not God, and were contrary to all men*, 1 Thess. ii. 14—16. *Forbidding us to speak to the gentiles, that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost.* " That is (saith Dr. Hammond), by this they do so fill up the measure of their sins, that the wrath of God to the utter destruction of them is now come out upon them, already denounced, and, within a very little while, most certain to overtake them." In his Second Epistle to the Corinthians, written before that to the Romans, though perhaps in the same year, he saith, that *even then their minds were blinded, and the veil still remained upon them.* And when he came to Rome, about three years after the writing this Epistle, and preached to some of the chief of them residing in that city, he declares that these words of Isaiah were fulfilled upon them, Acts xxviii. 23. *viz. Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing; and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them.* Concluding thus, *Be it known therefore to you, that the salvation of God is sent to the gentiles, and they will hear it.* Now after they had thus *put away the gospel from them, and judged themselves unworthy of eternal life*, and the apostles had thus turned from them to the gentiles; after the *wrath was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, say all the ancient commentators, not as in the times of the judges, for twenty or forty years, or as in the time of their captivity, for seventy years, but for many generations; after their minds were thus *blinded*, their *eyes thus shut*, their *hearts thus hardened*, can we expect this blindness suddenly should cease, and this wrath presently give place to mercy and salvation?

Secondly, That " many of the Jews turned Christians, when they saw Christ's prediction, Matt. xxiv. fulfilled in the Roman army sitting down before that city, and went out of the city with the Christians, and so were delivered from the following evils," is also said, without all ground or testimony of writers of those times. Epiphanius,* who lived in Palestine, and Eusebius,† who was born and educated there, give us an accurate relation of this matter, and carefully inform us, that οἱ Μαθηταὶ, *the disciples of Christ*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Christ*, being admonished by an angel, or by an oracle, so to do, *left Jeru-*

* De Mens. et Pond. cap. 15. et Hær. xxix. sect. 7.
† Eccles. Hist. lib. iii. cap. 6.

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salem, and went to Pella, *where they were preserved;* but, of one convert of the Jews then made, they say not a word. How unlikely then it is that the same Epiphanius, who so particularly relates the conversion of one single Aquila from Judaism to Christianity, when they returned to Jerusalem after the ruin of it, and his revolt again to Judaism, should never speak one word of these supposed converts before their departure!

Moreover, this was the time when there happened a great apostacy of the Jewish converts, according to our Lord's prediction, that, *because iniquity should then abound, the love of many should wax cold*, Matt. xxiv. 12. And therefore the Epistle to the Hebrews written in the ninth, the Epistle of St. James writ also in the ninth, and the Epistle of St. Peter writ in the tenth year of Nero, all near this very time, are very full of exhortations to them that they would not be *double-minded*, wavering, or *unstable in the faith*, James i. 6—8. that they would not count *that fiery trial, which was come to try them, a strange thing*, 1 Pet. iv. 12. that they would *patiently*, and with *long-suffering* endure it, as knowing *they were happy who did thus endure*, James i. 12. v. 8. 10, 11. 1 Pet. iii. 13, 14. v. 9, 10. The Epistle to the Hebrews is full of exhortations to them, *to see to it that there be not in them an evil heart of unbelief in departing from the living God*, Heb. iii. 12. that they *hold the beginning of their confidence firm to the end*, ver. 14. to *fear, lest, a promise being made of entering into rest, they should fall short of it through unbelief*, iv. 1. 11. there being no renewing them to repentance, who, after such miraculous evidences of the truth, *apostatized*, vi. 6. *and no more sacrifice for sin* for them, x. 25. that they would *not cast away their confidence*, God having said, xii. 35. 38. *If any man draw back, my soul shall have no pleasure in him;* and that they would *diligently look to it, lest any man failed of the grace of God*, xii. 15. These, saith our Saviour, *are the times of vengeance*, and of *wrath upon that people*, Luke xxi. 22, 23. the times when, the *things belonging to their peace being hid from their eyes*, their *house was to be left unto them desolate*, Luke xix. 42—44. And could the times of the apostacy, even of the converted Jews, be the times of the salvation of the unbelieving Jews? Was it to be expected they should then, more than ever, see *the things belonging to their peace*, when they were hidden from their eyes? or could the times of *wrath* and *vengeance upon that people*, when the avenger came out of Zion, to punish the iniquity of Zion with the sorest judgments, be the very times when *the Deliverer came out of Zion to turn away iniquity from Jacob?*

Thirdly, Whereas it is added, that "after that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians; and that after that, even in Justin Martyr's days, every day there were some who came in to be Christ's disciples:" I answer,

1. That as for their conversion when the temple and city were destroyed, I cannot find one word in church-history concerning it, but much to the contrary: for, 1. Epiphanius speaks particularly of the return of the Christians to Jerusalem after the ruin of it, and of the miracles they then wrought, and yet he mentions only one Aquila, a Jew, converted to the Christian faith; adding, that he soon after renounced the faith, and turned to his former Judaism. And Justin Martyr* observes, in express contradiction to the doctor, that "after their country was destroyed, and their city laid waste, they repented not, but proceeded still in their execrations of Christ, and of all that believed in him." And Tertullian† adds, that, "seeing from the time of Tiberius to Vespasian they repented not, their land was made desolate, and their cities burnt with fire." And indeed this was the very time when wrath came actually *upon them to the uttermost, when this barren tree was hewn down, and cast into the fire*, Luke xiii. 7. 9. when *their house was left desolate, because they would not be gathered;* when *all the righteous blood, shed by them from Noah to that time, came upon them*, and they had *filled up the measure of their sins*, Matt. xxiii. 35. 37, 38. when *the kingdom was wholly taken from them;* when *the Son of man* came to take vengeance on them; and when *he sent forth his armies to destroy those murderers, and to burn up their city, because they refused to come unto the marriage-feast*, Matt. xxii. 7. And could this be the time of their humiliation and conversion? Was this a fit time to expect the completion of those words of St. Paul, concerning *the sending the Deliverer out of Zion, to turn away iniquity from Jacob, and to take away their sins*, and *to shew mercy to them*, in such a signal manner, that *all Israel should be saved?*

To proceed to the history of them in the following times: Justin Martyr in his Apology, writ in the year of the Lord 140. saith of the Jews in all places, That they were‡ "as great enemies to the Christians in all places as the heathens were, and as ready to torment and kill them, when they could do it;" and "that this was evident from the last Jewish war, in which their captain Barchochebas commanded only the Christians to be tormented, if they refused to deny and to blaspheme the Lord Jesus Christ." Now this carries down the hatred of the Jews against Christians, and their impenitency, till after the times both of Trajan and Hadrian. Some years after this, he writ his Dialogue with Trypho; and there he informs us, that the Jews§ still continued "to curse those who believed in Jesus, and to lay violent hands upon them when they could do it;" that "even then their hand was high to do wickedness, they still hating and killing Christians as oft as it was in their power."

But we are told that this very Justin Martyr saith, That "every day there were some *(of them)* who came in to be Christ's disciples."

I answer, That what Justin Martyr there saith, relates not at all to any Jewish converts, but to the gentiles coming in from the way of deceit, to the faith of Christ; and as he had told the emperors in his Apology, p. 45. B. that the "consummation of the world was deferred, διὰ τὸ σπέρμα

* Καὶ ἀλούσης ὑμῶν τῆς πόλεως, καὶ τῆς γῆς ἐρημωθείσης, οὐ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστευόντων εἰς αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. p. 335.

† "Cum tempos medium a Tiberio usque ad Vespasianum non pœnitentiam intellexissent, facta est terra eorum deserta, civitates eorum exustæ igni." Adv. Marcion. lib. iii. cap. 23.

‡ Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἠγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται, ὡς καὶ πεισθῆναι δύνασθε, καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ, Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως Ἀρχηγέτης, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. p. 72. E.

§ Εἰ δέ αὐτοῦ τι ἐκείνου καὶ τῶν εἰς ἐκεῖνον πιστεύοντων καταρᾶσθε, καὶ ὁπόταν ἐξουσίαν ἔχητε, ἀναιρεῖτε. B. 323. B. vide p. 226. p. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶς ὑμῶν πρὸς κακοποιΐαν ὑψηλὴ, ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁσάκις ἂν λάβητε ἐξουσίαν. p. 363.

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τῶν Χριστιανῶν, for the seed of Christians, which was then springing up:" so he tells Trypho, p. 256. D. that the day of judgment, of which he had before spoken, and of which the Psalm he there citeth treats, was * "deferred by God, because he knew that some would come daily in to be Christ's disciples, and would quit the way of deceit." Now that this cannot be spoken of the Jews is evident, because *wrath was come upon them to the uttermost*, as Justin Martyr often intimates, not saying that God *had not brought wrath and judgment upon them;* but only that he had not brought the general judgment on the world for this cause. He goes on, and says, that "every one of those, who thus believed, received gifts from Christ as they were worthy:" and this he proves, because it was prophesied, that † "after our Lord's ascent to heaven, he should lead us captive from our error, and should give us gifts;" where the word πλάνη, used ordinarily of the gentiles deceived by Satan, and especially the word ἡμᾶς, *us*, shew that the Martyr speaks not of the Jews, but gentile converts; and so it follows, "therefore we gentiles, who have received these gifts, shew you Jews to be fools," &c. so that the good doctor was utterly mistaken, in applying this passage to the Jews, as others led by his authority have done.

From this time to the days of Constantine, the period assigned by Mr. Calvert for the conversion mentioned by St. Paul, the fathers generally represent them, as a nation whose "ears were shut, and their hearts hardened,"‡ declaring, that the "Scripture had clearly foretold they should be disinherited, and fall off from the grace of God."§ Origen‖ testifies, that "God had turned his providence from the Jews to the gentiles; that they were wholly deserted, and retained nothing of what before was venerable among them, nor any footsteps of the Divine presence with them; that after the crucifixion of our Lord they were perfectly deserted, and not to be converted till the end of the world." Tertullian¶ saith, "that from the time that they crucified their Lord, God had taken from them the prophet, wise man, and the Holy Spirit, and had left them destitute of his grace;" and that "only at his second coming, he should be received by them who had thus rejected him." And this seems most agreeable to our Lord's predictions, that *the kingdom of God should be taken from them, and given to another nation that would bring forth the fruit of it;* that he would *miserably destroy those husbandmen, and would let out his vineyard to other husbandmen, who should render him the fruits in their season*, Matt. xxi. 41. 43. that *none of them who were bidden and refused, should taste of his supper*, Luke xiv. 24. that *many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom should be cast out into utter darkness*, Matt. viii. 11, 12. that *they who were first (i. e.* the Jews) *should be the last*, and they who were *the last (i. e.* the gentiles) *should be first;* for that this is spoken of the rejection of the Jews, and the calling of the gentiles, is evident from these words of St. Luke, xiii. 26—30. *Then shall ye* (Jews) *begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and you yourselves thrust out.* And *they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.* Now if we do consider that *wrath was come upon* this nation, εἰς τέλος, *to the end*, can we imagine either that this *kingdom taken from* them, this *vineyard let out to other husbandmen, these children of the kingdom cast out into outer darkness*, should suddenly receive again this kingdom, be restored to this vineyard, or admitted to the light of the gospel? or that *all Israel should be saved*, or *iniquity should be taken away from Jacob*, whilst that nation lay under these dreadful judgments? or that when our Lord hath so solemnly foretold there should be *wrath upon this people*, and *they shall fall by the edge of the sword, and shall be led away captive into all nations;* and *Jerusalem shall be trodden down by the gentiles, until the time of the gentiles be fulfilled*, (Luke xxi. 23, 24.) this wrath should not continue on them whilst they were *captives in all nations, and Jerusalem was trodden down?*

Here, I confess, the reverend doctor (on Luke xxi. 23.) hath a peculiar notion, "That the treading down of Jerusalem by the gentiles, is not particularly their victory over it by Titus, but their consequent possessing it, and even till Hadrian's rebuilding a part of it, and calling it by his own name Ælia, and inhabiting it by gentiles——upon the doing this, saith he, it followed, that as all the (unbelieving) Jews were utterly banished the city; so the *believing* Jews returned thither again from their dispersions, and inhabited it again, and joined, and made one congregation, one church with the gentiles, which had then, till that time, received the faith also, and till then continued a distinct church from the Jews: by which it appears how punctually this prediction, in our notion, was fulfilled, that Jerusalem should be inhabited by the gentiles, all the Jews in a manner excluded, till the time that the gospel had been freely preached to the gentiles, and by them in some eminent manner been received; and then it should be reinhabited by the Jews again, *i. e.* the Christian Jews, who, being wrought on by emulation of the gentiles, were now, many of them, brought to receive the faith. In his note on the two witnesses, Rev. xi. 2. he makes them to be the two bishops of the church in Jerusalem, one of the Jewish, the other of the gentile converts; which state of that church continued, saith he, till the time of Marcus, a gentile bishop of that church, *i. e.* from after the destruction of Jerusalem by Titus, till that time." But here again are many things

* "Ον οὖν τρόπον διὰ τοὺς ἐπτακισχιλίους ἐκείνους οἱ οὐκ ἔκαμψαν γόνυ τῷ Βάαλ, τὴν ὀργὴν οὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἡ ἐπάγει, γινώσκων ὅτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

† Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνάλυσιν προεφητεύθη αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. Ibid. B.

‡ Ὦτα ὑμῶν πέφρακται, καὶ αἱ καρδίαι πεπήρωνται. Just. p. 250.

§ "Si cognovissent nos futuros, et usuros his testimoniis, quæ sunt ex scripturis, nunquam dubitassent ipsi suas cumburere scripturas, quæ reliquas omnes gentes manifestant participare vitæ, et eos, qui gloriantur domum se esse Jacob, et populum Israelis, exhæreditari ostendunt a gratia Dei." Iren. lib. iii. cap. 24.

‖ Ἔστιν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦ ἐπιδημίαν, Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celsum, lib. ii. p. 62. Ἐπὶ Ῥωμαίων, τὴν μεγίστην ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐγκατελείφθησαν, lib. iv. cap. 4. p. 183.

¶ "Abstulit enim Dominus Sabaoth a Judæa et ab Hierusalem inter cætera et prophetam, et sapientem architectum, spiritum sc. sanctum, nam exinde apud illos destitit Dei gratia." Adv. Marcion. lib. iii. cap. 23. vide cap. 6, 7.

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delivered, not only without all suffrage of history, but in perfect opposition to the histories of those times. For,

First, Eusebius and Sulpitius Severus do inform us, that, till the time of Hadrian,* all the bishops and priests of Jerusalem *were only of the circumcision.* Here therefore is no room for his two bishops, one of the Jewish, the other of the gentile converts, till the time of Marcus.

Secondly, They also do inform us, that all the Christians then at Jerusalem were of the circumcision, and so not of the gentiles; for Sulpitius observes, that the edict of Hadrian† (for banishing all the Jews from Jerusalem) "happened for the advantage of the Christian faith, because, till then, they almost all joined the observation of the law to the faith of Christ: the Lord so ordering it, that, by this means, the servitude of that law might be removed from the church." Eusebius also saith, that the whole "church of Jerusalem‡ consisted of the faithful Hebrews, who, from the times of the apostles, had continued there till the siege of Bitter, in the eighteenth year of Hadrian:" so that here is no room for his supposed gentile converts to be governed by a bishop of the gentiles.

Thirdly, They also do expressly say, not only that the unbelieving Jews, but that all the Jews in general, were by this edict banished both from Jerusalem, and from the region round about it. "He placed a band of soldiers which should banish all the Jews from Jerusalem," saith Sulpitius; and this he did, "quia Christiani ex Judæis potissimum putabantur," *because the Christians were thought to have their rise chiefly from the Jews.* Eusebius saith, that τὸ πᾶν ἔθνος, "the whole nation was banished from Jerusalem, and the country round about, and not permitted to set one foot in it." And then adds, that § "the city being after this manner emptied of the Jews, and wholly cleared of its inhabitants, and made up of aliens flowing in thither, it was made a Roman city and colony, and, in honour of the emperor, was named Ælia." The same is said by him in his Evangelical Demonstrations,‖ and by Tertullian,¶ that "not one Jew was permitted to stay there." Eusebius also adds,** that τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, *the church there consisting only of the gentiles, Marcus was the first bishop of it.* So that here is no place for the doctor's supposed church, consisting both of Jews and gentiles, or for the inhabiting of it by the Christian Jews, and much less for his feigned "many of them brought now to receive the faith by emulation of the gentiles." In a word, Epiphanius saith, that Hadrian the emperor, travelling to Jerusalem, found there only τὴν ἐκκλησίαν μικρὰν, *one little church,* and seven synagogues, standing like cottages; and was this likely to be the seat of two great bishops? So that I find nothing agreeable to the truth of history, in any thing which this reverend person saith upon this subject, and much less any thing confirmed either by Scripture or antiquity.

What hath been thus discoursed, is abundantly sufficient to confute the exposition of this reverend and learned person, as being not agreeable to matter of fact; for when was there any such conversion made of the Jews at the times assigned by him, which can in any probability of construction answer to the phrase used by the apostle, that by it *all Israel shall be saved; ungodliness should be turned away from Jacob;* God should bless them by *taking away their sins;* that they who now were blinded should *have the veil taken away from before their eyes;* they, who now were *diminished,* should have again *their fulness;* and they, who now were *cast off,* should be again *received?* This could not happen in the very times when this Epistle was at first indited: for though it be true that St. James mentions *many thousands* or *myriads* of Jewish converts, *all zealous of the law,* Acts xxi. 20. yet were they all converted at or before the time of writing this Epistle, and so belonged only to *the remnant according to the election of grace,* here mentioned, not to the residue that were blinded, of whose conversion the apostle here speaks from ver. 12. to 32. Nor could their conversion and salvation be a mystery to be then revealed to the gentiles. That no such conversion after the blindness mentioned in this chapter happened to them, upon their seeing *the abomination of desolation standing in the holy place,* or soon after the destruction of Jerusalem, hath been already shewed; and that Justin Martyr saith nothing of any such remarkable conversion of them, hath been also proved.

That there might be some conversion of them in the reign of Trajan, is by some argued from the words of Eusebius; "that Justus,* then bishop of Jerusalem, was one of the many myriads or thousands of the circumcision which then had believed." Yet is this testimony of no force, as to this matter; for, (1.) grammarians well know that μύρια and μυριάδες, when put indefinitely, do only signify *many:* now if the πόσαι μυριάδες, the *many myriads,* mentioned by St. James, hindered not, but that the Jewish converts might be only a *little remnant,* in respect to the blinded Jews, this may be as true of the ὅσαι μυριάδες, the *so many myriads* of Eusebius; especially if we consider, that most of them might be the very persons mentioned by St. James, he carefully informing us that the whole church of Jerusalem, under her fifteen bishops of Jerusalem, of which this Justus was the eleventh, was made up of *believers who had continued from the apostle's time till the wars and siege under Hadrian;* and speaking of these persons, not as men believing then, but as πεπιστευκότες, *men who had before that time embraced the Christian faith.* And hence Ruffinus† makes no mention of these supposed myriads, but only saith, "that Justus, being one of those of the circumcision who had embraced the faith of Christ, was made their bishop." In a word, this very Eusebius concurring so

* "Namque tum Hierosolymæ non nisi ex circumcisione habebat ecclesia sacerdotem." Sulpitius, lib. ii. cap. 45.

Πρῶτος μὲν τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος. Euseb. Eccles. Hist. lib. iv. cap. 6.

† "Militum cohortem custodias in perpetuum agitare jussit, quæ Judæos omnes Hierosolymæ aditu arceret, quod quidem Christianæ fidei proficiebat, qui tum pene omnes Christum Deum sub legis observatione credebant, nimirum id Domino ordinante dispositum, ut legis servitus à libertate fidei atque ecclesia tolleretur." Sulp. lib. ii. cap. 5.

‡ Συνεστάναι γὰρ αὐτοῖς τότε πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπὸ τῶν ἀποστόλων, καὶ εἰς τὴν τότε διαρκεσάντων πολιορκίαν. Hist. Eccles. lib. iv. cap. 5.

§ Οὕτω δὲ τῆς πόλεως εἰς ἐρημίαν τοῦ Ἰουδαϊκὸν ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐληλούσης, ἐξ ἀλλοφύλου τε γένους συνοικισθείσης, &c. Hist. Eccles. lib. iv. cap. 6.

‖ Demon. Evang. lib. viii. p. 411. D. ¶ Cont. Jud. cap. 15. Apol. cap. 16.

** Ibid.

* Τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰουδαῖός τις ὄνομα Ἰοῦστος, μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν πεπιστευκότων, εἷς καὶ αὐτὸς ὤν, διαδέχεται. Hist. Eccl. lib. iii. cap. 35.

† "Justus quidam ex his qui de circumcisione ad fidem Christi venerunt, episcopatum suscepit."

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exactly with the sentiments of all other fathers, that the Jews were then rejected, and lay under a curse, and proving from this very apostle, and from the words contained in the beginning of this very chapter, that they should generally fall and be rejected for their unbelief, *σπανίων ἐξ αὐτῶν εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν πιστευσάντων, a very few of them only believing;** and that *after the coming in of all nations to the Christian faith, they did not yet see or understand;*† he cannot be supposed to mention any thing which answers to the conversion of the Jews intended in this chapter, but must, with us, refer that to that glorious time when the prophecies‡ shall *more fully* (saith he) *be fulfilled;* i. e. the time *when the fulness mentioned by the apostle shall come in.* This being therefore all that hath been pleaded for the remarkable conversion of the Jews, after the writing this Epistle; and this all being almost nothing, and far from bearing any correspondence to the comprehensive words of the apostle on that subject; I conclude that no conversion of this nature happened to them, between the writing this Epistle and the times of Constantine.

And whereas it is said, that this conversion should be wrought in them by way of emulation, and that they should lay hold of the faith, being provoked so to do by seeing the gentiles believe, it is confessed, that the apostle represents this a fit means to work this emulation in them; but it is as certain, that it hath not yet had the designed effect upon them, they being so far from being provoked to embrace the Christian faith, by seeing the gentiles admitted to it, that this was to them the great stumbling-block, and they were *enemies to the gospel for their sakes,* ver. 28. they being prejudiced against it, because the gentiles were admitted to the blessing of it without circumcision, and observance of the law of Moses: see note on Gal. iii. 4. vi. 12. This is that prejudice of the Judaizing Christians which the apostle labours to remove in most of his Epistles, but more especially in that to the Galatians; and as for the unbelieving Jews, they could not endure to hear of any to be sent for the converting of the gentiles, Acts xxii. 21, 22. but they persecuted the apostles upon this account, *forbidding them to preach to the gentiles that they might be saved,* 1 Thess. ii. 16. And the same enmity to the Christians seems to continue to this day among them upon the same accounts.

Wherefore there having been as yet, so far as we are able to discern, no such remarkable conversion of the Jews, since the inditing this Epistle, and no such happy emulation of the converted gentiles, as did provoke them to embrace the Christian faith, this could not be, as here the doctor doth suggest, *a confirmation of faith to the gentiles,* and much less *a means to bring them all to receive it,* or *to convert the gentiles over all the world.* And what records and histories make the least mention of any such conversion of the gentile world, on the account of the remarkable conversion of the Jews after the writing this Epistle? When came in such a fulness of the unbelieving Jews, as was the *riches of the world?* ver. 12. or such a reception of them to the Christian faith, as was unto them *life from the dead?* ver. 15. Or how can these assertions be reconciled to the words of the apostle? For, if the coming in of the fulness of the gentiles be their receiving the faith in those times, then the partial *blindness of the Jews* must cease in those times also; for *blindness* (saith the apostle) *hath happened to the Jews* in part, and that blindness is to continue only *till the fulness of the gentiles shall come in:* if then the blindness of the Jews is not yet ceased, but they have generally continued, even from the time of writing this Epistle, to this very moment, in as much blindness and obduracy, as they then lay under, and as much *branches broken off,* as now they are, it follows, that the fulness of the gentiles, mentioned by the apostle, is not yet come in.

Lastly, The mystery mentioned ver. 25. cannot be this, that, *by occasion of the infidelity of the Jews, the gospel was preached to, and received of the gentiles;* for of this the apostle introduceth the believing gentiles speaking thus, ver. 19. *Thou wilt say then, the branches were broken off, that I might be graffed in,* &c. This therefore could not be to them a mystery. Nor could it be this, *viz.* that *this was done in mercy to the Jews,* viz. *that they, by seeing the gentiles believe, might at length be provoked to do so too.* For of this the apostle had spoken twice, declaring it to be foretold by Moses, saying, *I will provoke you to jealousy by them that are no people,* x. 19. And in this chapter, saying, *Through their fall salvation is come to the gentiles, to provoke them to jealousy,* ver. 11. It remains then, as the apostle and the primitive church from him declare, that it be this, that when the time for the fulness, *i. e.* for the conversion of the still heathen gentiles is come in, then shall the blindness of the Jews be removed, and so *all Israel shall be saved;* and then *all nations shall flow in unto them,* and their reception shall be to the gentiles *as life from the dead.*

I think I have said what is sufficient to shew these words cannot admit the sense imposed upon them by the reverend Dr. Hammond; I proceed now more largely to discuss the proper import of that phrase, *The fulness of the gentiles shall come in.* This is by some interpreted thus, *Blindness hath happened to the Jews, till the full number of the gentiles, which God shall call, be completed.* But this sense is contrary to the express words of the apostle, who declares there shall be a greater and more glorious conversion of the gentiles than that which happened by occasion of their fall, that their fulness should be much more the riches of the gentiles than their fall was, ver. 12. and that their coming in should be unto the gentiles *as life unto the dead,* and should much more enrich them than their casting off, ver. 15.

Note therefore, that there is a double fulness of the gentiles mentioned in the holy Scriptures:

First, That which is spoken of ver. 12. in these words, *If the diminution of them was the fulness of the gentiles;* and this consisted in the preaching of the gospel to all nations, and the imparting the glad tidings of salvation to them, and was, in a great measure, to be accomplished before the destruction of Jerusalem, and the ruin of that church and nation, according to our Lord's prediction, in these words, *The gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come,* Matt. xxiv. 14. Mark xiii. 10.

Secondly, There is to be another fulness of the gentiles by a more glorious conversion of them, and a coming in of

* Demonst. Evang. lib. ii. p. 62. B. et passim. † Lib. ix. p. 455. A. B.

‡ Ἔσται δὲ ὅτι πληρεστάτη ἡ προφητεία συμπερασθήσεται, ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ πρὸς τοῦ ἱεροῦ ἀποστόλου δεδηλωμένον. Lib. ix. p. 458. D.

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those nations which have not hitherto embraced the gospel, or have relapsed into heathenism or Mahometism, to be effected when this rejection of the Jews shall cease, and God shall send the *Deliverer out of Zion, to turn away iniquity from Jacob:* and of this only can we understand those words of the apostle, ver. 12. *If the fall of the Jews hath been* (already) *the riches of the* (gentile) *world, and the diminution of them the riches of the gentiles, how much more shall their fulness,* i. e. the time of their conversion, be the increase and fulness of the same gentiles? And, ver. 15. *If the casting away of them be reconciling of the world, what shall the receiving them again be* (to the same world), *but even as life from the dead?* And, ver. 25. *Blindness in part hath happened to the Jews, till the fulness of the gentiles shall come in.* This blindness therefore still continuing upon them, as much as ever, another fulness of the gentiles is to be expected, when it entirely shall be removed from them, and so *all Israel shall be saved.*

Secondly, Jerusalem is yet trodden down of the nations, and the Jews are yet captives in all nations, whereas the captivity and the treading down of Jerusalem is to cease, when the times of the gentiles are fulfilled; according to those words of Christ, concerning the destruction of the Jews, *They shall fall by the edge of the sword, and shall be carried captive into all nations, and Jerusalem shall be trodden down, till the times of the gentiles be fulfilled;* (Luke xxi. 24.) *i. e.* till the times when they shall have a plenary conversion by the coming in of the Jews, and shall no more lord it over them, as now they do, but serve them, and *flow in unto them.* And to this purpose let it be noted,

First, That, if we consult ancient prophecies concerning the vast extent of our Saviour's kingdom over all nations, we shall find reason to believe they had not yet had their full accomplishment upon them; for he hath not yet had the *uttermost parts of the earth for his possession;* (Psal. ii. 8.) God hath not yet made *all people, nation, and languages, to serve him,* and all *dominions to obey him;* (Dan. vii. 4. 27.) he hath not yet *filled the whole earth,* or *broke in pieces and consumed all other kingdoms.* (Dan. ii. 34, 35.) That seems not yet fulfilled, which was foretold by Micah, that *the Lord should be king over all the earth,* (Micah v. 4.) and by Zechariah, that *there should be but one Lord, and his name one;* (Zech. xiv. 9.) and by David, that *all kings shall fall down before him, and all nations serve him;* that *all the ends of the earth should remember, and turn to the Lord,* and *all the kindreds of the nations worship before him.* (Psal. lxxii. 8.) These, and sundry other such-like prophecies there are, which yet were never accomplished according to the full import of them. For, as Brerewood observes,* "If we divide the known regions of the world into thirty equal parts, the Christians' part is (only) as five, the Mahometans' as six, the idolaters' as nineteen;" whence we have reason to conclude, That there is yet a time to come, before the consummation of all things, in which our Saviour will yet once more display the victorious banner of his cross; and, like a mighty man of war, march on, conquering and to conquer, till he hath confounded or converted his enemies; and, finally, consummated his victories in a glorious triumph over all the powers of the earth, and made *all nations, tongues, and languages, to serve him.*

* Enquir. chap. 14. p. 118.

Secondly, That there is still to be a glorious conversion of the Jewish nation, as it seems evident from the words of the apostle here, who speaketh of a time when the partial blindness which then had happened to the Jews, and still continues upon them, should cease; when God would *turn away ungodliness from Jacob,* and *take away* (the punishment of) *their sins,* which yet he hath not done; when not a little remnant only, as at our Lord's first advent, but *all Israel shall be saved;* when that Israel, whose minds were then, and still are blinded by the veil that is upon them, shall have that veil *taken away* by their *turning to the Lord.* So also from those prophecies of the Old Testament, which promise to that nation such kindness, favour, and salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiseth to bless her with such blessings as never should be taken from her, and to shew mercy to her, so as never to forsake her more. To this effect are these expressions: *As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wroth with thee, nor rebuke thee* (any more); *for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee,* Isa. liv. 9, 10. *And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever,* Isa. lix. 20, 21. *I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended,* Isa. lx. 15. 18—20. *Everlasting joy shall be unto them, and I will make an everlasting covenant with them,* Isa. lxi. 7, 8. *Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and the land Beulah; for the Lord delighteth in thee, and thy land shall be married,* Isa. lxii. 4. 12. *I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying,* Isa. lxv. 19. *For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain,* Isa. lxvi. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me,* Jer. xxxii. 39, 40. *And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more,* Ezek. xxxiv. 28, 29. *And they shall*

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dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them; yea, I will be their God, and they shall be my people, Ezek. xxxvii. 25—27. *I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them,* Ezek. xxxix. 28, 29. *And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God,* Amos ix. 15.

Now it seems very evident, that scarcely any of these things can be applied to the return of the Jews from their captivity in Babylon. For, since that time, *his kindness hath departed from* them, and his *covenant of peace* hath been *removed* for above one thousand six hundred years; *violence hath been heard in their land, wasting and destruction within their borders,* and their land hath been made *desolate;* the days of wrath, of mourning, and of weeping, have been long upon them; their *sun hath been,* according to our Lord's prediction, *darkened,* and *their moon hath not given her light;* their sanctuary and tabernacle have been *consumed,* and they have been *a prey to the heathen;* they have long since ceased to be his people, and he to be their God.

Nor can we reasonably confine these promises to that little remnant which believed in the times of the apostles, for they were never *gathered out of all lands,* nor did they *inherit the land for ever,* but were banished thence, as well as the unbelieving Jews by Hadrian; they can in no propriety of speech be styled *the house of Israel,* the *whole house of Israel.* Nothing, indeed, seems more unlikely, than that the time of the casting them off, the breaking of the branches, the leaving them under a spiritual slumber, the taking the kingdom from them, and casting them out into utter darkness, should be the time of the completion of these glorious promises; and that this sense cannot accord with the discourse of our apostle here, hath been already shewed.

Nor, thirdly, can we apply these promises to the believing gentiles; for sure they could not be *a prey to the heathens,* or *bear their shame,* or be the people *whom God hath led into captivity,* and after *gathered into their own land,* and so planted there, as never to be plucked up again; the promise could not be made to them, that they should *suck the breasts and eat the riches of the gentiles.*

Fourthly, I have already shewed from Scripture prophecies, that, after this conversion, the nations generally *shall flow in to them, and walk in their light,* and so their fulness (which signifies not their incorporation into another church, but as the opposite words, their *fall,* their *diminution,* their *rejection,* require; and as the apostle doth himself interpret it, their reception to the Christian faith, and so into the favour of God,) shall be the riches of the gentiles, and *as life from the dead* to them: then the gentiles *shall come to their light, and kings to the brightness of their rising; and nations that have not known them shall run in unto them, because God hath glorified them. Then* (saith God) *I will gather all nations and tongues, and they shall come and see my glory,* Isa. lv. 5. lvi. lxvi. 18. 22. Then *all nations shall turn, and fear the Lord truly,* saith Tobit, xiii. 10, 11. And this I conceive to be that fulness of the gentiles of which the apostle here speaketh.

END OF VOL. V.

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